

After the meetings are through, there should be a personal investigation with each one on the ground. Each one should be asked how he is going to take these things, if he is going to make a personal application of them. And then you should watch and see if there is an interest in this one or that. [Cf: 1MR14.04] p. 1, Para. 1, [1890MS].

Five words spoken to them privately will do more than the whole discourse has done. But you can do more than that: You can show love, and kindness and courtesy; and in doing that you remove prejudice. Ms 19, 1890, p. 6. ("Mrs. White's Talk before the General Conference Committee, July 14, 1890, Lake Goguc.") [Cf: 1MR14.05] p. 2, Para. 1, [1890MS].

Personal religion reaches a low standard because there is more preaching than personal effort to guide the souls of men by careful instruction. Christ presented lessons in the conversation by the fireside that were of practical interest. He did not dwell upon the doctrine when a soul was in perplexity as to how to find Him and to be made acquainted with His constraining love, which can alone enable the soul to discern the unpopular truth. Bear in mind that heart must come close to heart in warm, genial persuasion and entreaty, that they may enlighten as to how to believe and how to receive the promises of God. Letter 6b, 1890, p. 5. (To "My dear Brethren and Sisters," n. d.) [Cf: 1MR14.06] p. 2, Para. 2, [1890MS].

Christ's teaching was simplicity itself. He taught as one having authority. The Jews looked for and claimed that the first advent of Christ should be with all the representations of glory which should attend His second advent. The great Teacher proclaimed the truth to humanity, many of whom could not be educated in the schools of the rabbis, neither in Greek philosophy. Jesus uttered truth in a plain, direct manner, giving vital force and impressiveness to all His utterances. Had He raised His voice to an unnatural key, as is customary with many preachers in this day, the pathos and melody of the human voice would have been lost, and much of the force of the truth destroyed. . . . [Cf: 1MR21.04] p. 2, Para. 3, [1890MS].

In His discourses Christ did not bring many things before them at once, lest He might confuse their minds. He made every point clear and distinct. He did not disdain the repetition of old and familiar truths in prophecies if they would serve His purpose to inculcate ideas. . . . [Cf: 1MR22.01] p. 2, Para. 4, [1890MS].

As Christ presented these truths to minds, He broke up their accustomed train of thought as little as possible. Nevertheless a new and transforming economy of truth must be woven into their experience. He, therefore, aroused their minds by presenting truth through the agency of their most familiar associations. He used illustrations in His teaching which called into activity their most hallowed recollections and sympathies, that He might reach the inner temple of the soul. Identifying Himself with their interests, He drew His illustrations from the great book of nature, using objects with which they were familiar. The lily of the field, the seed sown by the sower, the springing up of the seed, and the harvesting of the grain, the birds of the air,--all these figures He used from which to present divine truth; for those would remind them of His lessons whenever they

should afterward look upon them. *Ms. 25, 1890, pp. 4-6. (Untitled Ms, n. d.) [Cf: 1MR22.02] p. 2, Para. 5, [1890MS].*

Before I stand on my feet, I have no thought of speaking as plainly as I do. But the Spirit of God rests upon me with power, and I cannot but speak the words given me. I dare not withhold one word of the testimony. . . . I speak the words given me by a power higher than human power, and I cannot, if I would, recall one sentence. [Cf: 1MR28.03] p. 3, Para. 1, [1890MS].

In the night season the Lord gives me instruction, in symbols, and then explains their meaning. He gives me the word, and I dare not refuse to give it to the people. The love of Christ, and, I venture to add, the love of souls constrains me, and I cannot hold my peace. *Ms. 22, 1890, pp. 11, 12. (Diary, January 10, 1890.) [Cf: 1MR28.04] p. 3, Para. 2, [1890MS].*

Three Messages Linked Together --The third angel is represented as flying in the midst of heaven, symbolizing the work of those who proclaim the first, second, and third angels' messages; all are linked together. The evidences of the abiding, ever-living truth of these grand messages, that means so much to us, that have awakened such intense opposition from the religious world, are not extinct. Satan is constantly seeking to cast his hellish shadow about these messages, so that the remnant people of God shall not clearly discern their import, their time and place; but they live, and are to exert their power upon our religious experience while time shall last. *Letter 1f, 1890, pp. 5, 6. (To Brethren in Responsible Positions, November, 1890.) [Cf: 1MR56.02] p. 3, Para. 3, [1890MS].*

A View of Threatening Danger. [Cf: 1MR89.01] p. 3, Para. 4, [1890MS].

I am alarmed at the outlook both for the Sanitarium and the publishing house at Battle Creek and our institutions generally. A spirit has been manifesting itself, and strengthening year by year in the institutions, that is of an entirely different character from that which the Lord has revealed in His Word should characterize the physicians and workers connected with our health institutions, and the work of publishing. The idea is entertained that the physicians at the Sanitarium and men in responsible positions in the publishing house are not under obligations to be controlled by self-denying, self-sacrificing principles of Christianity. But this idea has its origin in the councils of Satan. When physicians make manifest the fact that they think more of the wages they are to receive than of the work of the institution, they show that they are not men to be depended upon as unselfish, God-fearing servants of Christ, faithful in doing the work of the Master. . . . [Cf: 1MR89.02] p. 3, Para. 5, [1890MS].

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). Heaven was purchased for men at an infinite price, and no man will enter the portals of bliss who has not through self-denial and self-sacrifice proved the quality and genuineness of his life for Christ and suffering humanity. [Cf: 1MR89.03] p. 3, Para. 6, [1890MS].

God will require a return from men in proportion as they set a value

upon themselves and their services, for they will be judged according to their deeds, and by no less a standard than they themselves have established. If they have accounted their talents of so great value, and placed a high estimate upon their abilities, they will be required to render service proportionate to their own estimate and demands. O, how few have any real acquaintance with the Father or with His Son Jesus Christ. If they were imbued with the Spirit of Christ they would work the works of Christ. "Let this mind be in you, which was also in Christ Jesus" (Philippians 2:5). [Cf: 1MR89.04] p. 3, Para. 7, [1890MS].

He who judgeth righteously has said, "Without Me ye can do nothing" (John 15:5). All talents, great or small, have been entrusted to men by God, to be employed in His service. . . .When they demand exorbitant prices for their services, God, the judge of all the earth, will hold them to the measure of their own overrated estimation, and require of them to the full extent of the value they put upon themselves. [Cf: 1MR90.01] p. 4, Para. 1, [1890MS].

As they judge of their worth from a money point of view, God will judge of their works, comparing their services with their valuation of them. Unless converted, no one who thus overrates his ability, will ever enter heaven, for his personal influence in the service of Christ will never balance the scale of his estimation of himself or of his demands for his service for others. Selfishness and self-glorification are becoming the curse of our institutions, and leavening the whole camp of Israel. . . . [Cf: 1MR90.02] p. 4, Para. 2, [1890MS].

Binding about the Work of God --He who is selfish and grasping, eager to take every dollar he can get from our institutions for his services, is binding about the work of God; verily he has his reward. He cannot be accounted worthy to be entrusted with the eternal, heavenly reward in the mansions Christ has gone to prepare for those who deny self and take up the cross and follow him. The fitness of men to enter the blood-bought inheritance is tested during this probationary life. Those who have the spirit of self-sacrifice manifested in Christ, when He gave Himself for the salvation of fallen men, are those who will drink of the cup and be baptized with the baptism, and they will share in the glory of the Redeemer. Those who make it evident that the love of Christ controls their spirit and actuates their service, will be deemed fit subjects for the family above. [Cf: 1MR90.03] p. 4, Para. 3, [1890MS].

We are all to be tested here in this life to prove whether, if admitted to heaven, we shall repeat the same course that Satan pursued there. But if the character which we develop during our probation is according to the divine Pattern, it qualifies us to receive the welcome, "Well done, thou good and faithful servant. . . .enter thou into the joy of thy Lord" (Matthew 25:21). But on the other hand, if men desire to be highly esteemed among men, if they are seeking for the highest positions, and demanding the highest remuneration they can obtain in this life, they will have just such characters in the future life. All heaven will pronounce them unfit for the kingdom, disqualified for any position of trust in the great work of God in the courts above. Our institutions are instrumentalities ordained of God, and the principles of equity, justice and righteousness must be maintained in them with fidelity. The work in which we are engaged must

be done by men who are ordained of God as was Christ, to go forth with the spirit of sacrifice for the salvation of a lost world. This is the spirit that should characterize medical missionary work anywhere and everywhere. . . . [Cf: 1MR91.01] p. 4, Para. 4, [1890MS].

Unity among Medical Workers --I have been burdened as I have been shown by the Lord the great want of unity among the medical practitioners. They act as though the prayer of Christ did not embrace them, and they do not seek for oneness. The physicians should labor together in love and unity. None should be envious or jealous of their brother physicians. Methods of practice should not be allowed to create enmity, distrust and variance. The real cause lying at the foundation of variance is the narrow mind, the Pharisaic spirit, that is brought into the life. Let the physicians give evidence that they are Christians, saying, "We are brethren, to meet in the same mansions by and by. We will strengthen one another in God." . . . [Cf: 1MR91.02] p. 4, Para. 5, [1890MS].

Present no Bribes or Flattering Inducements --It is required in those who labor in the cause that the heart be enlisted in the enterprise, that they may give their services not merely for wages, not for honor, but for the glory of God, the salvation of lost man. If it is evident that the heart of man is not enlisted, present no bribe, offer no flattering inducement, to obtain the service of any physician; offer that which is reasonable, that which corresponds with the principles the Lord has unfolded in the establishment of our institutions and no more. [Cf: 1MR92.01] p. 5, Para. 1, [1890MS].

Satan who claims to be the prince of this world, represents himself as very rich, and he can outbid you, and the larger you make your bribe, the larger he will make his. The world is Satan's agent to do his work. You will know whether or not a man is a Christian, for actions speak louder than words or profession. The spirit that characterizes the action represents the man, and the work will be in accordance with the mold he gives it. God will have it made manifest by test and trial who will stand connected with Christ in the end in the great plan of salvation. We are to act as reformers in every branch of our work; for then Christ works with us. [Cf: 1MR92.02] p. 5, Para. 2, [1890MS].

Matthew's Example --Christ has purchased us at an infinite cost, and today He lifts His hand, and calls our names as He did the name of Matthew as he sat at the receipt of custom. Jesus said, "Follow Me" (Matthew 9:9). Matthew left all,--all his gains,--and followed his Lord. He did not wait and stipulate a certain sum reaching the amount he had received in his former occupation, before he would render service, but without a question, he arose and followed Jesus. Under test and trial, many professed Christians must yet make it manifest whether they have subdued the traits of the carnal nature, or whether they are as a whited sepulchre, fair in appearance, but within full of impurity and defilement. A profession of Christianity is not sufficient to constitute us Christians. . . . [Cf: 1MR92.03] p. 5, Para. 3, [1890MS].

No Exorbitant Wages --The Christian physician has no right to follow the custom of the world, to shape his action to obtain the patronage or praise of the ungodly. He should not accept exorbitant wages for his professional services, for the reward is awaiting the faithful and

true. He has no more right to minister to others requiring a large remuneration than has the minister of the gospel a right to set his labors at a high money value, but only in accordance with consistency and mercy and the value of his work. . . . [Cf: 1MR93.01] p. 5, Para. 4, [1890MS].

Those who think much of their remuneration for their services, reveal the fact that they have not laid the foundation for their spiritual life on the sure Rock, or they have lost the spirit of the truth, and have forgotten that they are purged from the old leaven with the priceless blood of the Son of God. They have become so devoid of spiritual discernment that they place the sacred and the common on the same level. The Lord is not honored in their hearts, and the principles of the religion of Christ are not woven in the character. They go through a cold, formal service that they call religion; but Christ is not formed within, the hope of glory. . . . [Cf: 1MR93.02] p. 5, Para. 5, [1890MS].

Fixing the Standard for Physician's Pay --The question as to whether the medical profession is to be controlled by Christian principles in regard to compensation, or by the selfish standard of the world, has long been ignored, but can be ignored no longer. Shall the pure elevating principles of Christianity be exemplified in the physician's life? Shall his practice come under the rule and supervision of the church? Shall he practice self-denial for Christ's sake? or is it only for a few men of more common occupation to follow in the footsteps of Jesus, while merchants, lawyers, and professional men, go free to follow the bent of a selfish will? Is the world to see no representatives of Christianity in the medical profession? and in the men who occupy positions of trust in our institutions? . . . [Cf: 1MR94.01] p. 6, Para. 1, [1890MS].

The work of the medical profession calls for men who love and fear God. The people have long been afflicted with unconverted men, who have acted independently of the church, and have followed their own unsanctified judgment, imperiled our institutions by the unsanctified independence. But our institutions need not accept unconsecrated men and women, because they know not what better to do; for converted physicians will be raised up to take their place in the work. Unless the principles of divine truth control the physicians as they have not done hitherto, God will be dishonored, souls will be lost, and the institution established for the benefit of the sick and suffering, will not meet the mind of the Spirit of God. . . . [Cf: 1MR94.02] p. 6, Para. 2, [1890MS].

The Example Set by Christ --Christ may be represented in the character and action of every physician, and all who claim to be Christians should expect to work as He worked, having a fair price for their services, and exacting no more, although they see that they could obtain more by following the selfish customs of the world. It is just as consistent for the minister of the gospel to demand an excessive salary for visiting the sick, comforting the desponding, bringing peace and joy to the oppressed, as for the physician to make larger charges for his professional visits. . . . [Cf: 1MR94.03] p. 6, Para. 3, [1890MS].

Besides the special science required that men may be intelligent

physicians, men need a daily training in the school of Christ, that they may learn to work as Jesus worked, in purity, in unselfishness, in holiness before God. In this way they will be fitting to enter the higher school of patriarchs and prophets, to associate with the redeemed and sanctified of all ages. It requires a man after God's divine measurement to be a successful physician, representing the great Physician. He must be a continual learner; for no student is ever prepared to cease from study, even though he has graduated from the most approved course of preparation. . . . [Cf: 1MR95.01] p. 6, Para. 4, [1890MS].

Unselfish Motives --Let the Christian physician look up in the sick room, and say, "God is here; His eye is upon me. He reads my every thought, and notices my every action. I will be a faithful servant of Jesus Christ. I will be one who shall preserve honor, honesty and truth. I will have the tenderness, the compassion, the mercy, the longsuffering of Jesus. I will comfort, I will bless this sufferer. If Jesus will work with me I will be a helper to the needy." [Cf: 1MR95.02] p. 6, Para. 5, [1890MS].

O, what a physician may be who is a servant of our Lord Jesus Christ! The light of the glory of God may shine upon the man who thus is a laborer together with God. Christianity in the life in business transactions, in professional practices, will be as a power in the earth. "Ye are the light of the world" (Matthew 5:14), said Christ. The leaven of sanctification and holiness must be brought into the life and character. In our publishing house, in our Sanitarium and College, we should watch with the utmost care that we do not act from selfish motives. Life at best is short, and this little period of probation should be pure, lived with an eye single to the glory of God. We should not be double minded, now serving the Lord and again serving selfish purposes in all our plans and actions. The selfishness, the carelessness of spirit that is manifested in regard to the words spoken, the habits indulged, the maxims uttered, are all sowing seed that will yield a baneful harvest. . . . [Cf: 1MR95.03] p. 7, Para. 1, [1890MS].

Avoid Overwork --In whatever occupation you may be, whether physicians, merchants, ministers, or men in other walks of life, you have no right to laden yourselves down with grievous heavy burdens and grievous to be borne, to be pressed under many and varied responsibilities, until you feel that you have no time to pray, and excuse yourself on the plea that you have so much to do. If you have much to do, how essential it is that you have the Lord God of Israel to stand by your side, that you may bear the yoke evenly with Him who was meek and lowly in heart. Christ says, "Without Me ye can do nothing" (John 15:5). You may well be alarmed for your soul, if you allow cares to supplant the truth of God in the heart. If your associates are worldlings who flatter you, telling you how smart you are, and what great things you can do, and love this unhallowed nonsense, you may well feel that you are in peril; for your moral taste is perverted, your perceptions blunted. You have forsaken the cool snow waters of Lebanon for water that comes from another place. . . . [Cf: 1MR96.01] p. 7, Para. 2, [1890MS].

Accounted Rich by Heaven --Worldly success, even when obtained at the loss of spiritual life, is often looked upon as the blessing of

providence; but it is disaster, it is death. Better far would be poverty, the cross, self-denial, self-sacrifice, and shattered worldly hopes. Better far would be the world's verdict, "poor," than be written poor in the books of heaven. To be written in heaven as one who is rich in spiritual graces is of far greater honor than to sit with princes on earth, and forfeit the kingdom of God. Let it be the ambition of those who profess to believe present truth, to be written as men whose lives are hid with Christ in God, men whom gold cannot buy, who though tempted as was Moses, like him, esteemed the reproaches of Christ greater riches than the treasures of Egypt. [Cf: 1MR97.01] p. 7, Para. 3, [1890MS].

God permits men to pass under the fire of temptation that they may see if there is alloy in their characters; for they cannot inherit their heirship to the eternal crown unless they are tested and proved by the Lord. Take time to watch and pray, to assure yourselves that you have the presence of Jesus, and can counsel with Him in regard to the work He has given into your hands, as did Enoch of old. You who occupy important positions of responsibility, how much you need Jesus, how much you need to watch and pray that you may be fervent in spirit, serving the Lord. Will you gather business to your soul, and leave Christ out on the plea that you have not time to commune with Him? Why violate conscience? Why put such confidence in your own finite strength? [Cf: 1MR97.02] p. 7, Para. 4, [1890MS].

Temptation will come to every soul, and if you accept one temptation, stronger ones will follow, and others will be influenced by your example. Gold is not only a standard in the market, but a standard of character among men. But though the world judges by this standard, let the Christian say, "I am not bound to be rich, but I am under obligation to be righteous and represent my Redeemer. I will not imperil my soul by declaring I must have a certain revenue. I have purposed in my heart that I will not give Satan reason to triumph over me because I endanger my spiritual life and become the servant of sin. I will not cultivate or encourage selfishness and covetousness, for it is the ruin of the world." Satan was vanquished when he came to Christ, with his specious temptation, offering a vast reward for the tarnishing of the integrity of the Son of God. He now seeks through the avenue of the world to corrupt the integrity of those who would overcome through the grace of Christ; but let every professed follower of Jesus say, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Matthew 4:10). *Letter 41*, 1890, pp. 1-9, 11-15, 19-22. (To Dr. J. H. Kellogg, December 24, 1890.) [Cf: 1MR97.03] p. 8, Para. 1, [1890MS].

Compact between God and Christ --The ruling principles of God's throne are justice and mercy. It is called the Throne of Grace. Would you have divine enlightenment, go to the Throne of Grace. You will be answered from the Seat of Mercy. A compact entered into by the Father and the Son to save the world through Christ, who would give Himself that whosoever believeth in Him should not perish, but have eternal life. No human power or angelic power could make such a covenant. The rainbow above the Throne is a token that God through Christ binds Himself to save all who believe on Him. The covenant is as sure as the throne. Then why are we so unbelieving, so distrustful? *Ms. 16*, 1890, pp. 25, 26. ("Our Constant Need of Divine Enlightenment," 1890.) [Cf: 1MR109.05] p. 8, Para. 2, [1890MS].

After the Minneapolis meeting how wonderfully the Spirit of God wrought; men confessed that they had robbed God by withholding tithes and offerings. Many souls were converted. Thousands of dollars were brought into the treasury. Rich experiences were related by those whose hearts were aglow with the love of God. *Ms 22, 1890, pp. 10, 11.* ("Diary," January 10, 1890.) [Cf: 1MR145.02] p. 8, Para. 3, [1890MS].

When physicians make manifest the fact that they think more of the wages they are to receive than of the work of the institution, they show that they are not men to be depended upon as unselfish, God-fearing servants of Christ, faithful in doing the work of the Master. [Cf: 1MR151.01] p. 8, Para. 4, [1890MS].

Men who are controlled by selfish desires should not remain connected with our institutions. . . . [Cf: 1MR151.02] p. 8, Para. 5, [1890MS].

He who is selfish and grasping, eager to take every dollar he can get from our institutions for his services is binding about the work of God, verily he has his reward. . . . [Cf: 1MR151.03] p. 8, Para. 6, [1890MS].

If men desire to be highly esteemed among men, if they are seeking for the highest position, and demanding the highest remuneration they can obtain in this life, they will have just such characters in the future life. All heaven will pronounce them unfit for the kingdom, disqualified for any position of trust in the great work of God in the courts above. . . . [Cf: 1MR151.04] p. 8, Para. 7, [1890MS].

In every institution among us, in every branch and department of the work, God tests the spirit that actuates the worker. Does he have the mind that was in Christ, the earnest spirit, and fervent devotion, the purity, the love that should characterize the laborer for God? Does he bear the fruits of self-sacrifice that were seen in the life of our divine Lord? It is required in those who labor in the cause that the heart be enlisted in the enterprise, that they may give their services not merely for wages, not for honor, but for the glory of God, the salvation of lost man. *Letter 41, 1890, pp. 1-6.* (To Dr. J. H. Kellogg, December 24, 1890.) [Cf: 1MR151.05] p. 9, Para. 1, [1890MS].

Christ used the wind as a symbol of the Spirit of God. As the wind bloweth whither it listeth, and we cannot tell whence it cometh or whither it goeth, so it is with the Spirit of God. We do not know through whom it will be manifested. But I speak not my own words when I say that God's Spirit will pass by those who have had their day of test and opportunity, but who have not distinguished the voice of God or appreciated the movings of His Spirit. Then thousands in the eleventh hour will see and acknowledge the truth. "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed" (Amos 9:13). These conversions to truth will be made with a rapidity that will surprise the church, and God's name alone will be glorified. *Letter 43, 1890, p. 5.* (To Brother Olsen, December 15, 1890.) [Cf: 1MR179.01] p. 9, Para. 2, [1890MS].

I am alarmed at the outlook both for the Sanitarium and the publishing house at Battle Creek and our institutions generally. A spirit has been manifesting itself, and strengthening year by year in the institutions,

that is of an entirely different character from that which the Lord has revealed in His Word should characterize the physicians and workers connected with our health institutions, and the work of publishing. The idea is entertained that the physicians at the Sanitarium and men in responsible positions in the publishing house are not under obligations to be controlled by self denying, self-sacrificing principles of Christianity. But this idea has its origin in the councils of Satan. When physicians make manifest the fact that they think more of the wages they are to receive than of the work of the institution, they show that they are not men to be depended upon as unselfish, God-fearing servants of Christ, faithful in doing the work of the Master. [Cf: 1MR197.01] p. 9, Para. 3, [1890MS].

Men who are controlled by selfish desires should not remain connected with our institutions, and their course of action had better be exposed, that every church of Seventh-day Adventists may know what principles govern these men. [Cf: 1MR197.02] p. 9, Para. 4, [1890MS].

This would be a wise and just precaution; for through their medical profession this class take advantage of interests which the Conference has built up at great labor and sustained at great expense. Under the name of Seventh-day Adventists they establish themselves among our people, and represent themselves as working for the good of the cause. They are accepted as Christian physicians, and there is need that men and women should go forth into these various places, and act as missionaries in the capacity of Christian physicians; but they should be under the direction of the Conference. The people are so anxious to have institutions established, that they encourage men who come among them to take upon them the responsibility of building institutions. [Cf: 1MR197.03] p. 9, Para. 5, [1890MS].

But there are many who are practicing physicians who do not work with an eye single to the glory of God, but for the sake of gain to themselves. They exact exorbitant prices from those who require their services. They feel that they are not amenable to any one, and are not to be advised or counseled, but will follow their own impulses. In a large degree they work from selfish motives. In their medical practice they are not missionaries. Their unreasonable charges are recorded in the books by the true Witness, who says, "I know thy works." The money physicians generally take from rich and poor, is in many cases too large for the services rendered and is reckoned no more or less than dishonest gain, by the God of Heaven; yet they demand these exorbitant prices for their professional aid, simply because they can do it; for when suffering, people must have help. The principles of truth are not brought into the soul to have a sanctifying influence upon their life and character, unless men are doers of the words of Christ. [Cf: 1MR198.01] p. 10, Para. 1, [1890MS].

If the churches shall welcome these men among them, because they claim the name of being Seventh-day Adventists, they will find that instead of benefit, they will reap injury from such an association. Everything will be shaken that can be shaken. When tested and tried, these men will reveal the unchristlike spirit that actuates them, making manifest the traits of character that never can be admitted through the heavenly gate. They follow the bent of their own mind, and not the counsels of God. [Cf: 1MR198.02] p. 10, Para. 2, [1890MS].

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). Heaven was purchased for men at an infinite price, and no man will enter the portals of bliss who has not through self-denial and self-sacrifice proved the quality and genuineness of his life for Christ and suffering humanity. [Cf: 1MR198.03] p. 10, Para. 3, [1890MS].

God will require a return from men in proportion as they set a value upon themselves and their services, for they will be judged according to their deeds, and by no less a standard than they themselves have established. If they have accounted their talents of so great value, and placed a high estimate upon their abilities, they will be required to render service proportionate to their own estimate and demands. O, how few have any real acquaintance with the Father or with His Son Jesus Christ. If they were imbued with the Spirit of Christ they would work the works of Christ. "Let this mind be in you, which was also in Christ Jesus" (Philippians 2:5). [Cf: 1MR199.01] p. 10, Para. 4, [1890MS].

He who judgeth righteously has said, "Without Me ye can do nothing" (John 15:5). All talents, great or small, have been entrusted to men by God, to be employed in His service, and when men use their ability simply for themselves, and have no special care to work in harmony with those in medical practice, who are of the same faith, they reveal that they are inclined to judge these men by themselves; they do not seek to answer the prayer of Christ, "That they may be one as He is one with the Father" (See John 17:11 and 22). When they demand exorbitant prices for their services, God, the judge of all earth, will hold them to the measure of their own overrated estimation, and require of them to the full extent of the value they put upon themselves. [Cf: 1MR199.02] p. 10, Para. 5, [1890MS].

As they judge of their worth from a money point of view, God will judge of their works, comparing their services with their valuation of them. Unless converted, no one who thus overrates his ability, will ever enter heaven, for his personal influence in the service of Christ will never balance the scale of his estimation of himself or of his demands for his service for others. Selfishness and self-glorification are becoming the curse of our institutions, and leavening the whole camp of Israel. We have come to the place where God calls a halt, and we must now investigate, that we may know the motives which prompt to action and may know in whom the words of Christ are fulfilled. Jesus has said, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me" (Matthew 16:24). Self is to be hidden in Christ. [Cf: 1MR199.03] p. 11, Para. 1, [1890MS].

We have need to be alarmed because selfishness and covetousness are becoming a ruling power among us, and the Lord is displeased. The consciences of many are like India rubber. Men can be bought and sold by the highest bidder. When such men are weighed in the balances of the sanctuary, they are found wanting, for conscientiousness, honor, integrity, and fidelity are lacking. The sin of bribery is becoming so common, that the moral senses of many are perverted by this unholy practice. The time of testing is upon us, and many hold the truth in unrighteousness. They do not place themselves where they can best glorify God, but best please and glorify themselves. When it serves

their purpose they are the most zealous advocates of the truth; but when the test of trial comes upon them, they shrink under the measuring line of God. Malachi describes the process of trial that shall fit the people of God to abide the day of His coming. "But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: And He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness" (Malachi 3:2, 3). This is the work the Lord will do throughout our institutions. And let no man or woman stand in the way of this important work; for souls are imperilled, and must be cleansed, refined, and purified as silver in the furnace. [Cf: 1MR200.01] p. 11, Para. 2, [1890MS].

He who is selfish and grasping, eager to take every dollar he can get from our institutions for his services, is binding about the work of God; verily he has his reward. He cannot be accounted worthy to be entrusted with the eternal, heavenly reward in the mansions Christ has gone to prepare for those who deny self and take up the cross and follow Him. The fitness of men to enter the blood-bought inheritance is tested during this probationary life. Those who have the spirit of self-sacrifice manifested in Christ, when He gave Himself for the salvation of fallen man, are those who will drink of the cup and be baptized with the baptism, and they will share in the glory of the Redeemer. Those who make it evident that the love of Christ controls their spirit and actuates their service, will be deemed fit subjects for the family above. We are all to be tested here in this life to prove whether, if admitted to heaven, we shall repeat the same course that Satan pursued there. But if the character which we develop during our probation is according to the divine Pattern, it qualifies us to receive the welcome, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord" (Matthew 25:21). But on the other hand, if men desire to be highly esteemed among men, if they are seeking for the highest positions, and demanding the highest remuneration they can obtain in this life, they will have just such characters in the future life. All heaven will pronounce them unfit for the kingdom, disqualified for any position of trust in the great work of God in the courts above. Our institutions are instrumentalities ordained of God, and the principles of equity, justice and righteousness must be maintained in them with fidelity. The work in which we are engaged must be done by men who are ordained of God as was Christ, to go forth with the spirit of sacrifice for the salvation of a lost world. This is the spirit that should characterize medical missionary work anywhere and everywhere. [Cf: 1MR201.01] p. 11, Para. 3, [1890MS].

Those who are partakers of the divine nature, cooperate in all things with the captain of their salvation. Jesus gave Himself, He laid aside His glory, for our sake He became poor, that we through His poverty might be made rich; and those who have His spirit take part in His humiliation, in His self-denial, in His self-sacrifice; they make manifest His meekness and lowliness of heart, and give themselves to the work He came to accomplish for perishing man. A mere profession of doctrine, however sound and scriptural, will never avail in the work of restoring man to happiness and to God. The evil in man's heart must be eradicated; for it is of the satanic character which brought rebellion into heaven. Unless this change is wrought in the heart, man fails to

bear the Lord's proving, and against his name is written, "Unfaithful servant." [Cf: 1MR202.01] p. 12, Para. 1, [1890MS].

I have been burdened as I have been shown by the Lord the great want of unity among the medical practitioners. They act as though the prayer of Christ did not embrace them, and they do not seek for oneness. The physicians should labor together in love and unity. None should be envious or jealous of their brother physicians. Methods of practice should not be allowed to create enmity, distrust and variance. The real cause lying at the foundation of variance is the narrow mind, the pharisaic spirit, that is brought into the life. Let the physicians give evidence that they are Christians, saying, "We are brethren, to meet in the same mansions by and by. We will strengthen one another in God." [Cf: 1MR202.02] p. 12, Para. 2, [1890MS].

In every institution among us, in every branch and department of the work, God tests the spirit that actuates the worker. Does he have the mind that was in Christ, the earnest spirit and fervent devotion, the purity, the love, that should characterize the laborer for God? Does he bear the fruits of self-sacrifice that were seen in the life of our divine Lord? It is required in those who labor in the cause that the heart be enlisted in the enterprise, that they may give their services not merely for wages, not for honor, but for the glory of God, the salvation of lost man. [Cf: 1MR202.03] p. 12, Para. 3, [1890MS].

If it is evident that the heart of man is not enlisted, present no bribe, offer no flattering inducement to obtain the service of any physician; offer that which is reasonable, that which corresponds with the principles the Lord has unfolded in the establishment of our institutions, and no more. Satan, who claims to be the prince of this world, represents himself as very rich, and he can outbid you, and the larger you make your bribe, the larger he will make his. The world is Satan's agent to do his work. You will know whether or not a man is a Christian, for actions speak louder than words or profession. The spirit that characterizes the action represents the man, and the work will be in accordance with the mold he gives it. God will have it made manifest by test and trial who will stand connected with Christ in the end in the great plan of salvation. We are to act as reformers in every branch of our work; for then Christ works with us. [Cf: 1MR203.01] p. 12, Para. 4, [1890MS].

Christ has purchased us at an infinite cost, and today He lifts His hand, and calls our names as He did the name of Matthew as he sat at the receipt of custom. Jesus said, "Follow Me" (Matthew 9:9). Matthew left all,--all his gains,--and followed his Lord. He did not wait and stipulate a certain sum reaching the amount he had received in his former occupation, before he would render service, but without a question, he arose and followed Jesus. Under test and trial, many professed Christians must yet make it manifest whether they have subdued the traits of the carnal nature, or whether they are as a whited sepulcher, fair in appearance, but within full of impurity and defilement. [Cf: 1MR203.02] p. 12, Para. 5, [1890MS].

A profession of Christianity is not sufficient to constitute us Christians. We must each have the character manifest by our divine Pattern. The Word of God must be the rule of our life, the director of our practices; self-denial, self-sacrifice, holiness, compassion, truth

and love must be found to be the fruits of our faith in Christ. When Christianity has its place in the heart it cannot be hid; it will be seen inwrought in the soul, and will be manifest in the outworking of practical life. Unless Christianity is found in the daily life, in the manner of working, in every line of duty, we do not represent Jesus. A Christian will manifest Christianity in the market, in buying and selling, in his profession, in his occupation and life, in his unselfish course toward all his associates. But of all men to whom we would look for a manifestation of the spirit of Christ, it is entirely proper for us to look with expectation to the Christian physician. But the standard must be elevated in the medical profession; for it is very low, and principles are corrupted for the sake of gain. [Cf: 1MR204.01] p. 13, Para. 1, [1890MS].

The Christian physician has no right to follow the custom of the world, to shape his action to obtain the patronage or praise of the ungodly. He should not accept exorbitant wages for his professional services, for the reward is awaiting the faithful and true. He has no more right to minister to others requiring a large remuneration than has the minister of the gospel a right to set his labors at a high money value, but only in accordance with consistency and mercy and the value of his work. It is manifest that unless Christianity is planted in the heart, it will not control the life. The profession of faith is of no more value than the spirit and the life testify that it is of a genuine character. Cleansing the outside of the cup has never succeeded in elevating the soul, making it pure and heavenly. The truth of God is of value to the receiver, only as it is permitted to have a restraining influence upon his spirit and practice. There is no snare so subtle, so constant, and fraught with such peril to the professed follower of Christ, as conformity to the world. "Come out from among them, and be ye separate" (2 Corinthians 6:17), is the call of God. [Cf: 1MR204.02] p. 13, Para. 2, [1890MS].

We know that the mind and will of God has no control over the world at large. God's countless mercies are enjoyed, His benefits appropriated, and there is on the part of the worldling no recognition of the Giver, no expression of gratitude for the manifold goodness of God. The reason for this is that the principle of truth is absent from the heart; it is not interwoven into the character, for its pure principles are not understood. The apostle says, "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:10). What then is the difference between a Christian and a man whose heart is not brought under the controlling influence of the spirit of God? One is fallen upon the Rock and is broken; self is dead, and Jesus lives in him and molds and fashions him according to His own divine image. His connection with God is made manifest in his business transactions and in all the affairs of life, whether great or small; for he keeps the way of the Lord. His affections and hopes are not centered upon the things of this life, but they are set upon things above. The selfish one lives for self, and he seeks worldly honor, worldly gain; he will make it manifest that his hopes are centered upon the things of earth. He will selfishly grasp all that he possibly can to administer to himself, as Satan has done. There are many who have not a good conscience. [Cf: 1MR205.01] p. 13, Para. 3, [1890MS].

The heart is the citadel of the man, and until new affections, new moral tastes are created through the power of Christ, the enemy finds

his stronghold in the heart. It is in the heart that man establishes his idols, and no power on earth can dislodge the enemy, when men are satisfied to live in separation from God. When the heart is not in possession of an indwelling Saviour, the carnal lusts, the tastes, the mind of the great deceiver will be revealed in the life, and although men may make a profession of Christianity, their works will testify that they know not God; though they acknowledge the truth, its place in the heart is occupied by a deceptive spirit. The love of the Saviour is not there. The love of Christ was an unselfish love, that prompted Him to seek and save that which was lost. Those who think much of their remuneration for their services, reveal the fact that they have not laid the foundation for their spiritual life on the sure Rock, or they have lost the spirit of the truth, and have forgotten that they are purged from the old leaven with the priceless blood of the Son of God. They have become so devoid of spiritual discernment that they place the sacred and the common on the same level. The Lord is not honored in their hearts, and the principles of the religion of Christ are not woven in the character. They go through a cold formal service that they call religion; but Christ is not formed within, the hope of glory. [Cf: 1MR205.02] p. 14, Para. 1, [1890MS].

A man whose heart is touched with great love to souls for whom Christ died, will not make himself a center. He will not seek to absorb everything and impart nothing, but his work will be actuated by faith and love. He will realize that he is dealing with souls purchased with the blood of Christ, and he will not allow anything to make him lose sight of eternal realities. He will keep in mind the fact that everything in connection with his life and character is charged with sacred responsibilities, and through a living connection with God, his influence may have a leavening power upon those with whom he is associated. We cannot know the beauty and riches of the grace of Christ until we have made a practical application of the truth to our own hearts. Medical men, in addition to your medical education and training, you need the mind that was in Christ Jesus. This will be to you righteousness and sanctification. No fiber of the root of selfishness can exist in the heart of the physician who entertains Christ as an honored guest. When you are emptied of self, Christ will supply the vacuum, and you will be actuated by the same spirit, moved by the same unselfish interest, that was manifested in the work of Christ for the perishing souls of men. [Cf: 1MR206.01] p. 14, Para. 2, [1890MS].

You will then no more think of charging exorbitant prices for your services because it is the custom of worldly physicians to do so, than you will think of dishonoring and betraying your Lord. Your soul will be absorbed in the life-giving power of the Sun of Righteousness, and unconsciously you will shed an influence that will bless those around you. You will work not as mere business men, looking at your work from a worldly point of view, but as Christian physicians, you will render service, taking of no man more than is honestly your due. Your eye will be single to the glory of God, and no matter what may be the consequences to yourself, your first consideration will be how you may show forth the power and majesty of the truth. [Cf: 1MR207.01] p. 14, Para. 3, [1890MS].

Those who thus practice the truth, will know that there is a love, stronger, deeper, more constraining than the natural love of a mother

to her son,--it is the love of the Saviour to the saved, and their love to Him in return. Truth occupies the citadel of the soul, and should the Saviour search the temple, He would find no buyers and sellers to condemn; for God is enthroned in the heart. The Lord has promised, "A new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. . . .And cause you to walk in My statutes, and ye shall keep My judgments. . . .And ye shall be My people, and I will be your God" (Ezekiel 36:26-28). [Cf: 1MR207.02] p. 15, Para. 1, [1890MS].

Many of the physicians who today claim to believe the present truth, are represented to me as being in no better a spiritual condition than were the priests and rulers in the time of Christ; for their religion is like India rubber, capable of being stretched to suit their circumstances at different times and on different occasions. Exorbitant prices were exacted from those who desired beasts for sacrifice at the temple, but Jesus rebuked this unholy traffic. Divinity flashed through humanity, as He went into the temple of God, "and overthrew the tables of the moneychangers, and the seats of them that sold doves; . . . saying unto them, Is it not written, My house shall be called . . . the house of prayer? but ye have made it a den of thieves" (Mark 11: 15-17). [Cf: 1MR207.03] p. 15, Para. 2, [1890MS].

The same words are applicable to many practicing physicians who are called Christians. The medical profession is no less under the jurisdiction of the Lord, under the rule of the standard of righteousness, than is the farmer, the merchant, or the minister of the gospel. The physician is as much under obligation to represent pure and undefiled religion in his business transactions as is any other man in any profession. He is required to love and obey God, to relieve the sick and afflicted, for Christ's sake. The love and pity of Christ must pervade the soul, and the physician that has the fear of God before his eyes will deal tenderly with Christ's poor, and justly with all men; for he will realize that he must meet the record of the deeds done in the body at the judgment bar of God. All work done for Christ's sake, unselfishly, will obtain a quality, achieve a success, beyond all earthly compensation; for Christ's righteousness will be imputed to such a worker. Every physician should be inspired by the love of Christ, that his work may have upon it the fashioning hand of the great Physician. In Christ we behold the characteristics of the true physician. [Cf: 1MR208.01] p. 15, Para. 3, [1890MS].

The question as to whether the medical profession is to be controlled by Christian principles in regard to compensation, or by the selfish standard of the world, has long been ignored, but can be ignored no longer. Shall the pure elevating principles of Christianity be exemplified in the physician's life? Shall his practice come under the rule and supervision of the church? Shall he practice self-denial for Christ's sake? or is it only for a few men of more common occupation to follow in the footsteps of Jesus, while merchants, lawyers, and professional men, go free to follow the bent of a selfish will? Is the world to see no representatives of Christianity in the medical profession? and in the men who occupy positions of trust in our institutions? [Cf: 1MR208.02] p. 15, Para. 4, [1890MS].

I was shown that the truth must enter the heart of every physician among us, that it may have a sanctifying influence upon his life; but

as a general thing our physicians know not what heart religion means. With the light of redemption shining all around, the soul perishes for the knowledge of the sacred and divine. The heart is desolate and dreary, though the Spirit of God through His Word invites men to rest in the hope of the glory of God. [Cf: 1MR209.01] p. 16, Para. 1, [1890MS].

The work of the medical profession calls for men who love and fear God. The people have long been afflicted with unconverted men, who have acted independently of the church, and have followed their own unsanctified judgment, imperiled our institutions by their unsanctified independence. But our institutions need not accept unconsecrated men and women, because they know not what better to do; for converted physicians will be raised up to take their place in the work. Unless the principles of divine truth control the physicians as they have not done hitherto, God will be dishonored, souls will be lost, and the institution established for the benefit of the sick and suffering, will not meet the mind of the Spirit of God. [Cf: 1MR209.02] p. 16, Para. 2, [1890MS].

God has been greatly dishonored by the course of many in the medical profession who claim to believe the truth; for in character they have not been representatives of Christ. An inconsistent, unprincipled life in a physician should be looked upon as a matter of grave importance, and he should be dealt with as Christ directed His church to deal with offenders. If an offender will not listen to admonition, and will not change his course of action, he should be separated from the fellowship of the church. Those who take the part of the evil doer and sympathize with him, and give him patronage, place themselves in position where they are an offense to God. [Cf: 1MR209.03] p. 16, Para. 3, [1890MS].

There are some occupations which are not open to Christians. They are not legitimate callings for the servant of God, and they can engage in them only at the peril of their souls, for through these occupations they are exposed to the miasmatic influence of the world. God desires not that His people should keep company with extortioners and robbers, even though they may wear an appearance of sanctity. There are occupations in which it is impossible to work reform; for they are thoroughly bad, and that which can be said to those who persist in engaging in them, is "Depart, ye thieves." But the profession of medicine is a legitimate calling, and there is a remedy for all its evils. Christ may be represented in the character and action of every physician, and all who claim to be Christians should expect to work as He worked, having a fair price for their services, and exacting no more, although they see that they could obtain more by following the selfish customs of the world. It is just as consistent for the minister of the gospel to demand an excessive salary for visiting the sick, comforting the desponding, bringing peace and joy to the oppressed, as for the physician to make large charges for his professional visits. [Cf: 1MR210.01] p. 16, Para. 4, [1890MS].

The work of the Christian physician is to bear on its face the signature of self-denial, and not have even the appearance of fraud and extortion. It has become general among physicians who have not the fear of God before them, to hide that which is plain and simple under the guise of mystery in order that they may have more influence with the people. But this is not after Christ's order. God alone is veiled in

unapproachable mystery. When dealing with humanity, Jesus made every dark thing plain to the understanding of men, and promised at His ascension to send the Comforter, whose office work was to reveal truth. In heaven's courts fraud and dishonesty in the physician is known by the same term as fraud and extortion in the merchant or mechanic. Overcharges on the part of a physician for rendering some simple service to an unfortunate brother, is just as much grinding the face of the poor as when a lawyer demands exorbitant fees for his service, or a merchant requires an unreasonable price for his goods. [Cf: 1MR210.02] p. 16, Para. 5, [1890MS].

The character and destiny of man in probationary time is determined by the principles which control his action. Selfishness is an attribute of Satan, and if this governs the life, it will be manifested in any profession or occupation, however noble or philanthropic it might be represented to be. A multitude of sins has been covered under the profession of medicine, although there has been a witness to every unholy transaction, a just verdict rendered in the decision of every case. Many things that are thought lawful and right in this profession are unlawful, and they need the scourge of small cords in the hand of Christ that they may be driven out. Many good and merciful acts have been done by practicing physicians, but I was shown that as a general thing the medical profession has become a den of thieves. In connection with the cause of God the work of the Christian physician is to be beautified by the presence of Christ; for He would cooperate with the physician who professes His name. But when men become extortioners, all He can do is to drive them from His courts. [Cf: 1MR211.01] p. 17, Para. 1, [1890MS].

Those who would enter the medical profession should be educated from a higher point of view than that found in the popular schools of the land. We do not appreciate the value of the sacred truth we profess to believe, until we see the necessity of embodying it in our practical life. It is only as spiritual and moral integrity become an abiding characteristic, at all times, in all places, that we are able to place a proper estimate upon the holy faith once delivered to the saints. Besides the special science required that men may be intelligent physicians, men need a daily training in the school of Christ, that they may learn to work as Jesus worked, in purity, in unselfishness, in holiness before God. In this way they will be fitting to enter the higher school of patriarchs and prophets, to associate with redeemed and sanctified of all ages. It requires a man after God's divine measurement to be a successful physician, representing the great Physician. He must be a continual learner; for no student is ever prepared to cease from study, even though he has graduated from the most approved course of preparation. [Cf: 1MR211.02] p. 17, Para. 2, [1890MS].

There are many novices in the medical profession, men who have wicked hearts, who take advantage of their position, and corrupt not only the souls but the bodies of those under their care. Their reward in the day of final account will be according to their works. Only daily faith in Christ will make and keep the physician pure before God; for Satan will stand at the side of the physician to tempt him, to open avenues to practice dishonesty, to commit grave sins under the cloak of his profession. God looks upon the heart, and understands the spirit, that actuates every deed. By and by the Judge of all the earth will open a

great book in which the record of every case is kept. It will then be revealed that there has been a witness present by the bedside of the sick, who has made a record of every case, the circumstances surrounding the individual, the treatment given, and there is written the fidelity or unfaithfulness of every practitioner. Let the Christian physician look up in the sick room, and say, "God is here; His eye is upon me. He reads my every thought, and notices my every action. I will be a faithful servant of Jesus Christ. I will be one who shall preserve honor, honesty, and truth. I will have the tenderness, the compassion, the mercy, and longsuffering of Jesus. I will comfort, I will bless this sufferer. If Jesus will work with me, I will be a helper to the needy." [Cf: 1MR212.01] p. 17, Para. 3, [1890MS].

O, what a physician may be who is a servant of our Lord Jesus Christ! The light of the glory of God may shine upon the man who thus is a laborer together with God. Christianity in the life in business transactions, in professional practices, will be as a power in the earth. "Ye are the light of the world" (Matthew 5:14), said Christ. The leaven of sanctification and holiness must be brought into the life and character. In our publishing house, in our Sanitarium and College, we should watch with the utmost care that we do not act from selfish motives. Life at best is short, and this little period of probation should be pure, lived with an eye single to the glory of God. We should not be double minded, now serving the Lord and again serving selfish purposes in all our plans and actions. The selfishness, the carelessness of spirit that is manifested in regard to the words spoken, the habits indulged, the maxims uttered, are all sowing seed that will yield a baneful harvest. [Cf: 1MR213.01] p. 18, Para. 1, [1890MS].

From the heart of the work an influence is carried, even by some who are called foreign missionaries, that is not pleasing to God. Many are not emptied of self, that are not vessels unto honor. If they had never had a connection with men who were unsanctified they would have done far better work; but the principles they have woven into the character are not an acceptable kind to God, and He will not minister of His grace to the spirit they cherish. Then how can they be lights to the world: How can they be laborers together with God? How can they be called lightbearers? The maxims of the world have been woven with the precious truth of God. Men are deceived in every department and branch of the work, because of their own selfish desires, their selfish plans; for their hearts are not imbued with the spirit of Christ. The example of Christ is lost sight of. Many are unable to clearly distinguish between the truths of God and the frauds of men, and no plat of their religious experience stands forth entirely weeded from the noxious tares of selfishness. Many profess to seek first the kingdom of God and His righteousness, but selfish purposes and projects actually shut out the view of the eternal realities, and the world is not slow to discern its own standard. I have been shown that many make pretense of godliness scorning the too apparent inconsistencies, yet at the same time encouraging themselves in putting God out of their knowledge. Men barter and haggle for little or large advantage as the circumstances may be, and in so doing they barter away their security to the kingdom of God. They value that kingdom less than did Judas his Lord. [Cf: 1MR213.02] p. 18, Para. 2, [1890MS].

God calls upon men in the medical profession not to feel that they are

to stand apart from the disciples of the church, that they may carry out their own selfish projects. Our faith is misrepresented by men who are out of Christ, and many souls are misled. The stumbling blocks must be taken out of the way, or those who have not submitted themselves to the discipline of the church, must change their course. If they determine to leave the fellowship of the church, let a voice of warning follow them, that the people may know that they are not in harmony with the brethren, and the church will not be responsible for their course of action, or cover their transgressions. In this way many who sincerely believe the truth may be prevented from being led away to put confidence in men whose course of action God disapproves. [Cf: 1MR214.01] p. 18, Para. 3, [1890MS].

Let no man say that his conversation is in heaven, while self is interposed between him and his God; for his thoughts, his works all testify that he is groveling in the dust. The standard must be elevated. We do not plead for inactivity, we would not have one soul blunt his activities, but only purify his enterprises of all selfishness, ambition, pride and self-exaltation. Let pure and undefiled religion be the controlling power in all our institutions. Let it be practiced by all who are connected with the work. Those who make a profession of godliness, and have a corrupt, sensual heart, will develop themselves, that they may be known by those around them. He who is scheming for himself will work in a way to bring profit to himself, while he is very careful to all appearance to see that others shall in no case take advantage of their place or position to reap benefits that he himself obtained. This carefulness on his part to exclude others from dishonest advantage pacifies his conscience, for he believes he is guarding the interest of the institution. [Cf: 1MR214.02] p. 19, Para. 1, [1890MS].

O man, the books of heaven bear the record of your deeds; for to every transaction there has been a Witness that will not lie, and by thy works thou shalt be justified, and by thy works thou shalt be condemned in the day when every case is tried, and it is too late for wrongs to be righted. Then it will be seen that only those are saved who brought into their life the maxims of Jesus. [Cf: 1MR215.01] p. 19, Para. 2, [1890MS].

Many have deceived the world, betrayed the cause of Christ, and put the Lord of glory to an open shame by misrepresenting His character. These lie against the truth. They countenance and practice principles that in no way correspond with the truth of God. Many are willing to benefit themselves at another's disadvantage, and this proves that the truth has not been brought into the sanctuary of the soul, and that God's law is a dead letter to them. The commandment is, "Thou shalt love the Lord thy God with all thy heart, and . . . thy neighbor as thyself" (Matthew 22:37-39). They have failed to learn the lesson of the pure Son of God. 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" (Revelation 2:4, 5). [Cf: 1MR215.02] p. 19, Para. 3, [1890MS].

"I am a Christian," must be repeated, "and I must love my neighbor as myself. I must do unto others as I would that they should do to me. I

must not exalt myself as a privileged character, and look down upon others as of no value. I am a Christian, and must esteem others better than myself. I am a Christian, and must not join any ring or party which would connive at evil, no matter how trivial might seem the transgression." It was a small transgression that opened upon our world the floodgates of woe. The act of sin may be one that is called common, and the eternal ruin will be common. We need not seek to excuse ourselves because men in high esteem are guilty of strange misdemeanors, and place sin in wrong light before the world. The uprightness of all who make high professions, and practice iniquity is known a pretense before God whose eye reads the hearts of men. So few are found who act upon the principles of the Bible, that we can say indeed that many shall seek to enter in and shall not be able. Christ's followers are a little flock. [Cf: 1MR216.01] p. 19, Para. 4, [1890MS].

Those who have not lost their first love will have a care for the souls of those with whom they are associated; but if one in responsible position is found whose morals are tainted with dishonesty or impurity, be on your guard that his godless spirit and example do not contaminate your soul, and so the contagion of evil spread. The moral tone of piety among us must be raised, and in order that it may be, we must take time for the personal culture of heart religion. Let each one feel, I must be an example in patience. I must do good, whether others appreciate my motives or not. I must not stand allied with evil, or cover it with a mantle of false charity. Bible charity is not sentimentalism, but love in active exercise. To heal the hurt of the daughter of My people, slightly, saying, "Peace, peace; when there is no peace" (Jeremiah 6:14; 8:11), is called charity. To confederate together, to call sin holiness and truth, is called charity; but it is the counterfeit article. The false and the spurious are in the world, and we should closely examine our hearts that we may know whether or not we possess the genuine charity. Genuine charity will not create distrust, and evil work. It will not blunt the sword of the spirit so that it does no execution. Those who would cover evil under false charity, say to the sinner, "It shall be well with thee." Thank God there is a charity that will not be corrupted; there is a wisdom that cometh from above, that is (mark it) first pure, then peaceable, and without hypocrisy, and the fruits of righteousness is sown of them that make peace. This is a description of heaven-born, heaven-bred charity. Charity loves the sinner but hates the sin, and will warn him faithfully of his danger, pointing him to the Lamb of God who taketh away the sin of the world. Sin is not to be cloaked, but to be taken away. [Cf: 1MR216.02] p. 20, Para. 1, [1890MS].

The love that is of heavenly birth is a resistless power, and it can be obtained only by a living connection with God. Would you move the hearts of men, then you must come into actual contact with the God of love. God must first take hold of you if you would take hold of others. But instead of desiring such an exalted position as to become a laborer together with God, ministers and physicians, men of responsibility seek preeminence among their brethren, and strive to obtain the highest wages for their services. Sin always attends such ambition. How faint is the line of demarcation between the church and the world; but why should you try to blend the service of God and mammon? The world's Redeemer has declared, "Ye cannot serve two masters." [Cf: 1MR217.01] p. 20, Para. 2, [1890MS].

The people of God can be united only through the power of the Holy Ghost, and this is the union which will stand the test. Christ prayed that His people might be one as He and the Father were one; but can this union exist, can spiritual life be maintained, if you fail to associate with those of like precious faith in close Christian fellowship and devotion? If you think you can live a Christian life without taking advantage of Christian privileges, you are deceived by the enemy of your soul. I am terribly in earnest to cry aloud and spare not, and show my people their transgression and the house of Jacob their sins. [Cf: 1MR218.01] p. 20, Para. 3, [1890MS].

In whatever occupation you may be, whether physicians, merchants, ministers, or men in other walks of life, you have no right to laden yourselves down with grievous, heavy burdens and grievous to be borne, to be pressed under many and varied responsibilities, until you feel that you have no time to pray, and excuse yourself on the plea that you have so much to do. If you have much to do, how essential it is that you have the Lord God of Israel to stand by your side, that you may bear the yoke evenly with Him who was meek and lowly in heart. Christ says, "Without Me ye can do nothing" (John 15:5). You may well be alarmed for your soul, if you allow cares to supplant the truth of God in the heart. If your associates are worldlings who flatter you, telling you how smart you are, and what great things you can do, and love this unhallowed nonsense, you may well feel that you are in peril; for your moral taste is perverted, your perceptions blunted. You have forsaken the cool snow waters of Lebanon for water that comes from another place. You cannot preserve your spirituality unless you feed on Christ, eating His flesh and drinking His blood. Every moment is charged with eternal responsibilities. [Cf: 1MR218.02] p. 20, Para. 4, [1890MS].

In the dealings of man with his fellowman every transaction may be marked with the highest integrity; and yet, though justice and equity mark your business affairs, you must not permit yourself to be so engrossed with the things of time, that you will fail to give attention to the things of eternal interest. The mind and body must not be treated with indiscretion. You must not act presumptuously, for you are not your own, you have been bought with a price, and are under obligation to keep God's property in a good condition. You are not required to protract your labors until you are worn out and exhausted, and cannot engage in religious exercises for the preservation of spiritual health. When you make your spiritual prosperity a thing of a secondary importance, you abuse the property of God. By undue devotion to business, you defraud the soul of the opportunity to feast upon the words of eternal life, and so receive not the sustenance and inspiration necessary for the maintenance of spiritual life. Thus you fail to become the light of the world, and cannot represent your professed Lord to the people with whom you associate. [Cf: 1MR219.01] p. 21, Para. 1, [1890MS].

It is true that every moment is precious, and not one of them is to be wasted; but it is when you obtain the grace of the Holy Spirit through faith in God, that you are qualified for the performance of your various duties and can work with an eye single to the glory of God. Look at the days and weeks and months of the past, and see if your life service has not been one long, complicated robbery of God, because you

have failed to remember Him, and have left eternity out of your reckoning. By neglecting spiritual things, you have not only robbed your own soul, but the souls of your family; for by seeking temporal enrichment to the neglect of heavenly enlightenment, you have not been in a condition either physically or mentally to educate and train your children to keep the way of the Lord. How long shall this kind of robbery continue on the part of men who place a high estimate upon their services, and yet leave out of their work the one thing that makes their labors acceptable to God,--heart devotion, true piety? You dismiss God from your thoughts, pray scarcely at all, and yet claim for the exercise of your finite wisdom a large compensation in money. And yet Christ declares, "Without Me ye can do nothing" (John 15:5)." What shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36). Will you exchange your hope of heaven for worldly gain? Many are doing this very thing; for Satan held out his tempting bribe, and they accepted his terms. Should the tree be cut down, it would lie prone to the earth, lost, lost, eternally lost! [Cf: 1MR219.02] p. 21, Para. 2, [1890MS].

Worldly success, even when obtained at the loss of spiritual life, is often looked upon as the blessing of providence; but it is disaster, it is death. Better far would be poverty, the cross, self-denial, self-sacrifice, and shattered worldly hopes. Better far would be the world's verdict, "poor," than be written poor in the books of heaven. To be written in heaven as one who is rich in spiritual graces is of far greater honor than to sit with princes on earth, and forfeit the kingdom of God. Let it be the ambition of those who profess to believe present truth, to be written as men whose lives are hid with Christ in God, men whom gold cannot buy, who though tempted as was Moses, like him, esteemed the reproaches of Christ greater riches than the treasures of Egypt. [Cf: 1MR220.01] p. 21, Para. 3, [1890MS].

God permits men to pass under the fire of temptation that they may see if there is alloy in their characters; for they cannot inherit their heirship to the eternal crown unless they are tested and proved by the Lord. Take time to watch and pray, to assure yourselves that you have the presence of Jesus, and can counsel with Him in regard to the work He has given into your hands, as did Enoch of old. You who occupy important positions of responsibility, how much you need Jesus, how much you need to watch and pray that you may be fervent in spirit, serving the Lord. Will you gather business to your soul, and leave Christ out on the plea that you have not time to commune with Him? Why violate conscience? Why put such confidence in your own finite strength? [Cf: 1MR220.02] p. 22, Para. 1, [1890MS].

Temptation will come to every soul, and if you accept one temptation, stronger ones will follow, and others will be influenced by your example. Gold is not only a standard in the market, but a standard of character among men. But though the world judges by this standard, let the Christian say, "I am not bound to be rich, but I am under obligation to be righteous and to represent my Redeemer. I will not imperil my soul by declaring I must have a certain revenue. I have purposed in my heart that I will not give Satan reason to triumph over me because I endanger my spiritual life and become the servant of sin. I will not cultivate or encourage selfishness and covetousness, for it is the ruin of the world." Satan was vanquished when he came to Christ, with his specious temptation, offering a vast reward for the tarnishing

of the integrity of the Son of God. He now seeks through the avenue of the world to corrupt the integrity of those who would overcome through the grace of Christ; but let every professed follower of Jesus say, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Matthew 4:10). Letter 41, 1890, pp. 1-22. (To Dr. J. H. Kellogg, December 24, 1890.) [Cf: 1MR221.01] p. 22, Para. 2, [1890MS].

The office is fast losing its peculiar character the Lord directed in its establishment, and it is never to take a worldly mold. Those who are welded together to sustain each other, determined to carry out certain plans without the counsel of the church or of the people, may succeed for a time, but not long; for God will not permit it. There is too much self, too much confidence in what men can do, too little confidence and dependence upon God, the divine Ruler. Men handling sacred things, are not to speak lightly, but with trembling, of the work of God; God's grace must be manifested in all the work, of whatever kind it may be. The proud heart must be humbled every day before God, lest He shall humble it. Success of the right kind will attend your efforts in proportion to your consecration, self-denial, and self-sacrifice. [Cf: 1MR268.02] p. 22, Para. 3, [1890MS].

I was instructed that the Lord's will was not fulfilled when the leaders in the office were willing to take such large wages; but how quickly was the bribe taken, how quickly selfishness was manifested. This is greatly at variance with the principles upon which the publishing house was established; and it is not in harmony with the Spirit and work of God. There have been serious mistakes made in exalting business above the service and worship of God. Here is where thousands have made shipwreck of faith, and made the greatest possible mistake. The Lord says we are to be "not slothful in business; fervent in spirit; serving the Lord" (Romans 12:11). The Lord has left a wide door open for those who would go into His work, but energy must be mingled with another element, with living zeal in the service of God. We must be not only diligent in business, but "fervent in spirit, serving the Lord." Ms. 6, 1890, p. 7. ("Counsel to Workers in Publishing Houses," November 25, 1890.) [Cf: 1MR268.03] p. 22, Para. 4, [1890MS].

Men who are controlled by selfish desires should not remain connected with our institutions, and their course of action had better be exposed, that every church of Seventh-day Adventists may know what principles govern these men. . . . [Cf: 1MR276.01] p. 23, Para. 1, [1890MS].

Selfishness and self-glorification are becoming the curse of our institutions, and leavening the whole camp of Israel. We have come to the place where God calls a halt, and we must now investigate, that we may know the motives which prompt to action and may know in whom the words of Christ are fulfilled. Jesus has said, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me" (Matthew 17:24). Self is to be hidden in Christ. [Cf: 1MR276.02] p. 23, Para. 2, [1890MS].

We have need to be alarmed because selfishness and covetousness are becoming a ruling power among us, and the Lord is displeased. The consciences of many are like India rubber. Men can be bought and sold

by the highest bidder. When such men are weighed in the balances of the sanctuary, they are found wanting, for conscientiousness, honor, integrity, and fidelity are lacking. . . . Letter 41, 1890, pp. 1-4. (To Dr. J. H. Kellogg, December 24, 1890.) [Cf: 1MR276.03] p. 23, Para. 3, [1890MS].

I am much pained at heart to see your course of action. If I should judge you by the fruits you bear I should suppose you were not a tree in the Lord's garden, but a bramble bush. I supposed when you were connected with Homer that you would be a blessing to him as a soldier of Christ, leading him to Jesus while the sweet invitation of mercy is heard; that you would listen to its voice yourself and draw Homer to the attractive loveliness of Jesus Christ. We see you working in entirely an opposite line from this. Had it not been for the influence that you have had over him I have not a doubt but that he would have been seeking the Lord most earnestly and repenting of his sin. I am deeply disappointed in you. [Cf: 1MR374.02] p. 23, Para. 4, [1890MS].

I inquired Monday evening just before the close of the old year if Homer would be at the meeting for the youth and was told by Sister Mcdearmon that she feared he would not. Then she told me that her heart was sorely distressed on Homer's account. That in company with you he was doing that which she never allowed him to do--going to parties in the evening and not coming home until a late hour in the night. She was greatly burdened and distressed for Homer. She feared that if he did not seek the Lord during the special meetings he would go on as he had done, in careless neglect of his own soul. [Cf: 1MR374.03] p. 23, Para. 5, [1890MS].

I asked her if she had talked with Homer. She said she had, but she--to whom he ought to listen and whom he ought to obey--has but little influence over him now, because your influence is so much stronger. I asked her, "Have you talked with John?" She said she had, and you stood up boldly and asserted that there was no harm in your visiting good society, and her words of solicitude and remonstrance had no effect. [Cf: 1MR374.04] p. 23, Para. 6, [1890MS].

Last night I was solicited to go to the meeting for youth in the tabernacle. Although I had sent for the doctor, because several of us were sick and I myself was sick, yet my interest was so great for the young I went to the meeting. I looked to find you and Homer present but you were not there. . . . We had a very precious meeting. Fifty came forward for prayers and many of them were seeking the Lord for the first time. I was sorry that you and Homer were not present. It might have been the time when the Lord would have impressed his heart and he would have heard the voice of the dear Saviour inviting him to open the door of his heart and let Jesus in. I watched everyone that came in, but you were not among them. . . . [Cf: 1MR375.01] p. 24, Para. 1, [1890MS].

While I enjoy seeing young men and young women cheerful and happy, I am pained greatly to see them pursue the path you are traveling, because your influence and example lead others away from Jesus. You are cultivating the tastes and appetite in yourself and others for those things which do not give solidity to your character, and do not represent the Christian life. Homer says to his grandmother, "John is a Christian; he belongs to the church; he will not do anything that is

wrong." But his grandmother, who has had charge of him from his childhood, feels greatly distressed over the way things are going. . . . [Cf: 1MR375.02] p. 24, Para. 2, [1890MS].

I want you to look in the mirror of God's Word and see for yourself whether you have been exerting an influence over Homer to be a doer of the Word. Have you been teaching him to obey all the injunctions of God, especially the fifth commandment, which is the first commandment with promise? I have been much surprised at the quality of your experience in religious things, for it certainly is greatly wanting in the elements essential to stand the test of the proving of God. Everything is to be shaken that can be shaken, and those things which cannot be shaken may remain. Where will you stand in the testing time? [Cf: 1MR375.03] p. 24, Para. 3, [1890MS].

Are you, my brother, growing up heavenward? Are you growing to the full stature of a man in Christ Jesus, your living Head? Are you becoming fixed, rooted and grounded in the truth as it is in Jesus, who is your source of joy, your peace and your happiness? Is He the crown of your rejoicing? If so, you will reveal this. [Cf: 1MR376.01] p. 24, Para. 4, [1890MS].

"I am the true vine, and My Father is the husbandman. Every branch in Me. . . that beareth fruit, He purgeth it, that it may bring forth more fruit. . . . 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. . . . Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples" (John 15:1-8). Can you, my brother, claim the right of discipleship? Are your fruits unto holiness? [Cf: 1MR376.02] p. 24, Para. 5, [1890MS].

"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. This is My commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do whatsoever I command you" (John 15:10-14). [Cf: 1MR376.03] p. 24, Para. 6, [1890MS].

Will you thoughtfully and prayerfully not merely read but study these words? They mean much to you--yes, everything to you and to me and to Homer. Every word spoken by Christ should be graven upon the tablets of the soul. From the lips of Jesus are the words spoken, "Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples" (John 15:8). Here is the evidence of your discipleship. "By their fruits ye shall know them" (Matthew 7:20). [Cf: 1MR376.04] p. 25, Para. 1, [1890MS].

Will you consider what is the quality of the fruit that you are bearing? Are you a fruit-bearing branch on the parent vine stalk, or are you producing fruit that bears no resemblance to the living vine? I ask you seriously and solemnly, What is the character of the fruit that you produce? Does it do good to souls? Is it the fruit of self-denial, of self-sacrifice, the fruit of meekness, patience, long forbearance,

love, joy, peace, long-suffering, gentleness, goodness and love? Is this fruit budding and blossoming for God and His glory in working as Christ worked to save perishing souls? Remember, if "ye bear much fruit, so shall ye be My disciples." Without this evidence you are not Christ's, neither is Christ yours. You have no right to the Christian name. . . . [Cf: 1MR377.01] p. 25, Para. 2, [1890MS].

This is My commandment, That ye love one another"(John 15:12). What quality is this love? A love just such as Christ revealed in His life. "Love one another, as I have loved you" (John 15:12). A love for the soul that would part with selfish gratifications and practice stern self-denial in order to elevate, ennoble, and sanctify those with whom we associate. [Cf: 1MR377.02] p. 25, Para. 3, [1890MS].

"And for their sakes I sanctify Myself, that they also might be sanctified through the truth" (John 17:19). Do you love those with whom you associate well enough to forego your desire for amusement and self-pleasing that you will not place these souls in the path of temptation, that you will not beckon them to pursue a course of fun and frolic which leads to the extinguishment of serious thoughts in regard to the salvation of their souls? [Cf: 1MR377.03] p. 25, Para. 4, [1890MS].

Do you cultivate personal piety and living principles, plainly inculcated by Christ, that your youthful friends may follow where you lead the way, upward and forward to obedience to God? [Cf: 1MR377.04] p. 25, Para. 5, [1890MS].

No doubt you please the unconsecrated and unconverted. It is no marvel that they enjoy your companionship, for your course of action gives no disturbance of conscience where Christ's love and praise and honor are not expressed in words or actions. But what is the quality of your love? Is it of a character to make your associates more Christlike? Will it have a tendency to bring solid timbers into their character building? [Cf: 1MR378.01] p. 25, Para. 6, [1890MS].

What sort of a character would you like to possess before the whole world? Would you like to be respected and valued by those who are good and God-fearing? Then act in a manner to gain their respect. You will surely have an account to render to God for the fruits revealed in your associations with Homer and the youth generally. . . . You are a false guidepost, pointing the wrong way, misleading souls who are blinder than yourself, who have never known what it is to be under the control of the Spirit of Jesus Christ. [Cf: 1MR378.02] p. 25, Para. 7, [1890MS].

Those whom you suppose to be your friends may love the halfhearted, unconsecrated, unchristlike life you are living. They may through their association with you encourage you to think that in order to be happy you must have pleasurable enjoyments called innocent amusements, but masked by Satan to destroy your spirituality and theirs. They cannot pay a ransom for your soul, neither can you pay a ransom for theirs. Everyone who is saved must be saved by his faith in Jesus Christ. . . . [Cf: 1MR378.03] p. 26, Para. 1, [1890MS].

Is it possible you have ever tasted of the blessings which come from genuine service to Jesus Christ? Is it true you have enlisted under Christ's banner? Shall we be compelled to look upon you as a deserter

to the ranks of the enemy? It appears thus to me. You certainly are not today under the banner of Jesus Christ. . . . Is not Christ ashamed of such a soldier as you have been for at least the larger part of the year that has rolled into eternity with its burden of record? How will your self-indulgence stand in the sight of God and holy angels? . . . What have you done for Jesus? How stands your record in the book of God's account? . . . [Cf: 1MR378.04] p. 26, Para. 2, [1890MS].

Here is the young man Homer. . . . The grandparents have loved him, labored for him, and prayed for his salvation, that he might meet his mother in the kingdom of God and that they might say, "Here is your child that we have educated and disciplined, prayed for and labored for. He is made white in the blood of the Lamb." [Cf: 1MR379.01] p. 26, Para. 3, [1890MS].

But here this young man has been in your society, and the hearts of those who love him and want him to be saved see that you--who should be a laborer together with God to draw and attract this youth to Him--are leading him away from God. . . . How does the universe of heaven look upon you? At the very time when every jot of your influence should be on Christ's side of the question, your name is registered as a trifler, a vain, self-sufficient, self-confident person, leaving the character to form itself as chance may direct. . . . [Cf: 1MR379.02] p. 26, Para. 4, [1890MS].

How do you know that there will ever be another opportunity so favorable for Homer and others of your associates to fall in with the overtures of mercy? Why do you not reflect as to what seed you are sowing, when you deliver yourself up at such a critical time as this to indifference, spiritual sloth and pleasure loving? Whom are you serving, God or the devil? If you refuse to listen to the words of counsel and follow your own humor and inclination, and enjoy amusement; if you allow yourself to float carelessly down with the current on the tide of life, ready to receive any impression or go in any direction the current of pleasure may lead you, what kind of a harvest do you expect to gather? You need to seek God now while He is to be found, for I know that God is not pleased with you. . . . [Cf: 1MR379.03] p. 26, Para. 5, [1890MS].

You are educating Homer to receive ideas that will lead him to superficial views of what constitutes a Christian character. You do not come up anywhere near to the Bible standard yourself, and your influence is to lead others to be satisfied with low attainments. While we have been earnestly laboring for the conversion of the youth, you, with other youth, have been leading them to be satisfied with hopes and pursuits that will disqualify them to stand amid the perils of the last days. You have had great light. You have been placed where you have had opportunities and privileges to know God's requirements, and you are quick to discern evidence presented as to what is truth. You will be without excuse in the great day when every soul will be judged, not by his own ideas of the standard of righteousness but by God's own moral standard of holiness. By that he will stand or fall. [Cf: 1MR380.01] p. 26, Para. 6, [1890MS].

I love your soul. I have been deeply interested in you. I want you to be right with God. I greatly desire you should be truly and unmistakably converted to God and sanctified through the truth. Eternal

life is worth everything to you, or it is worth nothing. Truth will produce beauty in the soul. A mere profession of faith will never save you, for it is as a sounding brass and tinkling cymbal. God forbid that you should longer remain in a deception, that the fountain which should send forth sweet water should be poisoned; the vine which should bear rich clusters of grapes produce only wild berries. [Cf: 1MR380.02] p. 27, Para. 1, [1890MS].

May God help you to see value of the soul for which Christ has paid the purchase money of His own precious blood. Take right hold in earnest to work for the salvation of souls. God requires this of you. I will leave these lines with you. I deeply deplore that the fear and love of God is not circulating more thoroughly through the family where you make your home. We are amid the perils of the last days, and now if a man is to be connected with God he needs to cleave close to the only power which can give him the victory, and that power is Jesus Christ. [Cf: 1MR380.03] p. 27, Para. 2, [1890MS].

John, I had hoped that you would do honor to your Redeemer. You greatly need depth of thought and deep heart work. Youth are generally ready to say, when appealed to, "I am as good as that young man. He loves pleasure and sport, and practices no more self-denial and self-sacrifice than I do. He belongs to the church, as a Christian. I am not a Christian, and I fear I would do not better than this young man." [Cf: 1MR381.01] p. 27, Para. 3, [1890MS].

Because of so many half-hearted professors, very many youth are inclined to think that religion that needs fun and frolic, jesting and joking, would not be any benefit to them, and the subject of religion is presented in an unfavorable light. Religion should not be made to appear gloomy and unattractive, something calculated to detract from their happiness, making life tasteless and unenjoyable. Those who really enjoy the love of God will have joy and peace. Religion was never designed to make one pleasureless. What can be productive of greater happiness than to enjoy the peace of Christ, the bright sunshine of His presence? Can darkness or discontentment surround your soul? Will dark despair brood over you? Never, while your faith is in Jesus Christ. [Cf: 1MR381.02] p. 27, Para. 4, [1890MS].

John, you have been cultivating your fun and frolic-loving propensities. Have you grown in grace? Have you felt the great importance of daily educating the heart and mind to cultivate your higher, nobler faculties? You need to obtain more correct views of religion. You are impulsive, emotional, spasmodic in your religious service. Great caution needs to be exercised by you, else you will make great mistakes. You do not go to the bottom of things. You must not follow the bent of your own mind. You have hereditary tendencies not the most favorable for the perfection of Christian character, and you may lose your soul unless you view the great matter of eternal interest in a different light. . . . [Cf: 1MR381.03] p. 27, Para. 5, [1890MS].

I hope you will take to heart what I have written and let it sink deep into your heart. You can be kept by the power of God alone. Then yoke up with Christ. Make your aim high, and dig deeper than you are now doing. Lay your foundation on the rock. [Cf: 1MR382.01] p. 28, Para. 1, [1890MS].

Will you serve God or Baal? "Choose you this day whom ye will serve" (Joshua 24:15). I know you are not serving God with your undivided affection. Stand not in the way of sinners--which you are certainly doing now. Make straight paths for your feet, let the lame be turned out of the way. I hope you will put away your trifling and be watchful unto prayer. Be sober, be serious, and yet cheerful and a sunny Christian. . . . [Cf: 1MR382.02] p. 28, Para. 2, [1890MS].

May the Lord help you to be a full Christian, entire, wanting nothing. *Letter 10*, 1890, pp. 1-14. (To John Fulton, January 2, 1890.) [Cf: 1MR382.03] p. 28, Para. 3, [1890MS].

Statements Relating to the Blind-- [Cf: 1MR384.04] p. 28, Para. 4, [1890MS].

If you read the Old Testament Scriptures you will see that the Lord has a special care for the blind. He has a love exceeding the love of a mother for her afflicted children, and He has given special directions in regard to how they should be treated. Those who for several years in the past have made no difference between those who are blind and those who can see, have not obeyed the voice of the Lord. *Ms. 30*, 1890, pp. 4,5. ("Article Read in the Auditorium of the Battle Creek Tabernacle to a Large Assembly, at the General Conference of 1890" 91? .) [Cf: 1MR384.05] p. 28, Para. 5, [1890MS].

Musical entertainments which, if conducted properly, will do no harm, are often a source of evil. In the present state of society, with the low morals of not only youth, but those of age and experience, there is great danger of becoming careless, and giving especial attention to favorites, and thus creating envy, jealousies, and evil surmisings. Musical talent too often fosters pride and ambition for display, and singers have but little thought of the worship of God. Instead of leading minds to remembering God, it often causes them to forget Him. *Letter 6a*, 1890, pp. 11, 12. (To "the Managers of the Health Institution at Crystal Springs, St. Helena, California," April, 1890.) [Cf: 1MR390.05] p. 28, Para. 6, [1890MS].

The statement is made that Christ could not do many mighty works in certain places because of unbelief. Jesus was the source of all power, all light and life, and if His way was obstructed by unbelief, what can be expected of the finite instrument? Time and time again the Lord has longed to communicate His Spirit in rich measure, but there was no place for it to rest. It was not recognized or valued. The blindness of mind, the hardness of hearts, interpreted it as something of which they should be afraid. Some hidden evil lurks in the heart to hinder the manifestation of the power of God, and His Spirit cannot descend. . . . [Cf: 2MR29.01] p. 28, Para. 7, [1890MS].

Christ used the wind as a symbol of the Spirit of God. As the wind bloweth whither it listeth, and we cannot tell whence it cometh or whither it goeth, so it is with the Spirit of God. We do not know through whom it will be manifested. But I speak not my own words when I say that God's Spirit will pass by those who have had their day of test and opportunity, but who have not distinguished the voice of God or appreciated the movings of His Spirit. Then thousands in the eleventh hour will see and acknowledge the truth. "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader

of grapes him that soweth seed" (Amos 9:13). These conversions to truth will be made with a rapidity that will surprise the church, and God's name alone will be glorified. . . . [Cf: 2MR29.02] p. 28, Para. 8, [1890MS].

Ye are the light of the world, God says. He will make those who are faithful in the church radiant with the word of God. His Spirit will be communicated to human instrumentalities, giving them light before which moral darkness must flee away.-- Letter 43, 1890, pp. 3, 5, 6, 7. (To O. A. Olsen, Dec. 15, 1900.) [Cf: 2MR29.03] p. 29, Para. 1, [1890MS].

I have been shown that as he [Uriah Smith] now stands, Satan has prepared his temptations to close about his soul, that if he is not rescued the banner of truth will not be held aloft by him. . . . [Cf: 2MR55.02] p. 29, Para. 2, [1890MS].

Elder Loughborough has stood firmly for the testimonies. . . . The influence of Elder Loughborough is valuable in our churches. Just such a man is needed, one who has stood unwaveringly for the light that God has given to His people, while many have been changing their attitude toward this work of God.--Letter 20, 1890, pp. 2-4. (To O. A. Olsen, Oct. 7, 1890.) [Cf: 2MR55.03] p. 29, Para. 3, [1890MS].

Retrospective Reference in 1894. Let us consider the proposition presented at the Minneapolis meeting. Some who did not receive their counsel from God prepared a resolution, which was carried, that no one should labor as a minister unless he first made a success in the canvassing field. The Spirit of the Lord did not indite that resolution. It was born of minds that were taking a narrow view of God's vineyard and His workmen. It is not the work of any man to prescribe the work for any other man contrary to his own convictions of duty. He is to be advised and counseled, but he is to seek his directions from God, whose he is, and whom he serves. If one undertakes the canvassing work, and is not able to sustain himself and his family, it is the duty of his brethren, so far as lies in their power, to help him out of his difficulty, and disinterestedly open ways whereby this brother may labor according to his ability and obtain means honestly to sustain his family.--Ms 34, 1890, p. 2. (Testimony 4, Aug. 3, 1894.) [Cf: 2MR62.02] p. 29, Para. 4, [1890MS].

Let God's servants preach a "Thus saith the Lord." Let them become acquainted with His instructions, reading and studying every sentence, every word, with softened, subdued hearts drawing near to God, that the Comforter may teach them. Christ's teachings are our lessons for today, our lessons for tomorrow. The more frequently they are studied, the better will they be understood.--Ms 22, 1890, pp. 15, 16. (Diary, Jan. 10, 1890.) [Cf: 2MR97.03] p. 29, Para. 5, [1890MS].

Why will not men see and live the truth? Many study the Scriptures for the purpose of proving their own ideas to be correct. They change the meaning of God's Word to suit their own opinions. And thus they do also with the testimonies that He sends. They quote half a sentence, leaving out the other half, which, if quoted, would show their reasoning to be false. God has a controversy with those who wrest the Scriptures, making them conform to their preconceived ideas.--Ms 22, 1890, pp. 5, 6. (Diary, Jan. 10, 1890.) [Cf: 2MR152.01] p. 29, Para. 6, [1890MS].

While we are to stand firm as a rock to principle, we should be courteous and Christlike in our dealings with all men. We should tell people plainly that we cannot accept the papal sabbath, because it is a mark of special dishonor to God, whom we love and worship. But while we sacredly observe the Sabbath of the Lord, it is not our work to compel others to observe it. God never forces the conscience; that is Satan's work. Since God is the author of the Sabbath, it must be presented to the minds of men in contrast to the false sabbath, that all may choose between them. It is Satan who tries to compel the conscience that error may be accepted and honored. [Cf: 2MR197.01] p. 29, Para. 7, [1890MS].

This time, when there is such an effort made to enforce the observance of Sunday, is the very opportunity to present to the world the true Sabbath in contrast to the false. The Lord in His providence is far ahead of us. He has permitted this Sunday question to be pressed to the front, that the Sabbath of the fourth commandment may be presented before the legislative assemblies. Thus the leading men of the nation may have their attention called to the testimony of God's word in favor of the true Sabbath. If it does not convert them, it is a witness to condemn. The Sabbath question is the great testing question for this time.--Ms 16, 1890, p. 21. [Cf: 2MR197.02] p. 30, Para. 1, [1890MS].

[Among the messages written by Ellen G. White are some which, as the end draws near, take on renewed significance. One such is the communication which in November, 1890, was directed to the leaders of the church, and is now spread before the readers of the Review.--A. L. White.] [Cf: 2MR225.01] p. 30, Para. 2, [1890MS].

All that Jesus did on the earth was done with an eye single to the glory of His Father. He says, "As the Father gave Me commandment, even so I do" (John 14:31). "This commandment have I received of My Father" (John 10:18). In all He did, He was working out the will of His Father, so that His life on earth was a manifestation of the divine perfection. The union of divinity with humanity in Christ, was to reveal to us God's purpose to bring man into the closest connection with Himself. We cannot possibly be happy without Him. [Cf: 2MR225.02] p. 30, Para. 3, [1890MS].

The original apostasy began in a disbelief and denial of the truth. We are to fix the eye of faith steadfastly upon Jesus. When the days come, as they surely will, in which the law of God is made void, the zeal of the true and loyal should rise with the emergency and should be the more warm and decided, and their testimony should be the more positive and unflinching. But we are to do nothing in a defiant spirit, and we shall not if our hearts are fully surrendered to God. [Cf: 2MR225.03] p. 30, Para. 4, [1890MS].

Now is the time for God's people to take up the duties that lie next them. Be faithful in the little things; for on the right performance of these hang great results. Do not leave the work which needs to be done, because it appears to your judgment to be small and inconsiderable. Make up every waste place, repair the breaches as fast as they occur. Let no differences or dissensions exist in the church. Let all go to work to help someone who needs help. [Cf: 2MR225.04] p. 30, Para. 5, [1890MS].

There is a cause for the great weakness in our churches, and that

cause it is hard to remove. It is self. Men have none too much will, but they must have it wholly sanctified to God. They need to fall on the Rock and be broken. Self must be crucified in everyone who shall enter the gates of the city of God. The fierce spirit which rises up in the hearts of some in the church when anything does not please them, is the spirit of Satan, and not the spirit of Christ. Is it not fully time that we return to our first love, and be at peace among ourselves? We must show ourselves to be not only Bible readers, but Bible believers. If we are united to Christ, we shall be united to one another. (See John 13:34; Romans 15:1-5.) [Cf: 2MR225.05] p. 30, Para. 6, [1890MS].

The increase of our numbers and the enlarging of our facilities means work; it calls for entire consecration and thorough devotedness. God has no place in His work for half-hearted men and women, those who are neither cold nor hot. Christ says, "I will spew thee out of my mouth." God calls for men who are whole-hearted. . . . [Cf: 2MR226.01] p. 31, Para. 1, [1890MS].

At this time the church should not be diverted from the object of vital interest to things that will not bring health and courage, faith and power. They must see, and by their actions testify, that the gospel is aggressive. But the light which is given to shine brighter and brighter unto the perfect day, burns dimly. The church no longer sends out the clear, bright rays of light amidst the moral darkness that is enveloping the world as a funeral pall. The light of many does not burn or shine. They are moral icebergs. [Cf: 2MR226.02] p. 31, Para. 2, [1890MS].

Watchmen on the walls of Zion are to be vigilant, and sleep not day or night. But if they have not received the message from the lips of Christ, their trumpets will give an uncertain sound. Brethren, God calls upon you, both ministers and laymen, to listen to His voice speaking to you in His Word. Let His truth be received into the heart, that you may be spiritualized by its living, sanctifying power. Then let the distinct message for this time be sent from watchman to watchman on the walls of Zion. [Cf: 2MR226.03] p. 31, Para. 3, [1890MS].

This is a time of general departure from truth and righteousness, and now we must build the old waste places, and with interested effort labor to raise up the foundations of many generations. "Thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" (Isaiah 58:12-14). (See Isaiah 51:7-16; 62:1-4.) [Cf: 2MR227.01] p. 31, Para. 4, [1890MS].

While you hold the banner of truth firmly, proclaiming the law of God, let every soul remember that the faith of Jesus is connected with the commandments of God. The third angel is represented as flying in the midst of heaven, symbolizing the work of those who proclaim the first, second, and third angels' messages; all are linked together. The

evidences of the abiding, ever-living truth of these grand messages that mean so much to us, that have awakened such intense opposition from the religious world, are not extinct. Satan is constantly seeking to cast his hellish shadow about these messages, so that the remnant people of God shall not clearly discern their import, their time and place; but they live, and are to exert their power upon our religious experience while time shall last. [Cf: 2MR227.02] p. 31, Para. 5, [1890MS].

The influence of these messages has been deepening and widening, setting in motion the springs of action in thousands of hearts, bringing into existence institutions of learning, publishing houses, and health institutions; all these are the instrumentalities of God to cooperate in the grand work represented by the first, second, and third angels flying in the midst of heaven to warn the inhabitants of the world that Christ is coming the second time with power and great glory. [Cf: 2MR227.03] p. 31, Para. 6, [1890MS].

The Revelator says, "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" (Rev. 18:1, 2). This is the same message that was given by the second angel--Babylon is fallen, "because she made all nations drink of the wine of the wrath of her fornication" (Rev. 14:8). What is that wine? Her false doctrines. She has given to the world a false sabbath instead of the Sabbath of the fourth commandment, and has repeated the lie Satan first told to Eve in Eden--the natural immortality of the soul. Many kindred errors she has spread far and wide, "teaching for doctrines the commandments of men." [Cf: 2MR228.01] p. 32, Para. 1, [1890MS].

When Jesus began His public ministry, He cleansed the temple from its sacrilegious profanation. Almost the last act of His ministry was to cleanse the temple again. So in the last work for the warning of the world, two distinct calls are made to the churches: The second angel's message, and the voice heard in heaven, "Come out of her, My people. . . . For her sins have reached unto heaven, and God hath remembered her iniquities" (Rev. 18:4, 5). [Cf: 2MR228.02] p. 32, Para. 2, [1890MS].

As God called the children of Israel out of Egypt that they might keep His Sabbath, so He calls His people out of Babylon that they may not worship the beast nor his image. The man of sin, who thought to change times and laws, has exalted himself above God by presenting this spurious sabbath to the world; the Christian world has accepted this child of the papacy, and cradled and nourished it, thus defying God by removing His memorial and setting up a rival sabbath. [Cf: 2MR228.03] p. 32, Para. 3, [1890MS].

After the truth has been proclaimed as a witness to all nations, at a time when every conceivable power of evil is set in operation, when minds are confused by the many voices crying, "Lo, here is Christ," "Lo, He is there," "This is truth," "I have the message from God," "He has sent me with great light," and there is a removing of the landmarks, and an attempt to tear down the pillars of our faith, then a more decided effort is made to exalt the false sabbath, and to cast contempt upon God Himself by supplanting the day He has blessed and sanctified. [Cf: 2MR229.01] p. 32, Para. 4, [1890MS].

This false sabbath is to be enforced by an oppressive law. Satan and his angels are wide-awake and intensely active, working with energy and perseverance through human instrumentalities to bring about his purpose of obliterating the knowledge of God. While Satan is now working with his lying wonders, the time has come foretold in the Revelation, when the mighty angel that shall lighten the earth with his glory will proclaim the fall of Babylon and call upon God's people to forsake her. [Cf: 2MR229.02] p. 32, Para. 5, [1890MS].

The Lord has presented before me that those who have been in any measure blinded by the enemy, and who have not fully recovered themselves from the snare of Satan, will be in peril because they cannot discern light from heaven, and will be inclined to accept a falsehood. This will affect the whole tenor of their thoughts, their decisions, their propositions, their counsels. The evidences that God has given are no evidence to them, because they have blinded their own eyes by choosing darkness rather than light. Then they will originate something they call light, which the Lord calls sparks of their own kindling, by which they will direct their steps. The Lord declares, "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: Walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have at mine hand; ye shall lie down in sorrow" (Isa. 50:10, 11). Jesus said, "For judgment I am come into this world, that they which see not might see; and that they which see might be made blind." "I am come a light into the world, that whosoever believeth on Me should not abide in darkness." "He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 9:39; 12:46, 48). [Cf: 2MR229.03] p. 32, Para. 6, [1890MS].

By many, the words which the Lord sent will be rejected, and the words that man may speak will be received as light and truth. Human wisdom will lead away from self-denial, from consecration, and will devise many things that tend to make of no effect God's messages. We cannot with any safety rely upon men who are not in close connection with God. They accept the opinions of men, but cannot discern the voice of the true Shepherd, and their influence will lead many astray, though evidence is piled upon evidence before their eyes, testifying to the truth that God's people should have for this time. The truth is calculated to turn men to Christ, to quicken their energies, subduing and softening their hearts, and inspiring them with zeal and devotion and love to God. The Sabbath truth must in no case be covered up. We must let it appear in plain contrast with error. [Cf: 2MR230.01] p. 33, Para. 1, [1890MS].

As the end approaches, the testimonies of God's servants will become more decided and more powerful, flashing the light of truth upon the systems of error and oppression that have so long held the supremacy. The Lord has sent us messages for this time to establish Christianity upon an eternal basis, and all who believe present truth must stand, not in their own wisdom, but in God, and raise up the foundations of many generations. These will be registered in the books of heaven as repairers of the breach, the restorers of paths to dwell in. We are to

maintain the truth because it is truth, in the face of the bitterest opposition. God is at work upon human minds; it is not man alone that is working. The great illuminating power is from Christ; the brightness of His example is to be kept before the people in every discourse. [Cf: 2MR230.02] p. 33, Para. 2, [1890MS].

The rainbow above the throne, the bow of promise, testifies to the whole world that God will never forget His people in their struggle. Let Jesus be our theme. Let us with pen and voice present, not only the commandments of God, but the faith of Jesus. This will promote real heart piety as nothing else can. While we present the fact that men are subjects of a divine moral government, their reason teaches them that this is truth, that they owe allegiance to Jehovah. This life is our time of probation. We are placed under the discipline and government of God to form characters and acquire habits for the higher life. . . . Temptations will come upon us. Iniquity abounds; where you least expect it, dark chapters will open that are most terrible, to weigh down the soul; but we need not fail nor be discouraged while we know that the bow of promise is above the throne of God. We shall be subject to heavy trials, opposition, bereavement, affliction; but we know that Jesus passed through all these. These experiences are valuable to us. The advantages are not by any means confined to this short life; they reach into eternal ages. Through patience, faith, and hope, in all the changing scenes of life, we are forming characters for everlasting life. Everything shall work together for good to those that love God. [Cf: 2MR231.01] p. 33, Para. 3, [1890MS].

All the scenes of this life in which we must act a part are to be carefully studied, for they are a part of our education. We should bring solid timbers into our character building, for we are working both for this life and eternal life. And as we near the close of this earth's history, we advance more and more rapidly in Christian growth, or we retrograde just as decidedly. [Cf: 2MR231.02] p. 33, Para. 4, [1890MS].

"I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth . . . And I will remember My covenant, . . . and the waters shall no more become a flood to destroy all flesh" (Genesis 9:13-15). In the rainbow above the throne is an everlasting testimony that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). Whenever the law is presented before the people, let the teacher of truth point out the throne arched with the rainbow of promise, the righteousness of Christ. The glory of the law is Christ. He came to magnify the law and make it honorable. Make it distinct that mercy and truth have met together in Christ, and righteousness and peace have embraced each other. It is when you are looking to His throne, offering up your penitence and praise and thanksgiving to God, that you perfect Christian character, and represent Christ to the world. You abide in Christ and Christ abides in you; you have that peace that passeth all understanding. We need constantly to meditate upon Christ and His attractive loveliness. We must direct minds to Jesus, fasten them upon Him. In every discourse dwell upon the divine attributes. [Cf: 2MR232.01] p. 34, Para. 1, [1890MS].

As the bow in the cloud is formed by the union of the sunlight and the

shower, so the rainbow encircling the throne represents the combined power of mercy and justice. It is not justice alone that is to be maintained; for this would eclipse the glory of the rainbow of promise above the throne; man could see only the penalty of the law. Were there no justice, no penalty, there would be no stability to the government of God. [Cf: 2MR232.02] p. 34, Para. 2, [1890MS].

It is the mingling of judgment and mercy that makes salvation full and complete. It is the blending of the two that leads us, as we view the world's Redeemer and the law of Jehovah, to exclaim, "Thy gentleness hath made me great." We know that the gospel is a perfect and complete system, revealing the immutability of the law of God. It inspires the heart with hope, and with love for God. Mercy invites us to enter through the gates into the city of God, and justice is satisfied to accord to every obedient soul full privileges as a member of the royal family, a child of the heavenly King. [Cf: 2MR233.01] p. 34, Para. 3, [1890MS].

If we were defective in character, we could not pass the gates that mercy has opened to the obedient, for justice stands at the entrance and demands holiness [and] purity in all who would see God. Were justice extinct, and were it possible for divine mercy to open the gates to the whole race, irrespective of character, there would be a worse condition of disaffection and rebellion in heaven than before Satan was expelled. The peace, happiness, and harmony of heaven would be broken up. The change from earth to heaven will not change men's characters; the happiness of the redeemed in heaven results from the characters formed in this life, after the image of Christ. The saints in heaven will first have been saints on earth. [Cf: 2MR233.02] p. 34, Para. 4, [1890MS].

The salvation that Christ made such a sacrifice to gain for man is that which is alone of value, that which saves from sin--the cause of all the misery and woe in our world. Mercy extended to the sinner is constantly drawing him to Jesus. If he responds, coming in penitence with confession, in faith laying hold of the hope set before him in the gospel, God will not despise the broken and contrite heart. Thus the law of God is not weakened, but the power of sin is broken and the scepter of mercy is extended to the penitent sinner.--Letter 1f, 1890, pp. 2-12. ("As the End Draws Near," Nov., 1890.) [Cf: 2MR233.03] p. 34, Para. 5, [1890MS].

Sands, Virginia, Wednesday, Nov. 5, 1890. We left Salamanca [New York], November 4, 1890, about eleven o'clock. On the cars we met Brother Lawhead and his son. We were passing over the same ground that we went over two years ago in journeying to Williamsport at the time of the flood. We changed cars at Elmira and at Williamsport, and then we journeyed to Harrisburg. We tarried there until the next morning. We walked to the hotel from the depot--a few blocks--and we found crowds everywhere yelling at the top of their voices because it was election of the State officers and governor of the State. . . . [Cf: 2MR322.02] p. 35, Para. 1, [1890MS].

We reached this place--Sands, Virginia--about twelve o'clock. [Wednesday, Nov. 5] The train is usually due about eleven o'clock. We found Brother Lewis, who lives within three miles of Washington [Virginia], waiting with team for us. We rode out one mile. Brother

Robinson and Willie White walked. Close by the meetinghouse which was built for our people, was a building owned by Brother Painter. It was at this time vacant, and the brethren moved into it to entertain those who came. We have very good accommodations, but in marked contrast to the ample and abundant rooms in Salamanca. We seldom find ourselves so well situated in our travels as we did at Brother Hicks'. We have not a thing to complain of, for the Lord's people here are doing their very best and we are fully satisfied. They are generally poor, but there are some who are more wealthy, and who are able to help advance and sustain the cause of God. Brother Painter is wealthy. God help him to do his whole duty in the work and cause of the Master. [Cf: 2MR322.03] p. 35, Para. 2, [1890MS].

Sands, Va., Thursday, Nov. 6, 1890. Brother Robinson, Sara Mccenterfer, Willie White and I were accommodated by Brother Lewis taking us with his horses and carriage about eight miles to Luray to see the caverns. We went into a building and for one dollar each we were furnished a guide, and I was astonished at what my eyes beheld. To give a description of this scene is simply impossible. It was wonderful, too wonderful to describe. We spent one hour and a half, with electric lights and lanterns or a tin with candles, three in each tin. We rode back, taking our dinner as we rode back to our stopping place at Sands. The road was quite rough but we enjoyed the ride very much. The day was mild, the sun shone in clearness, and the scenery was good. I was glad for this privilege to ride. It did us all good. I received letters from Brother McClure, Emma White, and Brother Washburn. [Cf: 2MR323.01] p. 35, Para. 3, [1890MS].

Sands, Va., Friday, Nov. 7, 1890. I arose at five o'clock and had a season of prayer, pleading with the Lord for His presence, His grace, and heavenly wisdom. I asked the Lord to give me health and relieve my heart of its pain and sickness, and I believe that He will hear my prayer and give me the message to bear in demonstrating the Spirit to this people. I had a little visit with some of the family, brethren who have come from West Virginia, across the mountains. [Cf: 2MR323.02] p. 35, Para. 4, [1890MS].

I wrote several pages this morning, and attended morning meeting. Spoke with great freedom. Many precious testimonies were borne. I told the people I would meet with them every morning if the Lord would give me strength. They need to be educated here, line upon line and precept upon precept. Oh, how I long to have them grasp the rich promises of God and conceive all their possibilities, all their privileges, to ask of Jesus those things which they so much need. [Cf: 2MR323.03] p. 35, Para. 5, [1890MS].

I spoke again to the people this afternoon at half past two. The house was full and more than half were unbelievers, but they listened with intense earnestness. The Lord gave me strength to speak with great earnestness and power [for] one hour and a half. I feel to praise the Lord that He is renewing my strength and enabling me to bear the message He has given me. Oh, for the baptism of the Holy Ghost! I want the people to have it. They need it. We want rich blessings from the Lord in order to represent Christ to the people. I sent off to the mail sixteen pages, all but four written today. [Cf: 2MR324.01] p. 36, Para. 1, [1890MS].

Sands, Va., Nov. 8, 1890. I arose early, and after seeking the Lord in prayer I wrote many pages. At half past eight attended morning meeting and gave them a morning talk. I sought to revive their faith by relating my experience in Salamanca. Hearts seemed to be touched. I urged them to ask greater blessings of the Lord and to believe that He would bless, and then not to go away and waver about it. The Lord would have us firm and importunate as was Elijah and the importunate widow who obtained their requests because they would not let go. [Cf: 2MR324.02] p. 36, Para. 2, [1890MS].

I spoke in the afternoon to a full house. The Lord gave me power and grace to present the truth to the people, setting before the people the necessity of seeking the Lord, of setting their own house and hearts in order, and of heeding the Scriptures in bringing up their children in the fear and admonition of the Lord. My text was in Acts, the commission of Christ to His disciples. [Cf: 2MR324.03] p. 36, Para. 3, [1890MS].

The Lord gave me much freedom in speaking to the people of the necessity of every follower of Christ feeling that he is a missionary for God, the living human agency through whom the Lord will communicate His blessing to others. [Cf: 2MR324.04] p. 36, Para. 4, [1890MS].

Moses spent forty years as a shepherd of flocks to prepare him to understand himself, and to purify himself by emptying himself, that the Lord could accomplish His will in him. The Lord did not take for His workmen mere machines in intellect or feelings. Both are essential to do the work, but these human elements of character must be purged from defects, not by talking of the will of God, but by doing His will. If any man will do His will, he shall know of the doctrine. Moses was under training to God. He endured a long process of mental training to fit him to be leader of the armies of Israel. [Cf: 2MR324.05] p. 36, Para. 5, [1890MS].

Inspiration will come to men of God's appointment, but not to any man who retains a high idea of his own mental superiority. Every man whom God will use to do His will must have humble ideas of himself, and must seek in persevering earnestness for light. God will not require any man to become a novice and to sink down into a voluntary humility, and become more and more incapacitated. God calls upon everyone with whom He works to do the very highest kind of thinking and praying and hoping and believing. [Cf: 2MR325.01] p. 36, Para. 6, [1890MS].

Many have, as had Moses, very much to unlearn in order to learn the very lessons that they need to learn. He had need to be self-trained by severest mental and moral discipline and God wrought with him before he could be fitted to train others in mind and heart. He had been instructed in the Egyptian courts. Nothing was left as unnecessary to train him to become a general of armies. The false theories of the idolatrous Egyptians had been instilled into his mind, and the influences surrounding him and things his eyes looked upon could not be easily shaken off or corrected. Thus it is with many who have had a false training in any line. All the idolatrous rubbish of heathen lore must be removed--bit by bit, item by item--from Moses' mind. Jethro helped him in many things to a correct faith, as far as he himself understood. He was working upward toward the light, when he could see God in singleness of heart. God Jehovah was revealed to him. This

thorough intellectual training in Egypt, and as a shepherd among the mountains, in the pure air, made him a strong thinker and a strong doer of the Word of God. [Cf: 2MR325.02] p. 36, Para. 7, [1890MS].

God has done everything for us. What have we done? Shall we become faithful stewards of His grace? Shall we receive from the Lord Jesus His gifts to impart? "Love not the world, neither the things that are in the world." Our life is to be a trial of faith. We are to recognize that a heavenly hand is reached out to us. In laying aside our tenth for God, we shall be able also to present gifts and offerings. This is the Lord's method of saving our souls from worldliness, from greed, and from selfishness. He has made us His stewards. He imparts to all who love Him, that they may impart to others. With the Lord's imparted gifts in our hands, we are to feel that the Lord has made us His stewards, to be employed by Him. He has made my heart one with the heart of Christ, who gave His life and all the honors and riches of heaven that one, through faith, shall have eternal riches. [Cf: 2MR326.01] p. 37, Para. 1, [1890MS].

Sands, Va., Sabbath, Nov. 8, 1890. We have beautiful weather. Willie White spoke in the morning with great freedom and his discourse made a favorable impression on all who heard him. This is the very work the Lord would have him to do. His work will be more in this line as he will necessarily have to accompany me from place to place as I journey among the people of God. I have had neither of my sons to accompany me. I have been alone with Sara McCenterfer as my companion. It is time this order of things changed. Willie is correspondent of foreign missions and I need him, and he must be prepared to preach the gospel to the people wherever he goes. [Cf: 2MR326.02] p. 37, Para. 2, [1890MS].

I spoke in the afternoon from John 17. The Lord gave me much of His Holy Spirit. The house was full. I called those forward who wished to seek the Lord more earnestly and for those who wished to give themselves to the Lord a whole sacrifice. For a time not one made a move, but after a while many came forward and bore testimonies of confession. We had a precious season of prayer and all felt broken down, weeping and confessing their sins. Oh, that each may understand! It is their privilege to apportion out their means, putting it into circulation to supply the deficiencies by giving back to the Lord His own portion to advance His cause in the world. [Cf: 2MR326.03] p. 37, Para. 3, [1890MS].

Sands, Va., Sunday, Nov. 9, 1890. Attended morning meetings and walked to them. There are crowds coming in to the meetings. Not more than one half could get entrance into the house. Brother Miles spoke in the forenoon. [Cf: 2MR327.01] p. 37, Para. 4, [1890MS].

I spoke in the afternoon from Matthew 6:19. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt." I had freedom in addressing the people, but not more than half could get into the house. One hundred and thirty-five, by count, were in the house, and outside platforms were made by the windows and many stood by the windows on the platform of boards, and others on the ground. The windows were opened so that they could hear. Many were in uncomfortable positions, pressed up as close to the windows as possible to hear the Word of life. The platform of the desk was crowded with men and women. [Cf: 2MR327.02] p. 37, Para. 5, [1890MS].

I thought if Jesus were here it might be a profitable occasion indeed. Oh, how difficult it is to entertain the idea that Jesus is actually in our midst, but it is truth. I thought of the many occasions when the crowds had come out to hear Jesus. In such large gatherings there is more or less confusion, one crowding upon another. But Jesus patiently bore all their rudeness and all the inconvenience, and so must we if we can only plant the seeds of truth in some hearts. I was surprised that there was as much quiet as there was. Many, many were standing all the time. Many scarcely moved from their positions during the one hour and a half I was speaking. [Cf: 2MR327.03] p. 37, Para. 6, [1890MS].

I wished we had been accommodated with a large tent where we could gather all under the tent and conveniently seat them. But that opportunity to reach many of all classes has passed into eternity, and we will never know the effect of the message borne until the judgment. Oh, how my heart is drawn out to have those who claim to believe the truth to teach others also. Those who can speak the Word should be faithful. But there is much ministering to be done, and the Holy Spirit alone can move upon hearts to do service for God in winning souls to Christ. [Cf: 2MR328.01] p. 38, Para. 1, [1890MS].

Sands, Va., Monday, Nov. 10, 1890. I slept this morning unusually long. It was five o'clock before I left my bed. After a season of prayer, I wrote important matters to which my mind was called in a dream. I know it was a message for this people. I read the same in the early morning meeting. The meetings were good. I urged upon all present to arouse to their God-given responsibilities at home and abroad. The Lord Jesus has given in His teachings important lessons on faith and love and the comparative claims of heaven and earth. The Lord Jesus, the world's Redeemer, understands the human heart. He understands the dangers and perils of Satan's temptations to make the world all absorbing. There is our danger. If these temptations prevail, the love of God is expelled from the soul and the love of the world fills the vacuum. No earthly power can change this order of things. The love of God brought back to the human heart the power of God. Working with man's human effort, this power can dislodge the love of the world by keeping a better world in view. [Cf: 2MR328.02] p. 38, Para. 2, [1890MS].

I spoke to a full house in the afternoon from John 14. The Lord put His Holy Spirit upon me in large measure. There was a large attendance of unbelievers. We hoped when we made the call for all who wished to take their stand for the Lord more fully, that several would have strength to decide, but something held them. The enemy seemed to have power over them and none led out on this occasion. After much labor, and a season of earnest prayer, some responded, and yet we felt that there should have been a more earnest response. We had done our duty. We could do no more. But we were disappointed at the reluctance to move. Many were in the house that we knew were not in a prepared state to work for the Master, either in their own house, or in their neighborhood, or in the church, but it seemed that a spell was upon them. [Cf: 2MR328.03] p. 38, Para. 3, [1890MS].

We prayed most earnestly to God for His Holy Spirit. I wanted strength to bear the burdens and labor as the Lord would have me. I had the spirit of supplication for the baptism of the Spirit of the Lord upon

those who had been set as ministers of the people. Oh, I know that they needed the converting power of God just then and there upon their own hearts, before they were prepared to strengthen the things that remain, that are ready to die. How my heart is pained to see that those who profess to love God are not advancing step by step from light to a greater light, that they may answer the claims of God. Why will they remain in a lukewarm state, neither cold nor hot? [Cf: 2MR329.01] p. 38, Para. 4, [1890MS].

"Ye are the light of the world. A city that is set on a hill cannot be hid." I contemplate the great possibilities and probabilities in these last days for the people of God whose privilege it is to walk in the light as He is in the light. As we approach the end of earth's history we shall have increased power, proportionate to the trials to which we are subjected. We are not to keep ourselves in a state of worry and doubt, binding up our souls in the perplexities of unbelief and worldliness, in worrying and scolding and fretting, but wait on the Lord, in perfect obedience to His will, and we shall see the salvation of God from day to day. He always gives strength as our day shall be-- strength and grace proportionate to the trials and tests and conflicts we are obliged to meet. [Cf: 2MR329.02] p. 38, Para. 5, [1890MS].

Of the church the Lord says, Why stand ye here all the day idle? Work while it is day. The night cometh, when no man can work. There is not time for us to plan and study how we can amuse ourselves, please our own fancies, follow our own methods. The mind may reach high attainments by being directed in the right channel, but if not properly cultivated it reaches no higher than the lowlands of earth. It settles in the dust. God means that His people shall have a deep and rich experience themselves for the benefit of others. He means that the capabilities of the mind shall be developed and shall triumph over circumstances. God is to be made the center of everything. Earthly things are not to be allowed to have the ascendancy. [Cf: 2MR330.01] p. 39, Para. 1, [1890MS].

The Lord Jesus in His work and in His instruction lifts up His voice to break the spell of infatuation upon human minds and asks the momentous question, "What shall it profit a man, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" [Cf: 2MR330.02] p. 39, Para. 2, [1890MS].

Disease and death are in our world, and how little we know when our individual probation shall end. It is a painful matter for me to consider how many, if now called to render up their accounts, would do it with grief, regret, and remorse that their God-given probationary time was so fully employed in self-serving. The soul--the eternal interests of the soul--has been fearfully neglected for unimportant affairs. The mind is kept busy, just as Satan designs it shall be, with selfish interests and nothing of any consequence, and time may be passing into eternity without a fitting up for heaven at all. [Cf: 2MR330.03] p. 39, Para. 3, [1890MS].

What can be compared with the loss of a human soul? It is a question which every soul must determine for himself--whether to gain the treasures of eternal life or to lose all because of his neglect to make God and His righteousness his first and only business. Jesus, the world's Redeemer, who gave His own precious life that every son and

daughter of Adam might have life--eternal life--in the kingdom of God, looks with grief upon the large number of those who profess to be Christians, who are not serving Him but themselves. They scarcely think of eternal realities, notwithstanding He calls their attention to the rich reward awaiting the faithful who will serve Him with their undivided affections. He brings eternal realities within the range of their vision. He bids them to count the cost now of being an obedient and faithful follower of Christ, and says, "Ye cannot serve God and mammon." [Cf: 2MR331.01] p. 39, Para. 4, [1890MS].

He would have every individual sense his responsibility to so use his precious time here in this world that it will be fruitful daily in good works. This is the only worthy aim of every living mortal--to employ his God-given faculties with endless results in view. [Cf: 2MR331.02] p. 39, Para. 5, [1890MS].

It is my Father's good pleasure that ye bear much fruit. The heart is to be guarded. The seed plot is to be weeded of its weeds of vanity and every circumstance in life is to be so arranged that it shall not shut heaven from our view. The lessons of Christ are to plant precious seeds of truth in the soil of the heart, that the yield may be a hundred fold of rich, precious fruit unto eternal life.--Ms 45, 1890, pp. 1-11. ("At Sands [Stanley], Va.," Diary, Nov. 4-11, 1890.) [Cf: 2MR331.03] p. 39, Para. 6, [1890MS].

Here [at Salamanca, New York] I spoke three times to the people. My head still afflicted. When almost discouraged, thinking I must give up the future appointments, when I knelt to pray, suddenly the glory of the Lord shone around about me. The whole room seemed to be filled with the presence of God. I was happy, so happy, I did not sleep scarcely any of that night because of gladness of heart and peace and comfort from the Lord which passeth knowledge. I said nothing more about returning home, but went to the depot in a snowstorm, and we had to tarry at a hotel that night, and next day at noon we were at Sands, Virginia. Here we had very excellent meetings. I spoke seven times. Willie spoke Sabbath forenoon with much freedom. Our meetings closed Monday night. [Cf: 2MR332.01] p. 40, Para. 1, [1890MS].

I was glad of the privilege of speaking to this people. They seemed to be so eager to hear the testimony given me of the Lord for them. We were blessed with pleasant weather all the way through. Sunday, the people came from all directions, outsiders. [Cf: 2MR332.02] p. 40, Para. 2, [1890MS].

About one-half could get into the meeting house. Platforms were raised from the ground. The windows were opened and hundreds stood upon the raised platforms outside the house. The aisles were packed; every seat was full; and they listened with interest. I was astonished at their quiet and at the interest they manifested. [Cf: 2MR332.03] p. 40, Para. 3, [1890MS].

Well, the Lord has indeed wrought for us on this journey.--Letter 72a, 1890, pp. 1-4. (To Albert Harris, Nov. 12, 1890.) [Cf: 2MR332.04] p. 40, Para. 4, [1890MS].

What is the Sentinel for, but to be the voice of the watchmen on the walls of Zion, to sound the danger signal? We are not to cringe and beg

pardon of the world for telling them the truth: we should scorn concealment? Unfurl your colors to meet the cause of men and angels. Let it be understood that Seventh-day Adventists can make no compromise. In your opinions and faith there must not be the least appearance of wavering. The world has a right to know what to expect of us, and will look upon us as dishonest, as hiding our real sentiments and principles out of policy, if we carry even the semblance of being uncommitted till the popular voice has pointed out the safe way. The Comforter, the Holy Spirit, which Christ said He would send into the world, was to bear an unwavering testimony.--Ms 16, 1890, p. 16. ("Our Constant Need of Divine Enlightenment." No Date.) [Cf: 3MR39.01] p. 40, Para. 5, [1890MS].

Tuesday night a great burden came on me. I could not sleep. Elder Smith was before me and my supplications went up to heaven in his behalf all night. I was in a spirit of agony of wrestling with God, and great hope took possession of my soul for him. He is one of our old hands, one of our reliable men, and the Lord will give him His keeping power.--Ms 54, 1890, p. 2. (Diary, "In Battle Creek Again," Dec. 30 to 31, 1890.) [Cf: 3MR195.01] p. 40, Para. 6, [1890MS].

Brother Rupert has a work of confession. I told him two years ago when at Potterville, and he has heard the same again and again from my lips, but Brother Smith has been his stumbling block and the stumbling block of many others.--Letter 73, 1890, p. 2. (To Brother Uriah Smith, Nov. 25, 1890.) [Cf: 3MR199.03] p. 40, Para. 7, [1890MS].

Terrible shocks will come upon the earth, and the lordly palaces erected at great expense will certainly become heaps of ruins. The earth's crust will be rent by the outbursts of the elements concealed in the bowels of the earth. These elements, once broken loose, will sweep away the treasures of those who for years have been adding to their wealth by securing large possessions at starvation prices from those in their employ. And the religious world, too, is to be terribly shaken; for the end of all things is at hand.--Ms 24, 1891, pp. 3, 4. (Diary, cir. Jan. 1, 1890.) [Cf: 3MR207.03] p. 41, Para. 1, [1890MS].

God has a great work to be accomplished in Africa, and no plans must be laid without the aid of His infinite wisdom. After your plans of labor have been talked over together, mingled with earnest prayer, work, work for Christ. Be not intimidated by apparent difficulties which threaten to obstruct your pathway. [Cf: 3MR292.01] p. 41, Para. 2, [1890MS].

Work for your own souls until self is subdued, until Christ recognizes His image in you. . . . [Cf: 3MR292.02] p. 41, Para. 3, [1890MS].

Those who are exacting, who are faultfinding, who think evil of others, are advancing the work of the enemy, tearing down that which God would have built up.--Letter 4, 1890, pp. 7-9. (To "Brethren Now Laboring as Missionaries in the Field of Africa," March, 1890.) [Cf: 3MR292.03] p. 41, Para. 4, [1890MS].

Seven, God's Symbol of Completeness.--The Christ of Patmos had in His right hand seven stars. This assures us that no church faithful to their trust need fear of coming to naught; for not a star that has the protection of Omnipotence can be plucked from the hand of Christ. If a

star separates itself from God, and falls from its setting, another will take its place. There will never be less than seven, this number being God's symbol of completeness.--Ms 1a, 1890. [Cf: 3MR358.01] p. 41, Para. 5, [1890MS].

Star, God Reached Magi Through a.--You will see that in every place God works after the manner that He can best reach the people. When He came to reveal Christ to the Magi, He did not come to them as He did to the shepherds on the plains of Bethlehem. The wise men were reading the works of God in the heavens. "The heavens declare the glory of God," and God comes to them to educate them in the very manner that He could best reach them. He has a star, a wonderful star, to appear to them. Angels of God hover in the heavens in the shape of a star, and they see the star; and as they begin to understand that something strange is taking place, they begin to move, and the star moves before them.-- Ms 1, 1890. [Cf: 3MR361.01] p. 41, Para. 6, [1890MS].

My much respected brother in the Lord, I am afflicted as I learn of your affliction. . . . You have the pledged word of Jehovah, "Lo, I am with you always, even unto the end of the world." . . . I have evidence the very best, that God loves you. He will not thrust you from Him in your weakness, for He loves you. Do not worry yourself out of the arms of Jesus, but just repose in restful quietude in His love. . . . In the weak state of your body, the enemy may try to make his voice heard that the Lord does not love you. . . . The cloud may appear dark to you at times in itself, but when filled with the bright light of Jesus, it is turned to the brightness of gold, for the glory of God is upon it.-- Letter 31, 1890, pp. 1-2. (To Brother Samuel Fulton, April 23, 1890.) [Cf: 3MR404.01] p. 41, Para. 7, [1890MS].

Sands, Virginia, Thursday, November 6, 1890. We went into a building and for one dollar each we were furnished a guide, and I was astonished at what my eyes beheld. To give a description of this scene is simply impossible. It was wonderful, too wonderful to describe. We spent one hour and a half, with electric lights and lanterns or a tin with candles, three in each tin. We rode back, taking our dinner as we rode back to our stopping place at Sands. The road was quite rough but we enjoyed the ride very much. The day was mild, the sun shone in clearness, and the scenery was good. I was glad for this privilege to ride. It did us all good.--Ms 45, 1890. (Diary, Nov. 4-11, 1890.) [Cf: 3MR411.03] p. 42, Para. 1, [1890MS].

January 27, 1890. Receiving the Messages of God's Spirit. I bore my testimony in the ministers' meeting, and the Lord gave me a large measure of His Spirit. I entreated my brethren standing in positions of responsibility not to grieve the Spirit of God away from their hearts by their unwillingness to receive the testimonies that God has sent them in reproof and warning. I saw that they were dishonoring God by much talking. Their hearts were not free from prejudice. I said to them, Do not receive the word of any man, but go to the Scriptures for yourselves. Do not turn away from the messages that God sends, as you did at Minneapolis. Prayerfully consider every point, with hearts open to conviction. Receive every ray of light sent you. That which has been set before you deserves candid consideration. Truths that have been buried under a mass of rubbish are to be revived, and reset in their original setting. [Cf: 3MR414.02] p. 42, Para. 2, [1890MS].

January 28. A Faithful Witness. I attended ministers' meeting, and read important matter, which I had read at Minneapolis. I have borne my testimony faithfully, and can say as did Moses in his farewell address, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." [Cf: 3MR415.01] p. 42, Para. 3, [1890MS].

Eternal life is the free gift of God to all who will patiently, humbly receive it as such, and keep His law. [Cf: 3MR415.02] p. 42, Para. 4, [1890MS].

Much belief is talked. A spirit of prejudice that will not seek for a clear understanding, but works under cover, is cherished. Men will not investigate fairly. They do not wish to know what is truth. They think that because certain ideas have long been held as truth, they are truth. [Cf: 3MR415.03] p. 42, Para. 5, [1890MS].

January 29. Willful Misunderstanding. I went again to ministers' meeting, and read an important article, making some remarks. The lessons of Christ were often misunderstood, not because He did not make them plain, but because the minds of the Jews, like the mind of many who claim to believe in this day, were filled with prejudice. Because Christ did not take sides with the scribes and Pharisees, they hated Him, opposed Him, sought to counteract His efforts, and to make His words of no effect. [Cf: 3MR415.04] p. 42, Para. 6, [1890MS].

Why will not men see and live the truth? Many study the Scriptures for the purpose of proving their own ideas to be correct. They change the meaning of God's word to suit their own opinions. And they do also with the testimonies that He sends. They quote half a sentence, leaving out the other half, which, if quoted, would show their reasoning to be false. God has a controversy with those who wrest the Scriptures, making them conform to their preconceived ideas. [Cf: 3MR416.01] p. 43, Para. 1, [1890MS].

January 30. The Danger of Resisting Light. My mind is troubled continually. I have great sorrow of heart. I know that Satan is seeking for the mastery over men. I would gladly leave the field of battle, but I will stand at my post as long as the Lord requires me to. I will not flee because of the pressure brought against me. I have been placed here, and my work is to present in clear lines the instruction given me. . . . [Cf: 3MR416.02] p. 43, Para. 2, [1890MS].

February 3. Our Need. I spoke in the ministers' meeting. The Lord gave me strength to bear my message with power and clearness. We need so much a deeper piety. We need to receive the holy oil from the two olive branches, "which through the two golden pipes empty the golden oil out of themselves." We need to understand the work that is going forward in heaven. In this the great antitypical day of atonement, we need to be in perfect harmony with the work being carried forward in heaven. We need to repent and confess our sins. "Confess your faults one to another, and pray one for another, that ye may be healed." [Cf: 3MR416.03] p. 43, Para. 3, [1890MS].

It is too late for us to stand on our dignity. There are those who, while they think that it is perfectly proper for others to confess

their mistakes, think that their position makes it impossible for them to confess their mistakes. My brethren, if you expect your sins to be blotted out by the blood of Christ, you must confess them. If your brethren have a knowledge of your errors, if your position has given wideness to your influence, it is all the more necessary that you make a full confession. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Let our sins go beforehand to judgment, that they may be blotted out when the times of refreshing shall come from the presence of the Lord.--Ms 22, 1890, pp. 4, 5, 6, 8, 9. (Diary, Jan. 10 - March 1, 1890.) [Cf: 3MR416.04] p. 43, Para. 4, [1890MS].

There is not a point that needs to be dwelt upon more earnestly, repeated more frequently, or established more firmly in the minds of all, than the impossibility of fallen man meriting anything by his own best good works. Salvation is through faith in Jesus Christ alone. . . . [Cf: 3MR419.01] p. 43, Para. 5, [1890MS].

Christ has given me words to speak: "Ye must be born again, else you will never enter the kingdom of heaven." Therefore all who have the right understanding of this matter should put away their controversial spirit and seek the Lord with all their hearts. Then they will find Christ and can give distinctive character to their religious experience. They should keep this matter--the simplicity of true godliness--distinctly before the people in every discourse. This will come home to the heart of every hungering, thirsting soul who is longing to come into the assurance of hope and faith and perfect trust in God through our Lord Jesus Christ. [Cf: 3MR419.02] p. 43, Para. 6, [1890MS].

Let the subject be made distinct and plain that it is not possible to effect anything in our standing before God or in the gift of God to us through creature merit. Should faith and works purchase the gift of salvation for anyone, then the Creator is under obligation to the creature. Here is an opportunity for falsehood to be accepted as truth. If any man can merit salvation by anything he may do, then he is in the same position as the Catholic to do penance for his sins. Salvation, then, is partly of debt that may be earned as wages. If man cannot, by any of his good works, merit salvation, then it must be wholly of grace, received by man as a sinner because he receives and believes in Jesus. It is wholly a free gift. Justification by faith is placed beyond controversy. And all this controversy is ended, as soon as the matter is settled that the merits of fallen man in his good works can never procure eternal life for him.--Ms 36, 1890, pp. 2, 3. ("Danger of False Ideas on Justification by Faith," undated.) [Cf: 3MR419.03] p. 44, Para. 1, [1890MS].

Yesterday E. J. Waggoner gave a most powerful discourse. I have heard from many who were present, and their testimony was unanimous that God spoke through him. Elder Smith was present, and they said listened attentively. [Cf: 3MR420.01] p. 44, Para. 2, [1890MS].

In the afternoon we met in the office chapel. There was a large number present. Elders Olsen and Waggoner led the meeting. The Lord gave me a

spirit of prayer. The blessing of God came upon me, and all knew that the Spirit and power of God were upon me, and many were greatly blessed. I spoke with earnestness and decision and many bore testimony and some confessions were made; but the break was not complete, and we did not have that complete victory I desired. [Cf: 3MR420.02] p. 44, Para. 3, [1890MS].

This morning we met in the east room of the Tabernacle. A number of spirited prayers were offered, and many excellent testimonies were borne. Then I spoke again. I was full, and poured out my testimony of warnings, reproof, and encouragement. There is a breaking away. We have meetings now that hold from half past seven until nine o'clock a.m. for prayer and social meeting. Brother Olsen's testimonies are sharpening up. We believe we shall see the salvation of God. Brother and Sister Prescott were present this morning. I have no brakes to put on now. I stand in perfect freedom, calling light, light, and darkness, darkness. I told them yesterday that the position of the covenants I believed as presented in my volume 1 [Patriarchs and Prophets.] If that was Dr. Waggoner's position then he had the truth. We hope in God.--Letter 82, 1890, p. 1. (To Willie and Mary White, March 9, 1890.) [Cf: 3MR420.03] p. 44, Para. 4, [1890MS].

This has been the hardest, long and persistent resistance I have ever had. There is now a settled purpose with me to write my experience in full as soon as I can get the time to do so, that these events shall be recorded as they have occurred. Thank God the victory has come. [Cf: 3MR421.01] p. 44, Para. 5, [1890MS].

Elder Butler and Elder Smith are men who, had they been where God would have had them, would have stood by my side to help me in place of hindering me in the work which the Lord has given me to do. Those who have not had the experience and the light that these men have had are only accountable for the light which God has given them.--Letter 60, 1890, p. 1. (To Brother Colcord, March 10, 1890.) [Cf: 3MR421.02] p. 44, Para. 6, [1890MS].

I spoke of the meetings here in Battle Creek since the conference--that my testimony had been made of none effect. [Cf: 3MR421.03] p. 45, Para. 1, [1890MS].

Waggoner spoke well. I know that a favorable impression was left upon minds, and there was no rising up, no spirit of opposition. I inquired, "How could you, Brother Smith, treat me as you did? How could you stand directly in the way of the work of God?" [Cf: 3MR421.04] p. 45, Para. 2, [1890MS].

It was finally simmered down to this--that a letter had come from California to Brother Butler, telling them that plans were all made to drive the law in Galatians. Then this was met and explained, that there were no plans laid. You can see how these explanations must have looked to those present. I told Brother Smith he ought to be the last one to hedge up my way, and by his own attitude give strength to doubts and unbelief in the testimonies. He had abundance of evidence that my testimonies had not changed in character, in influence, since he had become acquainted with me. He knew more about them and the place they should fill in the work than any other man living. He had been connected with my husband and myself from his youth and therefore he

was more responsible than any other one.--Letter 83, 1890, p. 2. (To "Dear Children, Willie and Mary," March 13, 1890.) [Cf: 3MR421.05] p. 45, Para. 3, [1890MS].

Sixty-three years are in the past. This day has been one of close application of my writing to prepare an article for the Week of Prayer. I had just time to pack my satchel after finishing my article.--Ms 48, 1890, p. 1. ("Reflections on Labors in Brooklyn," November 26, 1890.) [Cf: 4MR40.02] p. 45, Para. 4, [1890MS].

We first took a streetcar as far as the bridge, then we climbed the stairs to the elevated railroad, then down the stairs after we crossed the bridge. We were on the crowded street of Broadway, dodging this way and then that way between teams, narrowly escaping being run over. We reached a car we wished to take, and it went very slowly, being obstructed with heavily loaded vehicles. Changed cars again and just as we were about to get on board a horsecar, there came a heavily loaded wagon drawn by two powerful horses. They almost collided with the streetcar. . . . I saw a place where we could dodge past the team and board the train. I ran, calling the others to follow with the baggage, which they did, and once more we were moving along. Soon we were obstructed with heavily loaded wagons. As we were near the wharf, we decided to leave the car and walk; it was only a few rods. We were able, after going before teams and behind them and between them, to pass down the gangplank into the boat. Here I am writing, sitting in my berth in my stateroom. [Cf: 4MR40.03] p. 45, Para. 5, [1890MS].

I was awakened out of my sleep by someone rapping on my door. I asked what was wanted and was asked where we were bound. I told them, To Norwich, Connecticut. At one o'clock the boat stopped. Then to our sorrow we learned that the gangway where all the luggage or freight was laden and unloaded was directly beneath our stateroom. There was the noise of trundling wheelbarrows, orders being given, and the loading of barrels until morning. A very poor chance to sleep! We were to be awakened at four o'clock, but our awakening commenced at one o'clock and continued until four. [Cf: 4MR41.01] p. 45, Para. 6, [1890MS].

We must take the cars at five o'clock. It was bitterly cold, yet beautifully pleasant. We walked quite a distance to the depot. . . . How glad I was to get on board the cars! [Cf: 4MR41.02] p. 46, Para. 1, [1890MS].

After riding about one hour we came to Norwich and decided to walk nearly one mile to Brother and Sister Greer's. We reached the place about six o'clock. It was hardly light. We rang the bell again and again but no one heard. We tried at another door with better success and roused Brother Greer and he let us in. Soon Sister Greer was up and we were made welcome. Thus ended my entering of my sixty-fourth year. . . . [Cf: 4MR41.03] p. 46, Para. 2, [1890MS].

November 27 we were among strangers in a place we had never visited before. We had both E. G. W. and Miss Sara Mcenterfer become so thoroughly chilled that it was very difficult to get the blood to the surface for good circulation. We walked out, Sara and I, about one mile, and the air was sharp and bracing. I came to the breakfast table at nine o'clock. Oh, how hungry I was! I ate very heartily. Dinner was at three o'clock and I was again hungry for dinner. It was Thanksgiving

Day. . . . Brother Miles talked that night to the few assembled. The people are very much scattered and cannot readily assemble at the meetinghouse.-- Ms 49, 1890, pp. 1, 2. (Diary, Nov. 26-Dec. 3, 1890. "In Norwich, Connecticut.") [Cf: 4MR41.04] p. 46, Para. 3, [1890MS].

The lessons of Christ were often misunderstood, not because He did not make them plain, but because the minds of the Jews, like the minds of many who claim to believe in this day, were filled with prejudice. Because Christ did not take sides with the scribes and Pharisees, they hated Him, opposed Him, sought to counteract His efforts, and to make His words of no effect. [Cf: 4MR64.01] p. 46, Para. 4, [1890MS].

Why will not men see and live the truth? Many study the Scriptures for the purpose of proving their own ideas to be correct. They change the meaning of God's Word to suit their own opinions. And thus they do also with the testimonies that He sends. They quote half a sentence, leaving out the other half, which, if quoted, would show their reasoning to be false. God has a controversy with those who wrest the Scriptures, making them conform to their preconceived ideas.--Ms 22, 1890. [Cf: 4MR64.02] p. 46, Para. 5, [1890MS].

My brethren have trifled and caviled and criticized and commented and demerited, and picked and chosen a little and refused much until the testimonies mean nothing to them. They put whatever interpretation upon them that they choose in their own finite judgment and are satisfied.-- Letter 40, 1890, p. 11. (To "Dear Brother Uriah Smith," December 31, 1890.) [Cf: 4MR64.03] p. 46, Para. 6, [1890MS].

When Jesus began His public ministry, He cleansed the Temple from its sacrilegious profanation. Almost the last act of His ministry was to cleanse the Temple again. So in the last work for the warning of the world, two distinct calls are made. The second angel's message, and the voice heard from heaven, "Come out of her, My people, . . . for her sins have reached unto heaven, and God hath remembered her iniquities."--Letter 1f, 1890, p. 6. (To "Brethren in Responsible Positions," November 1890.) [Cf: 4MR241.01] p. 46, Para. 7, [1890MS].

Elder Loughborough has worked hard. . . . I believe he has tried to follow the Lord and do His will. . . . [Cf: 4MR259.02] p. 47, Para. 1, [1890MS].

Could Elder Loughborough use his talent in Michigan for a time, and in other States, his firm position on the testimonies would revive the faith of those who have been misled.--Letter 46, 1890, p. 3. (To Elder O. A. Olsen, May 8, 1890.) [Cf: 4MR259.03] p. 47, Para. 2, [1890MS].

I spoke this evening at eight o'clock, and the Lord gave me great freedom. I feel my weakness, and I am pleading with God to restore me. I believe that He will do it. I am reaching out for stronger faith. [Cf: 4MR301.01] p. 47, Para. 3, [1890MS].

November 21. During the night season I was specially moved upon by the Spirit of God. My soul had been drawn out in earnest supplication to God. I was distressed on account of the backsliding of His people. While lying in bed, unable to sleep because of the burden resting upon me, I was pleading with the Lord. I fell asleep, and in the night season I was taught of God. My guide said, "I have a work for you to

do. You must speak the words given you by the Lord. After these words have been spoken, your duty is done." . . . [Cf: 4MR301.02] p. 47, Para. 4, [1890MS].

Brooklyn, New York, Sabbath, November 22. This morning I pleaded most earnestly with the Lord for His presence, for the enlightenment which He alone can give me. I wrestled for some time in prayer, and placed myself decidedly on the Lord's side, to believe every word that proceeds out of the mouth of God. I will not take myself out of His hands, infirmities press me at all times, and my faith is tested severely. Oh, that I may never lose sight of Jesus, my hope and my consolation. [Cf: 4MR301.03] p. 47, Para. 5, [1890MS].

I spoke to a room packed with interested listeners, from Isaiah fifty-eight. The Lord's presence was in the congregation. We knew that His Holy Spirit was impressing the hearts of those present. As soon as I had ceased speaking, a woman of commanding appearance arose, and bore a testimony from a full heart. She thanked the Lord, she said, that she was present to hear that discourse: for it had decided her to keep the Sabbath of the Lord. Although trials and difficulties were before her, she would trust in the Lord, for He would be her fortress, her support, and she would make known the light of truth to others. Testimonies followed in quick succession. Brother Washburn bore a good testimony. The Spirit of the Lord was upon him, and his face was pale. He said that he knew that the spirit and power of God was in the message borne by Sister White, and that he had been receiving light and blessing. He felt more deeply the Spirit of the Lord than he had ever felt it before in his religious experience. [Cf: 4MR301.04] p. 47, Para. 6, [1890MS].

Brother Asa Robinson bore witness that the Lord had deeply impressed his mind, and he longed to drink richer and deeper draughts of the water of life than he had ever yet done. Elder Lindsay spoke with deep contrition of soul, referring to the remarks of the speaker in reference to Joshua, and the words spoken to him by Christ. They gave him courage and hope and light and increased faith. The people of God, represented by Joshua, stood before the angel of God clothed with filthy garments, and Satan was complaining because he was prevented from destroying them as he was determined to do. He pointed to their filthy garments as a reason why he should do this. But the Lord Jesus would not permit him to destroy them. With the voice and attitude of a king he said, "Take away the filthy garments from him." Turning to Joshua, who represented the people of God, Christ said, "I will clothe thee with change of raiment, even the righteousness of Christ." Brother Lindsay said he felt that he had labored in his own strength too long, clothed with the filthy garments of selfishness. He wanted the endowment of the Spirit of God and the baptism of the Holy Ghost, that he might no longer work in his own spirit, after his own way and will. Others followed with testimonies right to the point. [Cf: 4MR302.01] p. 47, Para. 7, [1890MS].

We then invited those who had not this evidence of their acceptance with God to come forward, and about forty responded. Many of these expressed their desire to be clothed with the garments of Christ's righteousness. It was evident that the Spirit of the Lord was making deep impressions on the minds of all present. Many with deep feeling asked the prayers of God's people in behalf of fathers, mothers, husbands, wives, brothers, and sisters. We bowed in prayer, and I know

that the Lord's presence was with us. Most earnest, heartfelt supplications ascended in faith to the throne of God, and the Lord harkened and heard those earnest cries. Many hearts were blessed, and their countenances reflected the bright beams of the Sun of righteousness. [Cf: 4MR303.01] p. 48, Para. 1, [1890MS].

This was a precious day to our souls, a season long to be remembered, never, never to be forgotten. Praise and thanksgiving ascended from the hearts and lips of many to the glory of God. "Whoso offereth praise glorifieth God." The Lord would have His people a bright, cheerful, glad some people, lightbearers to the world. Light, precious light, represents the cheerfulness and happiness which should be reflected to the world. [Cf: 4MR303.02] p. 48, Para. 2, [1890MS].

November 24, 1890. I rise this morning with gratitude in my heart for a precious night's rest. The cars on the elevated railroad have been thundering past all night, but I have slept excellently well. [Cf: 4MR303.03] p. 48, Para. 3, [1890MS].

I did not fill my appointment at the hall yesterday evening at five o'clock. The managers of the building let it to other parties when our people had engaged it for the day. But we could not help ourselves, as there was no written contract. This ought always to be secured. We must be more thorough in our business management. Many had purposed to come with their unbelieving relatives, and this was a great disappointment to them. They wept with sorrow. This disappointment we must reckon among the "all things" that shall work together for good to those that love God. [Cf: 4MR303.04] p. 48, Para. 4, [1890MS].

I was solicited to speak in the evening to those assembled in the next tenement, the canvassing class. . . . [Cf: 4MR304.01] p. 48, Para. 5, [1890MS].

I have now spoken four times in the morning and business meetings and for one hour last evening to the canvassing class.--Ms 29a, 1890, pp. 1, 6-8, 10. (General manuscript--diary, November 20-25, 1890.) [Cf: 4MR304.02] p. 48, Para. 6, [1890MS].

Yesterday (October 30) was a trying day for me, especially in the evening. As we approached New York City it was about ten o'clock. I much dislike the elevated railroad. We changed so often, and had to travel up and down the stairs and be exposed to currents of air, with the cold upon me. I was feeling very disagreeable. We waited at one station more than half an hour while Brother Robinson and Willie White went to seek a place to deposit the calligraph and large luggage. Here I got cold by being exposed to currents of air, and greatly feared the consequences. It was eleven o'clock at night when we reached the mission at Brother Robinson's. It was some time before we could awaken anyone. We succeeded at last and we were welcomed into the mission. Had a cup of warm drink and retired. The elevated railroad was very near our chamber and the noise of travel was continued until late, but I slept the sleep of weariness. As early as possible after breakfast and a season of prayer we started on our journey back to New York City to take the cars. We had to go through the same wearisome process, going upstairs and downstairs to ride on the elevated railroad, in order to get to our destination. [Cf: 4MR304.03] p. 48, Para. 7, [1890MS].

We felt thankful when the hurry and bustle were over and we were seated in the cars for Salamanca, New York, which place we reached Thursday night at eleven o'clock. I was sick and tired and nervous. It seemed to me I could not endure the overheating of the cars. There was no comfort to passengers notwithstanding their earnest protests. One man would complain of the ventilators being opened or the door being opened and he would succeed in getting them closed. I hope never to have to suffer such nervous prostration as on that car.--Ms 44, 1890, pp. 1, 2. ("Experience at Salamanca, N.Y.," diary, Oct. 30 to Nov. 4, 1890.) [Cf: 4MR305.01] p. 49, Para. 1, [1890MS].

We found the cab waiting for us. We went directly from the meeting to the depot. Brother _____ accompanied us to the city of New York. . . . [Cf: 4MR305.02] p. 49, Para. 2, [1890MS].

We were pleased to learn a train left about ten p.m. My berth had been procured, and I had the privilege of resting in my berth. When we reached Baltimore the car we were in was filled with an offensive oil smell, combined with heavy smoke. I was afraid the fire axle box was on fire and that this caused the smoke. We tarried some time in Baltimore, and I tried to keep my breathing organs covered so as not to take into my lungs the oppressive atmosphere that was almost stifling. [Cf: 4MR305.03] p. 49, Para. 3, [1890MS].

Brooklyn, New York, November 15, 1890. We arrived here in this city Friday morning. I was pleased to ride all the way from the ferry in the streetcar and not on the elevated railroad. We had a good room assigned to my use exclusively, but the elevated railroad goes directly by the house and I was fearful the thundering noise would prevent me from sleeping. There is a large company who are being accommodated in three different tenements. [Cf: 4MR305.04] p. 49, Para. 4, [1890MS].

Brooklyn, New York, Sunday, November 16, 1890. I spoke to a full house at eleven o'clock Sabbath a.m. with much freedom. I do not think I have ever seen a better class of people before me. There was nobility and intelligence. We had a good social meeting. Many excellent testimonies were borne. The sisters Charlotte and Sarah Haskins, whom I knew in my youth, were present to hear me. I was glad to meet them. Spoke from John 15. [Cf: 4MR306.01] p. 49, Para. 5, [1890MS].

Brooklyn, New York, Sunday, November 16. I spoke to the people with much freedom from 2 Peter 1, first 8 verses. [Cf: 4MR306.02] p. 49, Para. 6, [1890MS].

Brooklyn, New York, November 17, 1890. Attended morning meeting and spoke to the people with much freedom upon the subject of faith and the righteousness of Christ. Brother Lindsay made decided confession to the point. He called those forward who desired a deeper work of grace in their hearts. Quite a number responded, and by request I prayed in their behalf. The Lord came graciously near to bless us, and we know that He has peace and rest for the souls of all who come to Him as their only hope. We so much desire the softening, subduing influence of the Spirit of God upon our own hearts. I remained for the conference meeting and was requested to speak and say what I thought of having a ministerial school established in Brooklyn, united with a school for the canvassers and educating Bible readers. I told them I was not prepared to speak to the point intelligently. I wished to give the

subject more reflection and earnest prayer, seeking counsel from God. [Cf: 4MR306.03] p. 49, Para. 7, [1890MS].

Brooklyn, New York, November 18, 1890. Attended morning meeting. We had an excellent meeting. Many live testimonies were borne. I tried to impress upon the people that we must have simplicity of faith and perfect trust in our heavenly Father. I felt urged by the Spirit of God to speak plainly. [Cf: 4MR307.01] p. 50, Para. 1, [1890MS].

We remained for the conference meeting, and many important matters were discussed. I was again called on for my counsel in reference to having a school held in New York City. I answered that I had light upon this matter, that I could now speak. It was not advisable to have a school [in New York] for the purpose of educating ministers and canvassers. There was such a school already in session in Battle Creek. Facilities and a combination of varied talents were positively essential to make such a school a complete success. To have one man's mind, one man's mold, and one man's talent as educator, or even the talents of two or three men, were not all that was necessary. There must be a broader and deeper work in educating ministers to understand the Scriptures, and to labor intelligently and devotedly, humbling walking with God. The work of fitting up canvassers was another thing, although this work also demanded that men appointed to educate in this line should be men who were in close communion with God. [Cf: 4MR307.02] p. 50, Para. 2, [1890MS].

Brooklyn, New York, Thursday, November 20, 1890. I arose at four o'clock. Sought the Lord in prayer. This is a day of feebleness to me, yet I will put my trust in God, who is my helper and my God. I wrote many pages to be used at the present time, at the close of this year 1890. [Cf: 4MR307.03] p. 50, Para. 3, [1890MS].

With Sarah I fulfilled an engagement to take dinner with Brother and Sister King. Again I mounted two pairs of stairs to reach the elevated railroad to take the cars to their place. We had one change. I feel very disagreeable riding so high up in the air. We had a very pleasant visit. Sister King is the sister of Sister Tay and one with whom we have been long acquainted.--Ms 46, 1890, pp. 2-5. ("Through Washington to Brooklyn", Nov. 13-20, 1890.) [Cf: 4MR307.04] p. 50, Para. 4, [1890MS].

Then in company with Brother Miles and Sarah we stepped on board the street car, changed at bridge for elevated rail car, then walked a few blocks, and stepped on board the horse car, then changed again for another car which brought us to the boat. Broadway is quite narrow and it is blockaded and very difficult to make our way, but we are now on the boat and in our stateroom. Very comfortably situated. [Cf: 4MR308.01] p. 50, Para. 5, [1890MS].

It is now half past five o'clock, and I am writing. I look back and review the experience of the time we have spent in Brooklyn. It has been a season long to be remembered. Several of our ministering brethren were present at this meeting. There were many more in numbers composing the church in New York City and Brooklyn than we expected to see. We were much pleased with the intelligence of those who had taken their position on the commandments of God. We were happily disappointed to meet so many of like precious faith coming in from other churches. I

spoke four times in public assembly and four times in the morning meetings and conference meetings. I was blessed with much freedom. There seemed to be no unbelief and prejudice to block the way and no exercise of a spirit in any way to counteract the influence of the testimony given me to bear to the people. My spirit was refreshed while seeking to comfort others with the same consolation and hope wherewith I was comforted. [Cf: 4MR308.02] p. 50, Para. 6, [1890MS].

Another feature of the meeting was the bright, happy, cheerful faces that were pleasant to look upon and then the testimonies that were so cheerfully and gladly given, almost universally of a hopeful character. The hearts of many were brimming full and running over with gratitude that they had been blessed with the privilege of hearing the truth and with hearts ready to respond to the drawing influence of the Spirit of God. This is that which the true witness describes as "the first love." [Cf: 4MR309.01] p. 51, Para. 1, [1890MS].

It was evident that these precious souls had something more than formality. They had spirit and life and the manifest ministration of the Spirit. All testimonies borne by ministers and lay members were explicit upon the point of disclaiming any pretensions or power in themselves in their most earnest reasoning and in the proclamation of the truth, of conveying saving knowledge to any minds. The agency of the Holy Spirit of God alone could touch and subdue the human heart. The necessity was urged upon all hearers to pray for divine illumination and to search the Scriptures for themselves. All their most earnest efforts would prove an entire failure unless the Lord Himself should by His divine power combine with the human agency. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts" (Zech. 4:6). [Cf: 4MR309.02] p. 51, Para. 2, [1890MS].

Talk as Christ talked; work as Christ worked. We must look to Christ and live. Catching sight of His loveliness, we long to practice the virtues and righteousness of Christ. It is by beholding Christ that we become changed into His image, and by renouncing self, giving our hearts up wholly to Jesus for His Spirit to refine, ennoble and elevate, we will be in close connection with the future world, bathed in the bright beams of the Sun of righteousness. We rejoice with joy unspeakable and full of glory. Then we are commanded to go in to other cities and towns and tell them the good news with hearts all aglow with divine love, even to them that are afar off, even as many as the Lord your God shall call. [Cf: 4MR309.03] p. 51, Para. 3, [1890MS].

Tell to others the blessed truths of His word and in obeying the words of Christ, continue in His love. How He urges us by the love we bear to Him to keep His commandments. He does this, not to urge us to do impossible things, but because He knows what it means to keep His Father's commandments. [Cf: 4MR310.01] p. 51, Para. 4, [1890MS].

He wants every soul that heareth His invitation to say the same to others, and to receive His richest gifts, for He knows that in keeping the commandments of God, we are not brought into servile bondage, but are made free through the blood of Jesus Christ. "And in keeping of them [His commandments] there is great reward" (Ps. 19:11). [Cf: 4MR310.02] p. 51, Para. 5, [1890MS].

Tell it to others with pen and voice, with piety, with humility, with

love, representing the character of Christ.--Ms 48, 1890, pp. 1, 2, 12. ("Reflections on Labors in Brooklyn," Nov. 26, 1890.) [Cf: 4MR310.03] p. 51, Para. 6, [1890MS].

Time and time again the Lord has longed to communicate His Spirit in rich measure, but there was no place for Him to rest. He was not recognized or valued. The blindness of mind, the hardness of hearts interpreted Him as something of which they should be afraid. Some hidden evil lurks in the heart to hinder the manifestation of the power of God, and His Spirit cannot descend.--Letter 43, 1890. [Cf: 4MR335.02] p. 51, Para. 7, [1890MS].

His Spirit will be communicated to human instrumentalities, giving them light before which moral darkness must flee away.--Letter 43, 1890. [Cf: 4MR336.03] p. 52, Para. 1, [1890MS].

You have not all the same stamp of character, and each will be inclined to think that the work must be molded according to his views. Unconsciously to yourselves, this spirit will be cherished, and you will seek to introduce your own methods. The workers should first obtain the grace of Christ, so they will be enabled to sink self out of sight; then there will be unity, even among a diversity of dispositions. [Cf: 4MR391.03] p. 52, Para. 2, [1890MS].

Before any of you went to Africa as missionaries, it was shown me that there would be difficulty in your labors, not necessarily because the workers were so differently constituted but because of each esteeming themselves above their brethren. The brethren varied so evidently in organization and in their views of the work, that each instead of modifying his own strong traits of character, would be in danger of drawing away from the others, and this drawing apart would leave an influence among the new converts that would retard the work and dishonor God. [Cf: 4MR392.01] p. 52, Para. 3, [1890MS].

You are indeed laborers together with God, and will you seek most earnestly to answer the prayer of Christ that you may be one as He is one with the Father? Let there be no dissensions among you. When each wants to have his own way, disparaging the methods of others, the tendency is to bring great confusion into the work. Each becomes discouraged, and this leads to the discouragement of others who are quick to discern any variance. This is a bad example to set, especially in a new field, where everything should move like well regulated machinery, the work of one matching the work of another, thus manifesting that you are God's instruments. [Cf: 4MR392.02] p. 52, Para. 4, [1890MS].

If you fully realize the importance of God's work, you will not work in opposition one to another. . . . [Cf: 4MR392.03] p. 52, Para. 5, [1890MS].

Each worker is to use his God-given ability to the utmost for the uplifting of Christ's kingdom on earth. We each have an individuality in manner and bearing, and this is as it should be; but this need not prevent our working together in perfect harmony. . . . You may have diverse temperaments, and yet be laborers together with God, all working in harmony, and when all your ability is put into the work, you will accomplish the best results. . . . The Lord's resources are

unlimited; we are only instruments in His hands, and great things can be accomplished through His name. . . . [Cf: 4MR392.04] p. 52, Para. 6, [1890MS].

If one of your number decides that he cannot cooperate with his brethren, and has no desire to work because of differences of opinion, the course to be pursued is without a question. Humble yourselves before God, and resort to prayer, for you cannot and must not attempt to work at variance. . . . [Cf: 4MR393.01] p. 52, Para. 7, [1890MS].

God has a great work to be accomplished in _____, and no plans must be laid without the aid of His infinite wisdom. After your plans of labor have been talked over together, mingled with earnest prayer, work, work for Christ. Be not intimidated by apparent difficulties which threaten to obstruct your pathway. There is a right way to work, and God will direct you therein. If you labor in perfect unity, with unselfish interest, and brotherly love, angels of God will be with you. This is God's work, and He will make the rough places smooth, He will prepare the way before you. The work which is to be done in foreign countries can never be done by mortal man unaided by divine Wisdom. . . . [Cf: 4MR393.02] p. 52, Para. 8, [1890MS].

The Lord has revealed many things to me concerning the manner in which the work should be carried forward in new fields, and has shown me that if a certain course were pursued, it would narrow the work and cause it to be marred. Perfect harmony can exist only through the abundant grace of Christ.--Letter 4, 1890, pp. 1, 2, 4, 5, 7, 9. (To "Dear Brethren Now Laboring as Missionaries in the Field of Africa, March, 1890.) [Cf: 4MR393.03] p. 53, Para. 1, [1890MS].

Now I tell you God will not be trifled with. God is a jealous God, and when He manifests His power as He has manifested it, it is very nigh unto the sin [against] the Holy Ghost to disbelieve it. The revealings of God's power have not had any effect to move and to stir persons from their position of doubting and unbelief. God help us that we may remove ourselves out of the snares of the devil! If ever a people needed to be removed, it is those that took their position in Minneapolis at that time on the wrong side. . . . [Cf: 4MR433.01] p. 53, Para. 2, [1890MS].

Now brethren, we want to have the simplicity of Christ. I know that He has a blessing for us. He had it at Minneapolis, and He had it for us at the time of the General Conference here. But there was no reception. Some received the light for the people, and rejoiced in it. Then there were others that stood right back, and their position has given confidence to others to talk unbelief, and cherish it. Now, brethren, if you expect that every difficulty is going to be laid out in clear lines before you, and you wait until it is, then you will have to wait until the judgment, and you will be weighed in the balances and found wanting. . . . [Cf: 4MR433.02] p. 53, Para. 3, [1890MS].

Brethren, why not pray to God? Why not get in such a position that you can lay right hold of the hand of God? Why wait for God to humble us? Now God has been waiting for those men that have stood in the way, to humble themselves; but the word has come to me, 'If they do not humble themselves, I will humble them.' Now, God will work. He will have the work prepared for His Spirit. There is to be a preparation for the last

great day, and we want to come into a position where we can work unitedly with intense earnestness and courage for God."--Ms 2, 1890, pp. 8-10. ("A Consecrated Ministry," February 13, 1890.) [Cf: 4MR433.03] p. 53, Para. 4, [1890MS].

"Verily I say unto you, whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven" (Matthew 18:18). When every specification which Christ has given has been carried out in the true, Christian spirit, then, and then only, Heaven ratifies the decision of the church, because its members have the mind of Christ, and do as He would do were He upon the earth.--Letter 1c, 1890, p. 3. (To Brethren Atwood and Pratt, May 28, 1890.) [Cf: 4MR437.01] p. 53, Para. 5, [1890MS].

It is the duty of every Christian to be sanctified. The church must take up her individual responsibility; it cannot be vested in any minister. They may help you, but they can never do your work. The church of God is the great depository of truth. They must have skill, efficiency, and ability as home missionaries.--Letter 38, 1890, pp. 6, 7. (To Brethren Church and Bell, and all the church in Fresno, Feb. 21, 1890.) [Cf: 4MR448.03] p. 53, Para. 6, [1890MS].

God has told us what to do in our lifework, and how to form characters for the future, immortal life. If we pay heed to the instructions given, we shall be doers of the word. His words are not permits, not suggestions, but the decisions of an infallible Judge. They are divine maxims, the very specified laws which will judge us in the last days. No man is excusable for acting as thou he were at liberty to cancel the decisions of God, to disregard His directions and injunctions, to review them, criticize them, reverse them as he sees fit. The words of God are righteousness and truth, but they are strangely unheeded. If men cannot shape His sayings to their liking, they depart from His directions, and break His commandments. But thank God we have the living oracles, the lamp of life, and he only is wise who walks in the light. God cannot change the word that has gone out of His lips. Man cannot depart from God's plans, except at the peril of his soul. He cannot sit safely in judgment upon the word of God; for that word is to judge him when he shall stand before the great white throne. Let all bear in mind that the judgment shall sit, and the books shall be opened, and every one shall be judged according to his works. [Cf: 4MR449.01] p. 54, Para. 1, [1890MS].

The religion of every man must be in harmony with the Bible. No man can disregard one word of God, or walk contrary to his expressed will, receiving or rejecting it as he pleases, and be guiltless in the judgment. He will be brought face to face with the record, and will have to answer to the charge against him.--Letter 24, 1890, pp. 7, 8. (To "Dear Brother Saxby," August 13, 1890.) [Cf: 4MR449.02] p. 54, Para. 2, [1890MS].

I expect that during the year 1890 there will be great mortality. There will be crimes greater than any now on record. There will be weeping and lamentation and woe. During the past year, 1889, there has been brought to us almost daily the news of disasters by sea and by land--unusually destructive fires; earthquakes burying cities and villages with their inhabitants; railway accidents most terrible; tornadoes and floods that destroyed an immense amount of property,

including the terrible Johnstown and Williamsport floods, which destroyed more than two thousand lives. [Cf: 5MR14.03] p. 54, Para. 3, [1890MS].

The disasters of the past year in America have caused hearts to tremble, and similar disasters have fallen upon other countries. Already sprinklings from the vials of God's wrath have been let fall upon land and sea, affecting the elements of the air. The causes of these unusual conditions are being searched for, but in vain. [Cf: 5MR15.01] p. 54, Para. 4, [1890MS].

God has not restrained the powers of darkness from carrying forward their deadly work of vitiating the air, one of the sources of life and nutrition, with a deadly miasma. Not only is vegetable life affected, but man suffers from pestilences. Cholera and unexplainable diseases have broken out. Diphtheria, raging to a limited extent, is gathering its harvest of precious little ones, and seems to be almost uncontrollable. [Cf: 5MR15.02] p. 54, Para. 5, [1890MS].

These things are the result of drops from the vials of God's wrath being sprinkled on the earth, and are but faint representations of what will be in the near future. Earthquakes in various places have been felt, but these disturbances have been very limited. . . . This year we may expect to have more. During the year that has just closed whole cities have become nearly extinct. Thousands of people have been buried in the bowels of the earth. Premonitory convulsions have been felt in many places, giving warning of what may come as a surprise when the earth shakes and opens. Terrible shocks will come unto the earth, and the lordly palaces erected at great expense will certainly become heaps of ruins. The earth's crust will be rent by the outbursts of the elements concealed in the bowels of the earth. These elements, once broken loose, will sweep away the treasures of those who for years have been adding to their wealth by securing large possessions at starvation prices from those in their employ. And the religious world too is to be terribly shaken; for the end of all things is at hand.--Ms 24, 1891. (Written about January 1, 1890.) [Cf: 5MR15.03] p. 54, Para. 6, [1890MS].

Teach your families that the angels of God are coming in and going out of your house and guarding and watching over the children of men. He wants you to tell them how they appeared to Peter, how they appeared to John, how they appeared to those who suffered in prison for the truth's sake; how the Lord wrought in behalf of John; how He wrought in behalf of Paul, and of Peter; how the angels of God from heaven came right into the prison house and took their prey out of the hands of the enemy. God is constantly working in behalf of His people, and what credit do you give Him for it? [Cf: 5MR124.01] p. 55, Para. 1, [1890MS].

Angels of God are all around us. You do not discern them with your human vision. Satan and his angels are here in this house today. Oh, we want to know these things, and fear and tremble, and to think much more of the power of the angels of God that are watching over and guarding us than we have done hitherto. We want to place ourselves under the blood-stained banner of Prince Emmanuel. We do not want to be serving Baal. We do not want to be giving ourselves up to the powers of darkness. Angels of God are commissioned from heaven to guard the

children of men, and yet they draw away from their restraining influences and go where they can have communication with the evil angels; and then the evil angels fasten impressions in their minds that they will never get rid of so long as they live, just as going to the theater, billiard hall, and all such places lead them from the path of God to stand under the black banner of the prince of darkness. Oh, that we might all obey the injunction of the apostle (read 2 Corinthians 6:17, 18). [Cf: 5MR124.02] p. 55, Para. 2, [1890MS].

Oh, what an infinite sacrifice was paid for our redemption! Look at the long fast of Jesus Christ in the wilderness of temptation. Look at all He endured, the agony of the cross, in order to save man; and then, I ask you, What shall we do on our part? God help us that we may come under the influence, the special influence, of the Spirit of God. Then He will let it come upon us with power. He will communicate light to us from heaven, and we will walk in the light, and live in the light as He is in the light.--Ms 1, 1890. ("Heaven's Part in Life's Conflict," Sermon, February 1, 1890.) [Cf: 5MR124.03] p. 55, Para. 3, [1890MS].

In many hearts the messages I bear find no response. In some hearts they arouse a determined resistance, like the resistance that the work of Christ aroused in the hearts of the Jews. [Cf: 5MR144.01] p. 55, Para. 4, [1890MS].

Sometimes the thought arises, Is it the will of God for me to stand almost alone, as it were, with those who ought to be standing with me and sustaining me, working in various ways to counteract the testimonies given me by God? These reflections are extremely painful, but when I stand before the people, the power of God comes upon me, and I am strengthened to speak the word of reproof and warning.--Ms 22, 1890, pp. 12, 13. (Diary, January 10-March 1, 1890.) [Cf: 5MR144.02] p. 55, Para. 5, [1890MS].

In the days of Christ the Scribes and Pharisees searched the Old Testament Scriptures. But they interpreted what they read to sustain their tradition. They taught for doctrine the commandments of men. They failed to see the central truth of the living oracles; and in missing this, they missed everything. When Christ came, they refused to receive Him, because He was different from their idea of what the Messiah should be. Divided on most points, they were united on one point--opposition to Christ.--Ms 22, 1890, pp. 3, 4. (Diary, January 10--March 1, 1890.) [Cf: 5MR154.02] p. 55, Para. 6, [1890MS].

Brother Amadon has been connected with the Review office from its first establishment. Those who labored in the cause from the first, knew what it was to sacrifice: they accepted the least wages which it seemed possible to subsist upon, and sacrificed of even the little they did receive, in order to make the Office a success.--Ms 16, 1890, pp. 8, 9. ("The Constant Need of Divine Enlightenment," 1890.) [Cf: 5MR163.02] p. 56, Para. 1, [1890MS].

When you have received the baptism of the Holy Spirit, then you will understand more of the joys of salvation than you have known all your life hitherto. "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses to Me . . . unto the uttermost parts of the earth."--Letter 33, 1890, pp. 9, 10. (To "Dear Brethren and Sisters in Norwich, Massachusetts," December 4, 1890.) [Cf:

5MR230.02] p. 56, Para. 2, [1890MS].

Miracle-working Power of Satan Will Deceive Many. As the condition of the church and the world was opened before me, and I beheld the fearful scenes that lie just before us, I was alarmed at the outlook; and night after night, while all in the house were sleeping, I wrote out the things given me of God. I was shown the heresies which are to arise, the delusions that will prevail, the miracle-working power of Satan--the false Christs that will appear--that will deceive the greater part even of the religious world, and that would, if it were possible, draw away even the elect.--Letter 1, 1890, p. 2. (To "Dear Brethren," May 14, 1890.) [Cf: 5MR351.02] p. 56, Para. 3, [1890MS].

Link Inexperience With Experienced. We are failing in another direction, and that is that men who can work should be linked in their labors with those who are inexperienced, that they may get an experience in the right direction.--Manuscript 19b, 1890, p. 3. (Talk before the General Conference Committee, July 14, 1890.) [Cf: 5MR357.01] p. 56, Para. 4, [1890MS].

Are not the qualifications which he says are essential in the deacon, equally essential in the elder of the church? The deacons were church officers. 2 Corinthians 6:4: "But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses." 1 Timothy 5:22: "Lay hands suddenly on no man, neither be partakers of other men's sins: keep thyself pure." Here is a matter that is worthy of consideration. In the twenty-first verse the solemn charge is given: "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality." These verses, 21 and 22, need to be carefully and prayerfully considered. Sin should be rebuked. Whatever opposition and trial might come to the elder of the church because of his faithfulness, he should not swerve from true principles.--Manuscript 1a, 1890. ("A Consecrated Ministry," February 13, 1890.) [Cf: 5MR446.02] p. 56, Para. 5, [1890MS].

The question will come up, How is it? Is it by conditions that we receive salvation?--Never by conditions that we come to Christ. And if we come to Christ, then what is the condition? The condition is that by living faith we lay hold wholly and entirely upon the merits of the blood of a crucified and risen Saviour. When we do that, then we work the works of righteousness. But when God is calling the sinner in our world, and inviting him, there is no condition there; he draws by the invitation of Christ, and it is not, Now you have got to respond in order to come to God. The sinner comes, and as he comes and views Christ elevated upon that cross of Calvary, which God impresses upon his mind, there is a love beyond anything that is imagined that he has taken hold of. . . . [Cf: 6MR31.02] p. 56, Para. 6, [1890MS].

Christ is drawing every one that is not past the boundary. He is drawing him to Him today, no matter how great that sinner is, He is drawing him. And if the sinner can get his arm fixed upon the cross of Calvary, then there is no conviction of sin. What is he there for?--Because the law has been transgressed, and he begins to see that he is a sinner; and Christ died because the law was transgressed. And then he begins to look to the righteousness of Christ as the only thing that can cleanse the sinner from his sins and from his transgressions. [Cf:

6MR31.03] p. 57, Para. 1, [1890MS].

Now, we want to have an intelligent knowledge of this thing. Then we want to take hold of the righteousness of Jesus Christ by living faith, and know that we have not any. We may work to the very best of our ability, and we cannot make a single virtue in ourselves; it is the righteousness of Christ alone that can do it. Then as we are clothed with the righteousness of Christ we have a power and a strength that is imparted unto us, and we will not want to sin; we cannot do it without the righteousness of Christ, with ourselves in a position where we shall have Christ working with us and by us. We may make mistakes; we may make errors; but we shall hate these sins--the sins that caused the suffering of the Son of God in our behalf because we were transgressors of the law of God.--Ms 9, 1890, pp. 2, 3. ("Remarks of Mrs. White at the Bible School," February 3, 1890.) [Cf: 6MR32.01] p. 57, Para. 2, [1890MS].

The Gifts of the Spirit--He [Jesus] told His disciples to tarry in Jerusalem until they should be endued with power from on high. "Without me," He said again, "ye can do nothing" (John 15:5). But Paul declares, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). [Cf: 6MR54.02] p. 57, Para. 3, [1890MS].

We should be often in prayer. The outpouring of the Spirit of God came in answer to earnest prayer. But mark this fact concerning the disciples; the record says, "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." (Acts 2:1-4). [Cf: 6MR54.03] p. 57, Para. 4, [1890MS].

They were not assembled to relate tidbits of scandal, they were not seeking to expose every stain they could find upon a brother's character. They felt their spiritual need and cried to the Lord for the holy unction to help them in overcoming their own infirmities, and to fit them for the work of saving others. They prayed with intense earnestness that the love of Christ might be shed abroad in their hearts. This is our great need today in every church in the land. For, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17). That which was objectionable in the character is purified from the soul by the love of Jesus. All selfishness is expelled. All envy, evil-speaking are rooted out and a radical transformation is wrought in the heart. [Cf: 6MR54.04] p. 57, Para. 5, [1890MS].

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Galatians 5:22, 23). "The fruit of righteousness is sown in peace of them that make peace" (James 3:18).--Letter 1c, 1890, pp. 7, 8. (To Brethren Atwood and Pratt," May 28, 1890.) [Cf: 6MR55.01] p. 57, Para. 6, [1890MS].

Christ did not seek to be thought great, and yet He was the Majesty of heaven, equal in dignity and glory with the infinite God. He was God manifested in the flesh. What a rebuke is the life of Christ to everything like self-conceit, self-exaltation, seeking to be great

among men! He was a man of sorrows, and acquainted with grief. Wonder, O heaven, and be astonished, O earth! The divine nature in the person of Christ was not transformed in human nature and the human nature of the Son of man was not changed into the divine nature, but they were mysteriously blended in the Saviour of men. He was not the Father but in Him dwelt all the fullness of the Godhead bodily, and yet He calls to a suffering world, "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."--Letter 8a, 1890, pp. 2, 3. (To M. J. Church, July 7, 1890.) [Cf: 6MR111.03] p. 58, Para. 1, [1890MS].

Justification by Faith--How Perverted by Some--Said the apostle Paul, "Know ye not that the unrighteous shall not inherit the kingdom of God? . . . And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of our Lord Jesus, and by the Spirit of our God." 1 Cor. 6:9-11. The absence of devotion, piety, and sanctification of the outer man comes through denying Jesus Christ our righteousness. The love of God needs to be constantly cultivated. [Cf: 6MR146.03] p. 58, Para. 2, [1890MS].

Oh, how my heart cries out to the living God for the mind of Jesus Christ! I want to lose sight of self. I want to work with all the powers I am capable of exercising to save souls for whom Christ has made the infinite sacrifice of His own precious life. I must seek wisdom daily to know how to deal with souls that are entrapped by Satan's snares. There are many erring, well-beloved souls whom we may win back to God if we are imbued with the spirit of Christ. The Lord loves them, notwithstanding their sins and follies. He gave His only beloved Son to save them, and it was because He loved them that He sent His Son into the world that whosoever believeth in Him should not perish but have everlasting life. [Cf: 6MR146.04] p. 58, Para. 3, [1890MS].

I must ever keep close to Jesus Christ that I may constantly be a partaker of the divine nature and have a deep personal interest in those who have once been my best friends but in time of temptation have lifted up their heels against me. The love of Christ must not be extinguished in the soul. The prejudice against me cannot make me what they think I am, and I shall not feel hard toward them; but when I see my own brethren in the faith, responsible men, working in darkness, my heart aches. They have not injured me, but the Lord Jesus who has delegated me to bear His message to them. [Cf: 6MR147.01] p. 58, Para. 4, [1890MS].

And now I can but weep as I think of the suffering, stubborn natures who will not yield to evidence. They wear an appearance of nonconcern, but it is not truth. Gladly would they change their relation to me and those whom they have deeply wronged by thoughts, by words, by influence, if they could avoid the humiliation of saying, "I have committed an error; I confess my faults; will you forgive me?" The haughty, stubborn will evades the very points they will have to face if their souls are recovered and converted. Oh, will they never break the spell of Satan that is upon them? Will they cherish their pride to the last? How my heart longs to see them free and not in the strong deceptions of Satan.--Ms 36, 1890, pp. 11-13. ("Dangers of False Ideas

on Justification by Faith," undated.) [Cf: 6MR147.02] p. 58, Para. 5, [1890MS].

I have a deep interest in the Fresno church. I gave them counsel last winter, when I was solicited by letter to use my influence to have Elder E. P. Daniels return to labor for the church in Fresno. They said that the Lord was blessing them abundantly. The sick were healed, and the converting power of God was in their midst. They thought that if Elder Daniels could only come back, what a great work might be done! [Cf: 6MR151.01] p. 59, Para. 1, [1890MS].

That night the angel of the Lord stood by my side, and talked with me. He said that the church at Fresno would have to learn many things; that many were there who ought not to be there; that all must draw nearer to God, find their strength in Him, and not in man. They must use their own powers, that God has given them, and let their light shine forth in good works. He said that they had placed man where God should be; but when they should make God alone their trust, then He would educate them, and lead them in safe paths. Then they would be lightbearers to the world, and would not walk in darkness. But now they were trusting in man to do the work for them which the Lord God of Israel alone could do. [Cf: 6MR151.02] p. 59, Para. 2, [1890MS].

The Lord was working, signifying that He was their power and efficiency; and if they would work in harmony with Him, talking to one another in faith and humility, dwelling on the lessons of Christ; if they would set things in order in the church and let God speak to human hearts, then the Spirit of God would come into their midst, and a repentance would be seen that would not need to be repented of. But if they did not make the Lord their trust, the blessing they had received would be only their condemnation. . . . [Cf: 6MR151.03] p. 59, Para. 3, [1890MS].

The church in Fresno is composed of fragments of other churches. They are not ignorant of the Scriptures and the power of God; and if they are what God would have them be, they will be light-bearers to the world. This church is too large. Many ought to be out carrying the light of truth to those who are in darkness. If they neglect this, the woe of God will be upon them. Let them not tarry there, but go out as workers together with God.--Ms 1a, 1890, pp. 1, 3. ("A Consecrated Ministry," February 13, 1890.) [Cf: 6MR152.01] p. 59, Para. 4, [1890MS].

Look at the history of our brethren at Fresno. Men left churches that needed their help, to go to Fresno, some for their health, others in search of riches, attracted by glowing representations. The temptation to speculate came fierce and strong. Young men and men of grey hair, and even ministers of the gospel, were drawn into the sweeping current, their hopes raised high by their interest in mining shares and city lots. This was Satan's plan to bind up the means that was needed for the advancement of the cause of God.--Ms 26a, 1890, p. 2. ("A Warning Against Financial Speculation," January 7, 1890.) [Cf: 6MR152.02] p. 59, Para. 5, [1890MS].

My brother, do not, by your extreme views and unguarded words lessen the confidence of your brethren in you.--Letter 15a, 1890. (To Brother Edwin Jones, May 19, 1890.) [Cf: 6MR221.01] p. 59, Para. 6, [1890MS].

All self-righteousness must be given up, for we have no righteousness of ourselves. It is the gift of God; therefore we should not be exalted, or by any means pretentious, for it is an offense to God. What have we that we have not received? Man cannot rely upon himself for anything good or righteous. Christ, only Christ and His righteousness, will obtain for us a passport into heaven.--Letter 6b, 1890, pp. 6, 7. (To "My Dear Brethren and Sisters in Africa," 1890.) [Cf: 7MR319.01] p. 59, Para. 7, [1890MS].

"In our conversation I spoke to you of the light given me that we were centering too many weighty responsibilities at Battle Creek, and I am of the same opinion now. I have been looking over some of my past writings, and I find that warnings were given to me years ago upon this very point, and we were instructed not to accumulate special interests in Battle Creek. There is danger that it will become as Jerusalem of old, a concentrated, powerful center. The evils that ruined Jerusalem will come upon us if we do not heed these precautions. It is perilous to so largely center in Battle Creek; for while you are expending means in this one center, you are neglecting cities that will become more and more difficult to work as time goes on."--Letter 18, 1890. [Cf: 7MR351.01] p. 60, Para. 1, [1890MS].

This was a precious day to our souls, a season long to be remembered, never, never to be forgotten. Praise and thanksgiving ascended from the hearts and lips of many to the glory of God. "Whoso offereth praise glorifieth God." The Lord would have His people a bright, cheerful, gladsome people, light-bearers to the world. Light, precious light, represents the cheerfulness and happiness which should be reflected to the world.--Ms 29, 1890, pp. 8, 9. (Diary, November 20, 1890.) [Cf: 8MR27.03] p. 60, Para. 2, [1890MS].

Enjoying the Scenery and the Weather: This place where Brother Salisbury has located is rural indeed, and far more pleasant and beautiful than I or any one of us had anticipated. Directly we were viewing the scenery. In front of the house, south, and north, the beautiful blue waters of the Lake delight the eye. The air blowing from the lake is cool and invigorating. I think I shall enjoy my visit here very much. I mean to feel that this is the line of my duty. But it is a circumstance so entirely new with me to go to any place to rest and recuperate that I seem to feel almost conscience-stricken and inquire, Am I in the way of the Lord? I expect to hold myself in readiness to obey the voice of God and do the bidding of the Lord.--Letter 95, 1890, p. 1. (To W. C. White, July 17, 1890.) [Cf: 8MR125.01] p. 60, Para. 3, [1890MS].

The Lord said to Joshua, "Neither will I be with you any more, except ye destroy the accursed from among you" (Joshua 7:12). The defects of character in any member of the church, or in the minister, are charged to the church, if the church make light of the defects. If you place Elder _____ over the church as a minister, you, as a church, assume his defects, you make them your own, and the whole church stands under the rebuke of God, even as ancient Israel was under His rebuke on account of the sin of Achan. But your case will be more grievous than theirs, because you knew the evil, yet hid your eyes from it, and walked contrary to the will of God.--Ms 1a, 1890, pp. 4, 5. ("A Consecrated Ministry," February 13, 1890.) [Cf: 8MR208.01] p. 60, Para. 4,

[1890MS].

I want to tell you, brethren, there are debaters among us. I warned them in Minneapolis never to put a minister in a Conference by the side of a debater. For the last twenty years the light has shown upon me in regard to debaters. They will turn light into darkness. . . . [Cf: 8MR279.02] p. 60, Para. 5, [1890MS].

God presented the case [of A.] before me. I told it to Brother B. when we were in Des Moines. Said I, "If you don't come out as Elder Canright, it is because you will be a converted man; but every soul that is connected with you, that you have educated and trained as a debater, you will wish that work were undone." Brethren, we are not here for this work. We are not here to study infidel authors, to open our minds to the suggestions of the devil. We are here to get ready for the judgment, and we are right on the borders of the eternal world.--Ms 4, 1890, pp. 2, 3. (Sermon, March 8, 1890.) [Cf: 8MR279.03] p. 60, Para. 6, [1890MS].

You have turned from plain light because you were afraid that the law question in Galatians would have to be accepted. As to the law in Galatians, I have no burden and never have had.--Letter 59, 1890, p. 6. (To Uriah Smith, March 8, 1890.) [Cf: 8MR312.02] p. 61, Para. 1, [1890MS].

I thought I would make one more appeal to you.--Letter 73, 1890, p. 3. (To Uriah Smith, November 25, 1890.) [Cf: 8MR313.03] p. 61, Para. 2, [1890MS].

Elder Prescott confessed that he had not taken the course he should have taken in Battle Creek. He went far back to Minneapolis and acknowledged he did not have the true discernment there, and since that time he had not said much, but he had talked with Elder [Uriah] Smith and with a few others. He made thorough work. Elder Smith stated that the testimony in the *Extra [Review and Herald Extra, Dec. 23, 1890]* was meant for him. He accepted it as a reproof to him. [Cf: 8MR313.04] p. 61, Para. 3, [1890MS].

A call was made for all who desired to seek the Lord earnestly to come forward. All the seats in the center of the body of the house were soon filled, as people came from the gallery and the vestries, which had to be opened to accommodate the people. Prof. Prescott linked his arm in Elder Smith's and they identified themselves as seeking the Lord most earnestly. The whole congregation was on the move and they [the ministers leading out in the meeting held in Battle Creek in December 1890] had to tell them to be seated just where they were. [Cf: 8MR313.05] p. 61, Para. 4, [1890MS].

Tuesday night a great burden came on me. I could not sleep. Elder Smith was before me and my supplications went up to heaven in his behalf all night. I was in a spirit of agony of wrestling with God, and great hope took possession of my soul for him. He is one of our old hands, one of our reliable men, and the Lord will give him His keeping power. What a change was in the meeting! The atmosphere seemed to be cleansed. Light was coming in to take the place of uncertainty and confused ideas.--Ms 54, 1890, pp. 1, 2. ("In Battle Creek Again," Diary, December 30, 1890.) [Cf: 8MR314.01] p. 61, Para. 5, [1890MS].

You can glorify God only by bearing fruit to His glory. Ministers, for Christ's sake begin the work for yourselves. By your unsanctified lives you have laid stumbling-blocks before your own children and before unbelievers. Some of you move by impulse, act from passion and prejudice, and bring impure, tainted offerings to God. For Christ's sake cleanse the camp by beginning the personal work of purifying the soul, through the grace of Christ, from moral defilement. A jovial minister in the pulpit, or one who is stretching beyond his measure to win praise, is a spectacle that crucifies the Son of God afresh, and puts Him to open shame. There must be thorough repentance, faith in our Saviour Jesus Christ, vigilant watchfulness, unceasing prayer, and diligent searching of the Scriptures. [Cf: 8MR338.01] p. 61, Para. 6, [1890MS].

God holds us responsible for all that we might be if we would improve our talents; and we shall be judged according to what we ought to have been but were not; what we might have done but did not accomplish, because we did not use our powers to glorify God. For all knowledge that we might have gained but did not, there will be an eternal loss, even if we do not lose our souls. All our influence belongs to God. All that we acquire is to be used to His glory. All the property that the Lord has entrusted to us is to be held on the altar of God, to be returned to Him again. We are working out our own destiny. May God help us all to be wise for eternity.--Letter 15, 1890, pp. 6, 7. (To Brother Irwin, August 12, 1890.) [Cf: 8MR338.02] p. 61, Para. 7, [1890MS].

The mighty angel from heaven is to "lighten the earth with His glory" (Revelation 18:1), while he cries mightily with a loud voice, "Babylon the great is fallen, is fallen" (Verse 2). . . . [Cf: 8MR346.04] p. 62, Para. 1, [1890MS].

We would lose faith and courage in the conflict if we were not sustained by the power of God. [Cf: 8MR346.05] p. 62, Para. 2, [1890MS].

Every form of evil is to spring into intense activity. Evil angels unite their powers with evil men, and, as they have been in constant conflict and attained an experience in the best modes of deception and battle, and have been strengthening for centuries, they will not yield the last great final contest without a desperate struggle. All the world will be on one side or the other of the question. The battle of Armageddon will be fought, and that day must find none of us sleeping. Wide awake we must be, as wise virgins having oil in our vessels with our lamps. What is this?--Grace. Grace! [Cf: 8MR347.01] p. 62, Para. 3, [1890MS].

The power of the Holy Ghost must be upon us and the Captain of the Lord's host will stand at the head of the angels of heaven to direct the battle.--Letter 112, 1890, pp. 3, 4. (To Edson and Emma, and Willie White, December 22, 1890.) [Cf: 8MR347.02] p. 62, Para. 4, [1890MS].

Light has been given showing the injurious effects of tea, coffee, and flesh meats; but this light has been disregarded, even by those who profess to believe the testimonies. They even feel that to deny themselves of these health-destroying indulgences would be a restriction of their liberties. If deprived of their use for a time,

they feel the loss, because of former indulgences, and are always pleading to be allowed to use them in some form. Care should be exercised in the case of self-indulgent worldlings who have been accustomed to the use of these stimulants. Enlighten their minds by the means of the talks and the lectures, in regard to the effects of tea, coffee, and flesh meats, and thus lead them to a voluntary correction of their habits. [Cf: 8MR382.01] p. 62, Para. 5, [1890MS].

But so long as the use of tea and coffee is favored by some who are connected with the institute, there will be a demand for these articles on the part of the patients. . . . [Cf: 8MR382.02] p. 62, Para. 6, [1890MS].

The patients soon learn the condition of things, and who will be most ready to listen to their appeals, and indulge them in their use of these articles. If those who occupy positions of trust in the institution are not true to principle, they will be the ones to lower the standard of reform. Arrangements will be made for a liberal table where tea and coffee and meat can be furnished. Then those who have but little power to resist the cravings of appetite will see these things and plead for a place at the liberal table. Thus a constant temptation is placed before those who should be led to dispense with these hurtful indulgences. Persons who are fully satisfied as to the effect of these things, and who want to reform, have asked me to use my influence to prohibit tea and coffee and meat from coming upon their table. [Cf: 8MR382.03] p. 62, Para. 7, [1890MS].

But what shall be done with those in responsible positions who love these things, and who give their influence in favor of their use? I see no way but to dismiss them; lest the reforms that are hard enough to make when they have the support of all connected with the institute shall be given up in discouragement. The institution would thus be perverted from its real object, and would become like all popular institutions, where tables are spread with all the condiments and stimulants called for.--Letter 6a, 1890, pp. 7, 8. (To "The Managers of the Health Institution at Crystal Springs, St. Helena, California," April, 1890.) [Cf: 8MR383.01] p. 63, Para. 1, [1890MS].

The Lord has a work for you to do; it is not a public work, but a very important one, a work in your own home, to be true to your position as a wife and mother. No other can do this, your work. [Cf: 8MR433.01] p. 63, Para. 2, [1890MS].

The Spirit and the Word of God agree. Remembering this, let us read the words of inspiration from Jesus Christ through Paul to Titus. He is charged to speak "the things which become sound doctrine: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behavior as becometh holiness, not false accusers not given to much wine, teachers of good things: that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed" (Titus 2:1-5). [Cf: 8MR433.02] p. 63, Para. 3, [1890MS].

With this Scripture before you, I ask, For what are you spending your time in Battle Creek? Has God called you to neglect your home? No, no. [Cf: 8MR433.03] p. 63, Para. 4, [1890MS].

My sister, the Lord has shown me that you are mistaking your duty. Your husband needs you; your children need their mother. You have stepped out of the path where Jesus leads the way. He is saying to you, "Follow me," and He will lead you in your own home duties, which are now sadly neglected. The voice of the Lord has not bidden you to separate your interests from that of your husband and children. Your first duty is in the home. The Spirit of the Lord has not given you a work or qualified you to do a work, that is contrary to His own Word. . . [Cf: 8MR433.04] p. 63, Para. 5, [1890MS].

You have a great work, a sacred, holy calling to exemplify the Christian graces as a faithful wife and mother; to be lovable, patient, kind, yet firm in your home life. To learn right methods and acquire tact for the training of your own little ones, that they may keep the way of the Lord. As a humble child of God, learn in the school of Christ, seek constantly to improve your powers to do the most perfect, thorough work at home, both by precept and example. [Cf: 8MR434.01] p. 63, Para. 6, [1890MS].

In this work you will have the help of the Lord; but if you ignore your duty as a wife and mother, and hold out your hands for the Lord to put another class of work in them, be sure that He will not contradict Himself; He points you to the duty you have to do at home. If you have the idea that some work greater and holier than this has been entrusted to you, you are under a deception. In neglecting your husband and children for what you suppose to be religious duties, either to attend meetings or to work for others, to give Bible readings or to have messages for others, you are going directly contrary to the words of inspiration in the instruction of Paul to Titus. The religion of Christ never leads a wife and mother to do as you have done. [Cf: 8MR434.02] p. 63, Para. 7, [1890MS].

You may now cultivate the home-making qualities with good effect, for your children are of the age when they most need a mother. The restless spirit naturally inclines to mischief; the active mind, if left unoccupied with better things will give heed to that which Satan may suggest. The children need the watchful eye of the mother. They need to be instructed, to be guided in safe paths, to be kept from vice, to be won by kindness, and be confirmed in well doing, by diligent training. [Cf: 8MR434.03] p. 64, Para. 1, [1890MS].

The Saviour discerns a value and dignity in every soul, because of the image of God which it bears. He died that your children might have the gift of eternal life. He looks upon them with divine compassion. Their souls may be saved unto eternal life, and they are just as precious as the souls of others. The Lord has not called you to neglect your home and your husband and children. He never works in this way; and He never will. You have before your own door a little plot of ground to care for, and God will hold you responsible for this work which He has left in your hands. Through earnest prayer and study, you may become wise in your home, learning the different dispositions of your children, and carefully noting their behavior. You may have at home a little school, of which you shall be the teacher. If you seek wisdom from the Lord to understand His way, and to keep it, He will lead you, not away from your own home, but back to it. [Cf: 8MR435.01] p. 64, Para. 2, [1890MS].

If you are one of those who are the light of the world, that light is to shine in your home. Poverty has been your lot, but this you could not help, and it was not sin. But your mind has been of that cast which has led you to view everything in too intense a light. Here you have lessons to learn at the feet of Jesus; you need to trust more to Jesus, and be less anxious; you need to have genuine faith in the promises of God. Yet, you are to be a laborer together with God, cultivating your mind, that you may bring to the education and training of your children a restful spirit, a loving heart, that you may imbue them with pure aspirations, cultivate in them a love for things honest and pure and holy. [Cf: 8MR435.02] p. 64, Para. 3, [1890MS].

Never for a moment suppose that God has given you a work that will necessitate a separation from your precious little flock. Do not leave them to become demoralized by improper associations and to harden their hearts against their mother. This is letting your light shine in a wrong way altogether; you are making it more difficult for your children to become what God would have them and win heaven at last. God cares for them, and so must you if you claim to be His child. [Cf: 8MR436.01] p. 64, Para. 4, [1890MS].

In time past you have erred in having too great an anxiety for your children. Your trust has not been fully in God, and you have indulged them more than was for their good. And now you leave them to themselves. What sort of an experience is this? Certainly it has not God and truth for its source. You are offending God in claiming to be led by Him and yet neglecting your duty to your children. . . . [Cf: 8MR436.02] p. 64, Para. 5, [1890MS].

When we give ourselves unreservedly to the Lord, the simple, commonplace duties of home life will be seen in their true importance, and we shall perform them in accordance with the will of God. Oh, my sister, you may be bound about with poverty, your lot in life may be humble, but Jesus does not forsake your family for this or for any other cause. God has made you a trustee, a steward in your home; seek to educate yourself for this work, and He will be by your side to bless all your endeavors, that by and by, when the reckoning time for the administration of your trust shall come, he may say, "Well done, thou good and faithful servant." [Cf: 8MR436.03] p. 64, Para. 6, [1890MS].

Your husband has rights; your children have rights; and these must not be ignored by you. Whether you have one talent or three or five, God has given you your work. Parents are fearfully neglectful of their home duties. They do not meet the Bible standard. But to those who forsake their homes, their companions and children, God will not entrust the work of saving souls, for they have proved unfaithful to their holy vows. They have proved unfaithful to sacred responsibilities. God will not entrust to them eternal riches. . . . [Cf: 8MR436.04] p. 65, Para. 1, [1890MS].

The Christian mother's work begins in the home circle, in making her home what it should be, pleasant to her husband, pleasant to her children. These dear ones are in her hands to educate faithfully. . . . [Cf: 8MR437.01] p. 65, Para. 2, [1890MS].

Scolding and fretting, gathering clouds and gloom about the soul, will

bring only a shadow and discouragement in the home life. Mothers do not half appreciate their possibilities and privileges. They do not seem to understand that they can be in the highest sense missionaries, laborers together with God in aiding their children to build up a symmetrical character. This is the great burden of the work given them of God. The mother is God's agent to Christianize her family. She is to exemplify Bible religion, showing how its influence is to control us in its everyday duties and pleasures, teaching her children that by grace alone can they be saved, through faith, which is the gift of God. This constant teaching as to what Christ is to us, and to them, His love, His goodness, His mercy, revealed in the great plan of redemption, will make a hallowed, sacred impress on the heart. [Cf: 8MR437.02] p. 65, Para. 3, [1890MS].

Let not one word of fretfulness, harshness or passion escape your lips. The grace of Christ awaits your demand. His Spirit will take control of your heart and conscience, presiding over your words and deeds. Never forfeit your self-respect by hasty, thoughtless words. See that your words are pure, your conversation holy. Give your children an example of that which you wish them to be.--Letter 28, 1890. (To Sister V., July 1, 1890.) [Cf: 8MR437.03] p. 65, Para. 4, [1890MS].

The Salamanca Experience-- Salamanca, NY, Sabbath, November 1, 1890: The cold is very severe upon me. I shall attempt to speak, but it will be with difficulty. We have the Congregational church. [Cf: 9MR72.01] p. 65, Para. 5, [1890MS].

The Lord did indeed help and strengthen and bless me in speaking to the people, dwelling largely upon the necessity of faith and love for one another as followers of Christ, which has been almost extinct in our churches. The words spoken were heartily received and the seed sown I sincerely believe will start a train of thought that will result in the cultivation of greater love and increased faith in the rich promises of God. . . . [Cf: 9MR72.02] p. 65, Para. 6, [1890MS].

We are as a people to guard ourselves diligently lest we forget the charges of the Lord. There are many dangers that we shall avoid if we keep ourselves a distinct people from the world. Our children are the Lord's heritage to be educated and disciplined, and that most faithfully, to obey God and keep all the words of the Lord in obeying His commandments. Parents are responsible to God for strictly guarding their children in the path of obedience to God. [Cf: 9MR72.03] p. 65, Para. 7, [1890MS].

Salamanca, NY, Sunday, November 2, 1890: I spoke on the subject of temperance, dwelling largely upon the necessity of training children that they shall not become drunkards. All listened with most earnest attention, and many came and thanked me for the good words spoken. They confessed they had become very indifferent in the training and educating of their children: "If we had heard these words you have spoken from the Lord to us, and done according to the instruction given, our children might now be with us serving the Lord. The blame is wholly on us." [Cf: 9MR72.04] p. 66, Para. 1, [1890MS].

The special instruction given from the Lord Jesus to Moses and Aaron and Caleb, is to us just as much as to them. "We are to keep our children now," I said, "from the association of worldlings." While we

shall not cease to warn and entreat and try to present the truth to the parents who are unbelievers, to mix and mingle with them in association will be to the ruin of your children. [Cf: 9MR73.01] p. 66, Para. 2, [1890MS].

Salamanca, NY, Monday, November 3, 1890: I had an appointment Monday afternoon and I tried to fill it. . . .I dwelt again upon the necessity of faith, the necessity of loving God supremely and our neighbor as ourselves. [Cf: 9MR73.02] p. 66, Para. 3, [1890MS].

I could not tell the words I spoke, but many said, "The power of God was upon you. The words came to us as wonderful inspiration." [Cf: 9MR73.03] p. 66, Para. 4, [1890MS].

I know that the words of the Lord Jesus had come to the people. Many spoke of the help they received from the words spoken. I told them to render no thanks to me. God and He alone should have the praise. I was only an instrument in His hands and I could not have stood upon my feet and spoken at all had not the Lord helped me in a special manner. . . . [Cf: 9MR73.04] p. 66, Para. 5, [1890MS].

November 4, 1890: We left Salamanca Tuesday, November 4, 1890, about eleven o'clock. . . .We were at last seated in the cars and were thankful to be moving. I longed to be where I could write out the things that were opened to me the past night. [Cf: 9MR73.05] p. 66, Para. 6, [1890MS].

I had a very marked experience, which I hope never to forget. Through the night season I was in communion with God. I was taken out of and away from myself, and was in different States and assemblies, bearing a decided testimony of reproof and warning.-- *Manuscript 44, 1890, pp. 2-6.* (Diary: "Experience at Salamanca, NY, November 1-4, 1890.) [Cf: 9MR73.06] p. 66, Para. 7, [1890MS].

We have been pained as we have had brought to our notice papers, advertisers of sorcery and witchcraft, the work of magicians and all this sort of thing, going on in Battle Creek. . . . There is in these manifestations of a power that is above human power; and where is it? It is the power of Satan; and just as soon as you begin to bring yourselves in connection with these sorcerers, and give them the least license, you dishonor the God of heaven, and imperil your own souls. . . . [Cf: 9MR110.01] p. 66, Para. 8, [1890MS].

How is he [Satan] working here in Battle Creek? Here come up these magicians and there is an itching curiosity to go and see; and when they [Seventh-day Adventist young people] go to see, they bring themselves into contact with them [the sorcerers and magicians]; and when they bring themselves in contact with them, they are in direct communication with the powers of darkness. [Cf: 9MR110.02] p. 67, Para. 1, [1890MS].

Then there is some lottery business connected with it, and one young man who goes there obtains a gold watch. What then? The watch may be genuine gold. It may be no fraud; but ah, there is a fraud back of that, and that is the snare. If he has gained this once, he will want to try it again. Oh, I would rather, had it been a son of mine, to have him lying in his coffin than sporting that gold watch. [Cf: 9MR110.03]

p. 67, Para. 2, [1890MS].

Then here are other boys. He shows his watch to them, and then there is an itching with them to try their luck in just the same way, and so they will attempt this matter themselves. Then another will attempt it, and another; and so the influence extends from one to another; and the devil knows just how to play his game. He is playing a game for the souls of the youth here in Battle Creek.-- *Manuscript 1*, 1890, pp. 4, 5, 7, 8. ("Heaven's Part in Life's Conflict," February 1, 1890.) [Cf: 9MR110.04] p. 67, Para. 3, [1890MS].

Brother and Sister _____, you have linked your lives together. God calls upon you to unite yourselves more closely with Jesus. I bear this solemn message to you both that you are in danger of losing your souls. Only the truly penitent, those whose sins are confessed and pardoned, will find a place in the city of God and an inheritance in the earth made new. But there is hope for you both; you may have a transformation of character if you will. You may have it now; it is not too late to make your calling and election sure. There is a fountain open for Judah in Jerusalem. Here you may wash and be clean. Jesus will cleanse you from every sin, if you sincerely repent. Oh, if you would only see and feel the necessity of keeping step with the leader, Jesus Christ. Lift the cross, deny self, humble your hearts before God, and you can now recover yourselves out of the snare of Satan. [Cf: 9MR126.01] p. 67, Para. 4, [1890MS].

Bring a new meaning into your life and work. Represent Jesus in character. You both need this transformation before you are fitted for the work of God. If you will make the most of your God-given capabilities, and walk and work in the spirit of the Master, your life may even now be made a glorious success. The Lord would have you and your family, if you work with a purpose now, and you may receive the crown of glory that fadeth not away, reserved in heaven for all those that love His appearing.-- *Letter 23*, 1890, pp. 19,20. (January 6, 1890.) [Cf: 9MR126.02] p. 67, Para. 5, [1890MS].

Since the rise of the first and second angels' messages I have taken an active part in the work, and the evidence as it is now given cannot be controverted from the Word of God. We have not a shadow of a doubt as to the correct understanding of the order and character of the third angel's message and the two preceding it. We are now living under the proclamation of the message of the third angel. Many attempts will be made, as there have been in the past, to weave into the work human theories. Diligent study will be made to get up something original, but we may say, as did Paul, "Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Corinthians 3:11). [Cf: 9MR131.01] p. 67, Para. 6, [1890MS].

The Lord has led out representative men to proclaim the first, second, and third angels' messages. We know that God was with His faithful standard bearers. Many of them held fast their faith until their hands were palsied by death. I labored with the workers, bearing the burden in the heat of the day. Our work was a part of the great web of God's plans, and nothing can be more offensive to God than to give discredit to those who have fought a good fight, who have finished their course, who have kept the faith unto the end. He says, "Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that

they may rest from their labours; and their works do follow them" (Revelation 14:13). They being dead yet speak. Their words, their influence, their example, have lived after their death. [Cf: 9MR131.02] p. 68, Para. 1, [1890MS].

Let not those who have been placed in responsible positions think that God has given them light to controvert the work of the faithful ones who have died in the faith. God wrought through these old pioneers of the cause, and no voice or pen should be brought into action to demerit their labor, which was full of self-denial and self-sacrifice. Their works were wrought in God. [Cf: 9MR131.03] p. 68, Para. 2, [1890MS].

The Lord would have the youth now coming on the stage of action be assured that no irreverent hand must touch the Lord's anointed or do His prophets harm. And not only are the ones sleeping in their graves to be respected, but those who are living also. These men may err, for they are not infallible, but if they confess their mistakes the Lord will forgive their sins, and pardon their transgressions. While they cannot say, We have never sinned, yet if they have the meekness and gentleness of Christ, the Lord will hold them more firmly than they can possibly hold the Lord. None are to boast, or sneer at sacred things. Men may think themselves wise, and in their conceit seek to belittle those whom the God of heaven loves, but in this they reveal that they are not learning in the school of Christ to be meek and lowly in heart. [Cf: 9MR132.01] p. 68, Para. 3, [1890MS].

In the power and strength and name of the Lord God of Israel, I stand before you and say, I know in whom I have believed. I know that we have the truth in regard to the three messages. I hide myself in Jesus. I am a laborer together with God, to give the message of warning, of reproof, of encouragement, holding aloft the banner on which is inscribed our message: "The commandments of God and the faith of Jesus." [Cf: 9MR132.02] p. 68, Para. 4, [1890MS].

To the church in _____ I would say, "Your only safety lies in walking humbly with God." Let each bear in mind that he is a thread in the great web of humanity, to act a part with his brethren and sisters in church capacity. All are to earnestly seek to make an entire surrender to God. [Cf: 9MR132.03] p. 68, Para. 5, [1890MS].

Any question that Satan can arouse in the mind to create doubt in regard to the grand history of the past travels of the people of God will please his satanic majesty and is an offense to God. The tidings of the Lord's soon coming in power and great glory to our world is truth, and in 1840 many voices were raised in its proclamation. [Cf: 9MR133.01] p. 68, Para. 6, [1890MS].

In the place of those who have not been brought over the ground, who have not had an individual experience, when it was a positive necessity to know the truth as it was unfolding before them, in the place of these--tearing to pieces the building which has been erected on the interpretation of the prophets--let them in all meekness fall into line and work in harmony with those whose voices are now silent in death, and with the workers who are still living. Fall into line. Obey the orders of the Captain of your salvation, and bear witness of the light which the Lord has flashed upon the world in the message for these last days. Keep in step with your Leader. [Cf: 9MR133.02] p. 69, Para. 1,

[1890MS].

The dealings of God with His people should be often repeated. He has worked as a wonder-working God. He has baptized His chosen messengers with the Holy Spirit. The past history of the cause of God needs often to be brought before the people, young and old, that they may be familiar with it. How frequently were the waymarks set up by the Lord in His dealing with ancient Israel, lest they should forget the history of the past. Christ, their invisible Leader, commanded Moses to form these events into song, that the people of Israel might teach them to their children. [Cf: 9MR133.03] p. 69, Para. 2, [1890MS].

It is the device of Satan to divert the mind from these things, and keep it employed with unprofitable conversation, that the Lord's truth and manifest power in dealing with His people should be regarded as a thing of the past and dropped out of their remembrance. But we are exhorted to call to mind the former days, "after ye were illuminated, ye endured a great fight of afflictions" (Hebrews 10:32). [Cf: 9MR133.04] p. 69, Para. 3, [1890MS].

The Lord's ways and plans were given to His people. They were to gather up memorials, and to lay them up where they would be in sight. Special pains were taken to preserve them, that when their children should inquire of their parents what these things meant, the whole story might be repeated. Thus the providential dealing, and the marked goodness and mercy of God in His care and deliverance of His people, would be kept a live subject. [Cf: 9MR134.01] p. 69, Para. 4, [1890MS].

If these things formed the conversation of believers today, it would greatly confirm their faith and add to their spiritual growth in a knowledge of God and His ways. Satan is pleased to have the mind dwell upon matters of no consequence, to have the conversation dwell upon trifling things, while these wonderful memorials of God, the manifestations of His power, sink out of sight. This is the reason why so many have lost their first love.-- *Letter 33, 1890, pp. 1-5. (To Brothers and Sisters in _____, December 4, 1890.)* [Cf: 9MR134.02] p. 69, Para. 5, [1890MS].

Study to Follow Scripture Teaching-- The rebuke of God is upon presidents of conferences, and ministers in sacred office, who make light of these gross evils [various and sundry weaknesses and maladministration], and pass them by as matters undeserving attention. In the future there will be more instead of fewer missions established to do God's work, to hold the standard high; and those who are placed at the head of these missions should be persons of pure, elevated, noble character; persons who will study the Scriptures to some purpose, that they may know the way of the Lord and keep it; who will take that holy Word as the director of their course of action, the light of the soul. If they do thus accept the Bible as their counselor and guide, they will walk under the direction of the Father of Lights, "with whom is no variableness, neither shadow of turning" (James 1:17).-- *Letter 24, 1890, p. 9.* [Cf: 9MR159.02] p. 69, Para. 6, [1890MS].

V. Ministers and Business Matters--*Business Matters to be Left to Business Men*-- I have been instructed in regard to the importance of our ministers' keeping free from responsibilities that should be

largely borne by business men. In the night season I was in an assembly consisting of a number of our brethren who bear the burden of the work. They were deeply perplexed over financial affairs, and were consulting as to how the work could be managed most successfully. [Cf: 9MR168.01] p. 70, Para. 1, [1890MS].

Some thought that the number of workers might be limited, and yet all the results essential be realized. One of the brethren occupying a position of responsibility was explaining his plans, and stating what he desired to see accomplished. Several others presented matters for consideration. Then One of dignity and authority arose, and proceeded to state principles for our guidance. To several ministers the Speaker said: [Cf: 9MR168.02] p. 70, Para. 2, [1890MS].

Counsel from One of Authority-- "Your work is not the management of financial matters. It is not wise for you to undertake this. God has burdens for you to bear, but if you carry lines of work for which you are not adapted, your efforts in presenting the Word will prove unsuccessful. This will bring upon you discouragement that will disqualify you for the very work you should do--a work requiring careful discrimination and sound, unselfish judgment." [Cf: 9MR168.03] p. 70, Para. 3, [1890MS].

Those who are employed to write and to speak the Word should attend fewer committee meetings. They should entrust many minor matters to men of business ability, and thus avoid being kept on a constant strain that robs the mind of its natural vigor. They should give far more attention to the preservation of physical health; for vigor of mind depends largely upon vigor of body. Proper periods of sleep and rest and an abundance of physical exercise are essential to health of body and mind. To rob nature of her hours for rest and recreation, by allowing one man to do the work of four, or of three, or even of two, will result in irreparable loss. [Cf: 9MR168.04] p. 70, Para. 4, [1890MS].

The Limitations of Qualifications-- Those who think that a man's fitness for a certain position qualifies him to fill several other positions, are liable to make mistakes when planning for the advancement of the work. They are liable to place upon one the cares and burdens that should be divided among several. [Cf: 9MR168.05] p. 70, Para. 5, [1890MS].

Experience is of great value. The Lord desires to have men of intelligence connected with His work, men qualified for various positions of trust in our conferences and institutions. Especially are consecrated business men needed, men who will carry the principles of truth into every business transaction. [Cf: 9MR169.01] p. 70, Para. 6, [1890MS].

Those placed in charge of financial affairs should not assume other burdens, burdens that they are incapable of bearing; nor is the business management to be entrusted to incompetent men. Those in charge of the work have erred sometimes in permitting the appointment of men devoid of tact and ability to manage important financial interest. [Cf: 9MR169.02] p. 70, Para. 7, [1890MS].

Training Men for Business Responsibilities-- Men of promise in

business lines should develop and perfect their talents by most thorough study and training. They should be encouraged to place themselves where, as students, they can rapidly gain a knowledge of right business principles and methods. Not one business man now connected with the cause needs to be a novice. [Cf: 9MR169.03] p. 71, Para. 1, [1890MS].

If men in any line of work ought to improve their opportunities to become wise and efficient, it is those who are using their ability in the work of building up the kingdom of God in our world. In view of the fact that we are living so near the close of this earth's history, there should be greater thoroughness in labor, more vigilant waiting, watching, praying, and working. The human agent should strive to attain perfection, that he may be an ideal Christian, complete in Christ Jesus. [Cf: 9MR169.04] p. 71, Para. 2, [1890MS].

Right Principles Essential-- Those who labor in business lines should take every precaution against falling into error through wrong principles or methods. Their record may be like that of Daniel in the courts of Babylon. When all his business transactions were subjected to the closest scrutiny, not one faulty item could be found. [Cf: 9MR169.05] p. 71, Para. 3, [1890MS].

The record of his business life, incomplete though it is, contains lessons worthy of study. It reveals the fact that a business man is not necessarily a scheming policy man. He may be a man instructed of God at every step. Daniel, while prime minister of the kingdom of Babylon, was a prophet of God, receiving the light of heavenly inspiration. His life is an illustration of what every Christian business man may be.--*Gospel Workers*, pp. 422-424. [Cf: 9MR169.06] p. 71, Para. 4, [1890MS].

Ministers Not Ordained for Business Activities-- Not a few ministers are neglecting the very work that they have been appointed to do. Why are those who are set apart for the work of the ministry placed on committees and boards? Why are they called upon to attend so many business meetings, many times at great distance from their fields of labor? Why are not business matters placed in the hands of business men? The ministers have not been set apart to do this work. The finances of the cause are to be managed by men of ability; but ministers are set apart for another line of work. . . . [Cf: 9MR170.01] p. 71, Para. 5, [1890MS].

Ministers are not to be called hither and thither to attend board meetings for the purpose of deciding common business questions. Many of our ministers have done this work in the past, but it is not the work in which the Lord wishes them to engage. Too many financial burdens have been placed on them. When they try to carry these burdens, they neglect to fulfill the gospel commission. God looks upon this as a dishonor to His name.-- *Testimonies for the Church*, Vol. 7, pp. 254-255. [Cf: 9MR170.02] p. 71, Para. 6, [1890MS].

Godliness Woven Into Every Transaction--Counsel to Publishing Leaders-- We must be not only diligent in business but "fervent in spirit, serving the Lord." Devotion and piety and godliness must be interwoven into every transaction. Without this in your business you will commit robbery toward God while professing to serve Him. [Cf: 9MR170.03] p. 71, Para. 7, [1890MS].

We see family and home religion neglected, altars broken down, first love abandoned, and the religion of Christ expelled from the soul, to give place to engaging in speculation and business enterprises, and these things are constantly multiplying. Men are leaving God and heaven out of their calculations, and time spent in searching the heart is considered wasted. The Bible is neglected, and a multitude of cares overbalance the precious truth of God in the heart, and spiritual eyesight is put out. How much men need the heavenly anointing!-- *Manuscript 6, 1890, p. 8. [Cf: 9MR170.04] p. 72, Para. 1, [1890MS].*

Business Meetings-- All the council and committee meetings should be so planned and conducted that these wearing, taxing seasons may be lessened both in number and duration. Those who engage in them should give much thought to the matters to be considered, before bringing them before the committee, and should come quickly to the points of interest. Make them plain, and let everyone try to dispatch the business as speedily as possible, and not hold and tax the minds and bodies of men for long hours to do the business that might and should be dispatched promptly. [Cf: 9MR170.05] p. 72, Para. 2, [1890MS].

There should be a constant effort for brevity in business meetings. Harmony and simplicity in the work, an avoidance of all unnecessary machinery, will do much to preserve the courage and the physical and mental energies of those who have to consider so many points.-- *Manuscript 3, 1890, p. 9. [Cf: 9MR171.01] p. 72, Para. 3, [1890MS].*

Counsel With the Brethren-- Brother _____, you do not see the necessity of calling together the old hands in the cause, and setting your plans before them and asking their counsel. You need men of other and varied talents to counsel and plan with you. But you do not talk over matters freely with your brethren. [Cf: 9MR172.01] p. 72, Para. 4, [1890MS].

This I was taught my husband should do, and he obeyed the injunction of the Spirit of God. He called together his brethren, and urged them to express their mind as to the way in which the work should go, and not a move was made independently. Those experienced brethren felt that they shared the responsibility, and we carried the people with us in our efforts for the upbuilding of the work. Thus it should ever be. One man's judgment may be deficient in many respects, but in a multitude of counselors there is safety. . . . [Cf: 9MR172.02] p. 72, Para. 5, [1890MS].

Conference President to Concentrate on Spiritual Interests-- Brother _____, it is not your duty at our camp meetings to engage in manual labor. That belongs to the laymen. They should be educated to attend to the fitting up of the grounds. As president, you should apply yourself more thoroughly to plan for the spiritual interests of the meeting, consulting with your ministering brethren. Let your efficiency be seen in this direction.-- *Letter 29, 1890, pp. 1, 3. [Cf: 9MR172.03] p. 72, Para. 6, [1890MS].*

The customs and practices of the Jews were very exacting. The sayings and dogmas of finite men were constantly put in front as essential to their salvation. Ceremonies and display were put in the place of inward piety. The Lord had instituted rites and ceremonies as the means of

making eternal realities understood and impressive. But this did not satisfy the minds of those who had witnessed the idolatrous, superstitious, revolting festivities of the Egyptians in their religious worship. They were constantly approaching idolatry by placing the commandments of men where God and His requirements alone should be. The chastisement of the Lord was upon the people because they were idolizing things, sentiments, and ideas of their own creating. [Cf: 9MR180.01] p. 72, Para. 7, [1890MS].

In the days of Christ, under the guise of the perverse and most rigorous devotion to the forms and the traditions of that which they claimed to be the Mosaic system, the real meaning of the precious ceremonies proceeding from God had become obscured. The spiritual and eternal import of the truth in regard to the work and mission of Jesus Christ to our world, prefigured in the sacrificial offerings, became mixed and mingled with the false theories of men. These false theories were the great barriers to the correct understanding of doctrines, and to practical piety. They clung to the type, the shadow, rejecting the antitype and the substance. The deceiving power of Satan wrought upon unconsecrated minds to fasten them in blind suppositions. Their incorrect interpretations fastened them hopelessly in error, because the real, true light shining upon their way was accounted as something they must resist, since it did not substantiate their own ideas and interpretations of the Scriptures. [Cf: 9MR180.02] p. 73, Para. 1, [1890MS].

The lessons of Christ could give them precious gems and jewels of truth which had been lost sight of. He gathered up these grand, glorious jewels--originated by Himself and given to patriarchs, prophets, and apostles--and replaced them in the framework of the gospel, giving them their own divine brightness. But the Jews were obstinate. Their own ideas and customs and practices were their idols. Would they give up their own misinterpretations, which they had taught the people to regard as sacred doctrines? No; never! They formed a confederacy to stand by the old traditions. Their human interpretations they set in defiance to the lessons and pure truths of practical godliness. [Cf: 9MR181.01] p. 73, Para. 2, [1890MS].

The miracles Christ performed were the manifestation of divine power to testify to the authority of the work and mission of Christ. This was something in God's arrangement to sweep away their prejudice and inspire faith. Did it do this? No. They had entrenched themselves in impregnable walls, forming a confederacy which they would not yield. The appeals made for them to believe, and the exhortations to repentance, were met with "Show us a miracle." When Christ and the apostles presented convincing arguments of truth, the Jews would not hear; they would not receive the truth. They clamored for signs and miracles. This was not that they might obtain clearer views of the truth, but to divert the minds of the hearers from the clearest evidences of truth which had been presented. The Saviour had performed many miracles before them, but these were no longer the medium of convincing them of truth. If they could not turn the minds of the hearers away [by other means] they would say, "He works these remarkable signs through Beelzebub, the prince of devils." [Cf: 9MR181.02] p. 73, Para. 3, [1890MS].

The same spirit of resistance is to be found even among those who

claim to believe the truth for this time. The gospel of Christ, His lessons, His teachings, have had but very little place in the experience and the discourses of those who claim to believe the truth. Any pet theory, any human idea, becomes of the gravest importance and as sacred as an idol to which everything must bow. [Cf: 9MR182.01] p. 73, Para. 4, [1890MS].

This has verily been the case in the theory of the law in Galatians. Anything that becomes such a hobby as to usurp the place of Christ, any idea so exalted as to be placed where nothing of light or evidence can find a lodgment in the mind, takes the form of an idol, to which everything is sacrificed. The law in Galatians is not a vital question and never has been. Those who have called it one of the old landmarks simply do not know what they are talking about. It never was an old landmark, and it never will become such. These minds that have been wrought up in such an unbecoming manner, and have manifested such fruits as have been seen since the Minneapolis meeting, may well begin to question whether a good tree produces such evidently bitter fruit. [Cf: 9MR182.02] p. 73, Para. 5, [1890MS].

I say, through the word given me of God, "Those who have stood so firmly to defend their ideas and positions on the law in Galatians have need to search their hearts as with a lighted candle, to see what manner of spirit has actuated them." With Paul I would say, "Who hath bewitched you, that you should not obey the truth?" (Galatians 3:1). What satanic persistency and obstinacy has been evidenced! I have had no anxiety about the law in Galatians, but I have had anxiety that our leading brethren should not go over the same ground of resistance to light and the manifest testimonies of the Spirit of God, and reject everything to idolize their own supposed ideas and pet theories. [Cf: 9MR182.03] p. 74, Para. 1, [1890MS].

I am forced, by the attitude my brethren have taken and the spirit evidenced, to say, "God deliver me from your ideas of the law in Galatians, if the receiving of these ideas would make me so unchristian in my spirit, words, and works as many who ought to know better have been." I see not the divine credentials accompanying you. I am warned again and again of what will be the result of this warfare you have persistently maintained against the truth. [Cf: 9MR183.01] p. 74, Para. 2, [1890MS].

We are, as I have been shown, constantly liable to error in laying too much stress even on sound ideas and proper forms. Those peculiarities, which are not required, if allowed to become so distinct, lessen the force of the positions we are compelled to hold upon sound, essential truths that will distinguish us as God's peculiar people. It is this phase in the religious world that has divided up God's professed people. Faith, love, and holiness are the essentials that give true power to the truth for this time. The manifest absence of these, the little many have known of Christ, and the little we preach Christ's lessons, have been a telling witness against Seventh-day Adventists. [Cf: 9MR183.02] p. 74, Para. 3, [1890MS].

The reproach of Christ is upon us, His people. The gospel of Christ and His love and Him crucified was a stumblingblock to the Jews, and it has been evidenced that it is a stumblingblock to many who claim to believe present truth. They are forever coming against the Rock of

offense. "Man has been placed where God should be," are the words that have been spoken to me again and again. Christ has made one sufficient sacrifice, and has become the only Mediator and sole Priest between God and man. Let every man stand out of the way, and occupy his own place as wearing Christ's yoke. [Cf: 9MR183.03] p. 74, Para. 4, [1890MS].

Jesus sets no man as an intercessor or to receive confessions of sins. He calls every sinner into communication with Himself, without any mortal man to interpose between God and the sinner. Jesus will accept every soul who believes on His name, and He will cleanse him from all his moral defilement, if he believes on Him whom the Father hath sent into the world. [Cf: 9MR184.01] p. 74, Para. 5, [1890MS].

With reference to names, forms, or ideas, the tampering with revelation has aroused my fears for our people. The words of Christ are sounding in our ears: "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" (Revelation 3:17). [Cf: 9MR184.02] p. 74, Para. 6, [1890MS].

God sent these self-sufficient ones messages of warning, but they would not heed them. He has been appealing to them by His Holy Spirit and by the testimonies, and yet they will not hear. He says to them, "I counsel thee to buy of me gold, . . . white raiment, . . . and . . . eyesalve" (verse 18). This is a purchase that will be of the highest advantage. He explains why He has sent earnest appeals, reproofs, warnings: "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" (verses 19, 20). [Cf: 9MR184.03] p. 75, Para. 1, [1890MS].

God forbid that those who have had great light and knowledge should let their own systems become their standard and say, "If anyone introduces anything contrary to my ideas, it must be false." Pretentious human assertions are exalted above the clearest light, and light--heaven-sent light--is pronounced darkness. That which would be to them the power and wisdom of God they refuse. "The secret of the Lord is with them that fear Him" (Psalm 25:14). [Cf: 9MR184.04] p. 75, Para. 2, [1890MS].

The constant dwelling upon the law in Galatians, and not presenting the gospel of Jesus Christ in distinct lines, is misleading souls. The preaching of Christ crucified has been strangely neglected by our people. Many who claim to believe the truth have no knowledge of faith in Christ by experience. It is this neglected part of the ministry that will be found the great instrument in the conversion of souls and in leading to the high standard of holiness which every church needs in order to become a living church. [Cf: 9MR184.05] p. 75, Para. 3, [1890MS].

We meet instability now in every church. But few members emit light; but few are living stones. The unconverted need Christ lifted up before them, expressing His love for fallen men by giving His life to save them from eternal ruin. I tell you, those professing to believe the truth must be converted, for men are dead in trespasses and sins. [Cf: 9MR185.01] p. 75, Para. 4, [1890MS].

There must be a life-giving power in the ministry. Life must be infused into the missionaries in every place, that they may go forth giving the trumpet no uncertain sound, but with Heaven-sent, awakening power, such as can be found only in the preaching of Jesus Christ--His love, His forgiveness, His grace. Justification by faith is to be accepted by every soul, not according to some lifeless, dead idea, but according to the truth presented in the gospel. It is Christ that we need. It is Christ that every sinner needs. Let Him be presented in the Spirit and with power--Christ's humiliation, His meekness, and His lowly life of poverty, that every son and daughter of Adam might be made rich. He died our Sacrifice. He rose again from the dead. He ascended to heaven, and there intercedes in man's behalf that he might be brought to believe on Him whom the Father hath sent. [Cf: 9MR185.02] p. 75, Para. 5, [1890MS].

There have been so many discourses that have not had the fragrance of Christ's merits and His righteousness, that the gospel, as it has been preached, does not convict and convert souls. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). We may dwell upon the punishing of every sin, and the awfulness of the punishment inflicted on the guilty, but this will not melt and subdue the soul. [Cf: 9MR185.03] p. 75, Para. 6, [1890MS].

But present in fervent words how punishment for finite man has rested upon the Innocent, even the divine Son of God, in order that man might have a mighty Advocate to plead in the sinner's behalf. Was this done that man might continue in sin and be saved in sin? Oh, no! Sin is the hideous thing for which there was no remedy. Christ took the penalty that man might, through faith in Him, have life. The sinner's heart will melt; the soul will be conquered.-- *Manuscript* 55, 1890, pp. 1-7. ("Perils of Trusting in the Wisdom of Men," no date.) [Cf: 9MR186.01] p. 76, Para. 1, [1890MS].

This [question-and-answer meetings] is just the way it was in Christ's teaching. There should not be anything like controversy. And after you have answered their questions, be sure that they acknowledge it is answered. Don't let it drop. Don't tell them to ask that again. But feel your way, how much you have gained. When any come in with a spirit of controversy, tell them that the meeting is not appointed for that purpose, but it is to educate those who have been listening and could not understand some things in the discourses. It is not to get in their doctrinal and controverted points.-- *Manuscript* 19b, 1890, p. 15. (Talk before the General Conference Committee, July 14, 1890.) [Cf: 9MR190.01] p. 76, Para. 2, [1890MS].

Ellen White Spoke the Things God Gave Her.-- I labored in the morning meeting to help my brethren. I presented the state of things as God had presented them to me. I illustrated the positions we should occupy as they had been presented to me. I had no personal feelings in the remark made to you that morning. In the line of my work I speak the things the Lord gives me. And in my words to you I would no more dare to say that the Lord did not move me to make the remarks which I made in that talk all the way through.-- *Letter* 18d, 1890, pp. 1-2. (March 6, 1890.) [Cf: 9MR197.01] p. 76, Para. 3, [1890MS].

The Danger of Undermining Confidence in the Testimonies.-- The enemy has made his masterly efforts to unsettle the faith of our own people in the testimonies, and when these errors come in they claim to prove all the positions by the Bible, but they misinterpret the Scriptures. They make bold assertions, as did Elder Canright, and misapply the prophecies and the Scriptures to prove falsehood. And, after men have done their work in weakening the confidence of our churches in the testimonies, they have torn away the barrier, that unbelief in the truth shall become widespread, and there is no voice to be lifted up to stay the force of error. This is just as Satan designed it should be, and those who have been preparing the way for the people to pay no heed to the warnings and reproofs of the testimonies of the Spirit of God will see that a tide of errors of all kinds will spring into life. They will claim Scripture as their evidence, and deceptions of Satan in every form will prevail.-- Letter 109, 1890, p. 5. (To W. C. White and J. E. White and wife, Dec. 6, 1890.) [Cf: 9MR197.03] p. 76, Para. 4, [1890MS].

E. G. White's Confidence in the Divine Source of Her Revelations.-- 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 oppositions 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.-- Manuscript 25, 1890, p. 1. (Untitled Manuscript, January 7, 1890.) [Cf: 9MR198.01] p. 76, Para. 5, [1890MS].

Great Relief of Many Minds.-- Since I made the statement last Sabbath that the view of the covenants as it had been taught by Brother Waggoner was truth, it seems that great relief has come to many minds.--Letter 30, 1890, p. 2. (To Willie and Mary White, March 10, 1890.) [Cf: 9MR223.02] p. 77, Para. 1, [1890MS].

Galatians Matter Is of Minor Consequence.-- Sunday morning, although weary and almost discouraged, I ventured into the meeting. I said nothing until the meeting was about to close, and then I made some very close remarks. I kept before them what they had done to make of none effect that which the Lord was trying to do and why. The law in Galatians was their only plea. [Cf: 9MR223.03] p. 77, Para. 2, [1890MS].

"Why," I asked, "is your interpretation of the law in Galatians more dear to you, and you more zealous to maintain your ideas on this point, than to acknowledge the workings of the Spirit of God? You have been weighing every precious heaven-sent testimony by your own scales as you interpreted the law in Galatians. Nothing could come to you in regard to the truth and the power of God unless it should bear your imprint, the precious ideas you had idolized on the law of Galatians. [Cf: 9MR224.01] p. 77, Para. 3, [1890MS].

"These testimonies of the Spirit of God, the fruits of the Spirit of God, have no weight unless they are stamped with your ideas of the law in Galatians. I am afraid of you and I am afraid of your interpretation

of any Scripture which has revealed itself in such an unchristlike spirit as you have manifested and has cost me so much unnecessary labor. If you are such very cautious men and so very critical lest you shall receive something not in accordance with the Scriptures, I want your minds to look on these things in the true light. Let your caution be exercised in the line of fear lest you are committing the sin against the Holy Ghost. (See Matthew 12:32.) Have your critical minds taken this view of the subject? I say if your views on the law in Galatians, and the fruits, are of the character I have seen in Minneapolis and ever since up to this time, my prayer is that I may be as far from your understanding and interpretation of the Scriptures as it is possible for me to be. I am afraid of any application of Scripture that needs such a spirit and bears such fruit as you have manifested. One thing is certain, I shall never come into harmony with such a spirit as long as God gives me my reason. [Cf: 9MR224.02] p. 77, Para. 4, [1890MS].

"You have not commended your doctrine, in some things, to my mind and to other minds. You could not have given a better refutation of your own theories than you have done. [Cf: 9MR225.01] p. 77, Para. 5, [1890MS].

"Now brethren, I have nothing to say, no burden in regard to the law in Galatians. This matter looks to me of minor consequence in comparison with the spirit you have brought into your faith. It is exactly of the same piece that was manifested by the Jews in reference to the work and mission of Jesus Christ. The most convincing testimony that we can bear to others that we have the truth is the spirit which attends the advocacy of that truth. If it sanctifies the heart of the receiver, if it makes him gentle, kind, forbearing, true and Christlike, then he will give some evidence of the fact that he has the genuine truth. But if he acts as did the Jews when their opinions and ideas were crossed, then we certainly cannot receive such testimony, for it does not produce the fruits of righteousness." (See Philippians 1:11)-- Letter 83, 1890, pp. 5-6. (To Willie and Mary White, March 13, 1890.) [Cf: 9MR225.02] p. 77, Para. 6, [1890MS].

Night before last I was shown that evidences in regard to the covenants were clear and convincing. Yourself, Brother B, Brother C, and others are spending your investigative powers for naught to produce a position on the covenants to vary from the position that Brother Waggoner has presented. Had you received the true light which shineth, you would not have imitated or gone over the same manner of interpretation and misconstruing the Scriptures as did the Jews. What made them so zealous? Why did they hang on the words of Christ? Why did spies follow Him to mark His words that they could repeat and misinterpret and twist in a way to mean that which their own unsanctified minds would make them to mean. In this way, they deceived the people. They made false issues. They handled those things that they could make a means of clouding and misleading minds. [Cf: 9MR327.03] p. 78, Para. 1, [1890MS].

The covenant question is a clear question and would be received by every candid, unprejudiced mind, but I was brought where the Lord gave me an insight into this matter. You have turned from plain light because you were afraid that the law question in Galatians would have to be accepted. As to the law in Galatians, I have no burden and never

have had.-- *Letter 59*, 1890, p. 6. (To Uriah Smith, March 8, 1890.) [Cf: 9MR328.01] p. 78, Para. 2, [1890MS].

I am much pleased to learn that Professor Prescott is giving the same lessons in his class to the students that Brother Waggoner has been giving. He is presenting the covenants. John thinks it is presented in a clear and convincing manner. [Cf: 9MR328.02] p. 78, Para. 3, [1890MS].

Since I made the statement last Sabbath that the view of the covenants as it had been taught by Brother Waggoner was truth, it seems that great relief has come to many minds.-- *Letter 30*, 1890, p. 2. (To W. C. White and wife, March 10, 1890.) [Cf: 9MR328.03] p. 78, Para. 4, [1890MS].

I have not changed my views in reference to the law in Galatians, but I hope that I shall never be left to entertain the spirit that was brought into the General Conference. I have not the least hesitancy in saying it was not the Spirit of God. If every idea we have entertained in doctrines is truth, will not the truth bear to be investigated? Will it totter and fall if criticized? If so, let it fall, the sooner the better. The spirit that would close the door to investigation of points of truth in a Christlike manner is not the Spirit from above. . . . [Cf: 9MR326.04] p. 78, Para. 5, [1890MS].

A. T. Jones and Dr. Waggoner hold views upon some doctrinal points which all admit are not vital questions, different from those which some of the leading ones of our people have held. But it is a vital question whether we are Christians, whether we have a Christian spirit, and are true, open, and frank with one another. . . . [Cf: 9MR327.01] p. 78, Para. 6, [1890MS].

I have . . . told you that my views are not changed in regard to the law in Galatians. But if we have had the truth upon this subject our brethren have failed to be sanctified through it; the fruits are not after Christ's order, but bitter as gall.-- *Letter 7*, 1888 pp. 1-4. (To W. M. Healey, December 9, 1888.) [Cf: 9MR327.02] p. 78, Para. 7, [1890MS].

Then I commenced giving my experience in California with certain ones, and the every-ready evading of the testimonies. "It is Sister White's mind, her opinions; and her opinions are no better than our opinions, unless it is something she has seen in vision." . . . [Cf: 9MR328.04] p. 79, Para. 1, [1890MS].

Brother Olsen labored well, but there was no decided break. Sunday morning, although weary and almost discouraged, I ventured into the meeting. I said nothing until the meeting was about to close, and then I made some very close remarks. I kept before them what they had done to make of none effect that which the Lord was trying to do, and why. The law in Galatians was their only plea. [Cf: 9MR328.05] p. 79, Para. 2, [1890MS].

"Why," I asked, "is your interpretation of the law in Galatians more dear to you, and you more zealous to maintain your ideas on this point, than to acknowledge the workings of the Spirit of God? You have been weighing every precious heaven-sent testimony by your own scales as you

interpreted the law in Galatians. Nothing could come to you in regard to the truth and the power of God unless it should bear your imprint, the precious ideas you had idolized on the law of Galatians. [Cf: 9MR329.01] p. 79, Para. 3, [1890MS].

"These testimonies of the Spirit of God, the fruits of the Spirit of God, have no weight unless they are stamped with your ideas of the law in Galatians. I am afraid of you and I am afraid of your interpretation of any Scripture which has revealed itself in such an unchristlike spirit as you have manifested and has cost me so much unnecessary labor. If you are such very cautious men and so very critical, lest you shall receive something not in accordance with the Scriptures, I want your minds to look on these things in the true light. Let your caution be exercised in the line of fear lest you are committing the sin against the Holy Ghost. Have your critical minds taken this view of the subject? I say, if your views on the law in Galatians, and the fruits, are of the character I have seen in Minneapolis and ever since, up to this time, my prayer is that I may be as far from your understanding and interpretation of the Scriptures as it is possible for me to be. I am afraid of any application of Scripture that needs such a spirit and bears such fruit as you have manifested. One thing is certain, I shall never come into harmony with such a spirit as long as God gives me my reason. [Cf: 9MR329.02] p. 79, Para. 4, [1890MS].

"You have not commended your doctrine, in some things, to my mind and to other minds. You could not have given a better refutation of your own theories than you have done. [Cf: 9MR330.01] p. 79, Para. 5, [1890MS].

"Now, brethren, I have nothing to say, no burden in regard to the law in Galatians. This matter looks to me of minor consequence in comparison with the spirit you have brought into your faith. It is exactly of the same piece that was manifested by the Jews in reference to the work and mission of Jesus Christ. The most convincing testimony that we can bear to others that we have the truth is the spirit which attends the advocacy of that truth. If it sanctifies the heart of the receiver, if it makes him gentle, kind, forbearing, true and Christlike, then he will give some evidence of the fact that he has the genuine truth. But if he acts as did the Jews when their opinions and ideas were crossed, then we certainly cannot receive such testimony, for it does not produce the fruits of righteousness."-- Letter 83, 1890, pp. 1,5,6. (To W. C. White and wife, March 13, 1890.) [Cf: 9MR330.02] p. 79, Para. 6, [1890MS].

By failing to cherish the Spirit of Christ, by taking wrong positions in the controversy over the law in Galatians--a question that many have not fully understood before taking a wrong position--the church has sustained a sad loss.-- *Manuscript* 21, 1891, p. 6. ("Witnessing," October 11, 1890.) [Cf: 9MR330.03] p. 80, Para. 1, [1890MS].

Sister Harris and I had a season of prayer with her [Mrs. S. N. Haskell] and we were all blessed. The Lord did draw nigh unto us according to His promise.--*Manuscript* 42, 1890, p. 3. (Diary, "Labors at South Lancaster, Mass.," October 16, 1890.) [Cf: 9MR384.01] p. 80, Para. 2, [1890MS].

Reason for Establishment of SDA Colleges--What is the object of

establishing colleges among Seventh-day Adventists? It is to provide for our youth, so far as possible, the very best instruction--that which is free from error and in every respect pure from corrupting influences. There are in our land schools in abundance where education in the sciences may be carried to a high point, but they fail to reach the Bible standard of education. The fear of the Lord is the beginning of wisdom. The Lord must preside in our institutions of learning, or the object for which they were brought into existence, with great outlay of means, will fail of being accomplished. We profess to believe important truth, that the Lord is soon coming in the clouds of heaven with power and great glory to take the faithful to the higher school in the mansions He has gone to prepare for them. We should meet a standard very much higher than do those who do not believe these solemn truths.--Letter 25a, 1890, pp. 4,5. (To Brother Graham, July 14, 1890. [Cf: 10MR271.02] p. 80, Para. 3, [1890MS].

God Promises to Strengthen Memory of His Servants--The Lord will strengthen the memory of the one who is speaking in His name. He will bring to the mind the words necessary for the occasion, that portion of His Word which will be meat in due season for the people. To His faithful servants God will be tongue and utterance. The Holy Spirit will make the word effective, to convict and convert souls. The seed sown will fall into good ground and will spring up to bring forth fruit unto life eternal. . . . (1 Corinthians 9:24-27 quoted.) [Cf: 10MR298.01] p. 80, Para. 4, [1890MS].

Here is represented the need of spiritual exercise, the training of mind and heart. This is even more essential than physical training. It is by the training of the heart and mind that spiritual strength is gained, that weak points of character are made strong.--Ms 22, 1890, pp. 13,16. (Diary, February 8, and March 1, 1890.) [Cf: 10MR298.02] p. 80, Para. 5, [1890MS].

In several cases the ones who claimed to have visions had a testimony for me, that I must do certain things--a class of humiliating acts which I will not mention, all the outgrowth of fanaticism. The Lord presented the true situation before me, and said, "Give no heed to these things, not for a moment. I have not sent them, yet they ran. They cover their deceptions with the garments of truth; be not deceived." [Cf: 10MR310.01] p. 80, Para. 6, [1890MS].

I have seen several fall in vision; but when I rebuked the spirit which controlled them, they immediately came out of vision and were in great distress of mind. [Cf: 10MR310.02] p. 81, Para. 1, [1890MS].

Such experiences as these came to be very common. Several in one family were under this species of deception. One would see that Sister White was exalted; another that Sister White was not humble because she would not get down upon her hands and knees and creep; another that Sister White would be rejected and lost because she did not believe the visions they had were from God. Another would see that he must go to a certain place and remain there two, three, or four weeks. These visions found credit with some who were lacking in wisdom. . . . [Cf: 10MR310.03] p. 81, Para. 2, [1890MS].

The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. "Where there is no vision, the people

perish" (Proverbs 29:18). Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God's remnant people in the true testimony. He will bring in spurious visions to mislead, and will mingle the false with the true, and so disgust people that they will regard everything that bears the name of visions as a species of fanaticism; but honest souls, by contrasting false and true, will be enabled to distinguish between them. [Cf: 10MR311.01] p. 81, Para. 3, [1890MS].

Likewise, he works through persons who have been reprov'd for some inconsistency in their religious life, for some course of action which was dangerous to themselves and others. Instead of receiving the testimony as a blessing from God, they refuse the means God uses to set them right. Such apparently may be very zealous for God, but they put their own interpretation upon the Word and make it contradict what the Lord has revealed in the testimonies. They think they are doing God's service, but such work God has not given them to do. [Cf: 10MR311.02] p. 81, Para. 4, [1890MS].

You, Brother Garmire, have a reasoning mind, but in this matter your reason is perverted. You should have clear spiritual eyesight. You ought to know that the great and holy God will not condescend to open to a child, or even to a man or woman, such frivolous matters as your Anna claims that God teaches her. God will not lie nor deceive His people. [Cf: 10MR311.03] p. 81, Para. 5, [1890MS].

Your past experience has been opened before me. I was shown that you have not carried yourself right in your business relations. Have you not given occasion for your good to be evil spoken of? Your zeal carries you too far in advocating that which you claim to be truth. You believe in health reform. That is good, but you are in danger of making your ideas of it too prominent. You take too strong positions, carry your remarks to extremes, and thus prejudice people against our denomination. Here you show lack of tact and wisdom. Minds to whom this subject is new are not prepared to receive strong statements. [Cf: 10MR311.04] p. 81, Para. 6, [1890MS].

Many are doing this same thing. They leave impressions on minds that are hard to efface. Many think that health reformers are fanatics. We are misrepresented on this subject, therefore we need to handle it with great wisdom, lest the false impressions that have prevailed be deepened and our efforts to convince people only fasten them more strongly in their own ways.--Letter 12, 1890, pp. 14, 16, 17. (Written at Petoskey, Michigan, Aug. 12, 1890, to Brother and Sister Garmire.) [Cf: 10MR312.01] p. 81, Para. 7, [1890MS].

Accepting the Robe of Christ's Righteousness--The Lord blessed the words spoken, and he [Edwin Jones] said he could now better understand that his business was "to look and live," to take the robe woven by Christ Himself in the heavenly loom, and rejoice in the worthiness and righteousness of Christ.--Letter 114, 1890, p. 3. (To O. A. Olsen, June 9, 1890.) [Cf: 11MR244.02] p. 82, Para. 1, [1890MS].

Ellen White's Arduous Labors From 1887 to 1890--I have not spared myself, but I have labored, I may say, day and night without periods of rest. I have been so burdened that I could not sleep. The Lord was setting things before me and He strengthened me to meet the different

issues that were arising. . . . I had labored early and late, writing out important matters to meet and correct the prejudice, the misconstruing of things, the misinterpretation of matters. . . . [Cf: 11MR244.03] p. 82, Para. 2, [1890MS].

I have had to vindicate myself and my brethren, press with all my powers against the prejudice, unbelief, false statements and misrepresentations until it almost gives me a nervous chill to think of the blindness and unreasonable pharisaism that has been adjusted as a garment about men in prominent positions. . . . [Cf: 11MR245.01] p. 82, Para. 3, [1890MS].

If my brethren allow me to carry this burden longer in this way I will certainly know that God does not lead them and me. One of us is not moving in God's order. I think it time to call a halt and see what powers are moving us. . . . [Cf: 11MR245.02] p. 82, Para. 4, [1890MS].

Satan will work with masterly power not only among unbelievers, but believers, to close the door that the very special light shall not do its work. What am I to do, Elder Olsen? I have no rest day nor night in spirit.--Letter 115, 1890, pp. 1, 2, 7, 8. (To O. A. Olsen, June 21, 1890.) [Cf: 11MR245.03] p. 82, Para. 5, [1890MS].

Satan's Attempt to Undercut Ellen White's Message--The spirit of resistance that has been exhibited in presenting the righteousness of Christ as our only hope has grieved the Spirit of God, and the result of this opposition has required the delivery of this matter the more earnestly and decidedly. . . . [Cf: 11MR245.04] p. 82, Para. 6, [1890MS].

Satan sees it is his time to make a strike. Fanaticism and errors will prevail, and the men who ought to have stood in the light, their voices heard on the right side of the question, were exercised on the wrong side to oppose that which was of God and resist that message which the Lord sends. Their position is seen to be wrong by very many, and they cry, "Danger, fanaticism," when there is no heresy and fanaticism. When these evils really appear and they see the peril and try to avoid it, they cannot do it. . . . [Cf: 11MR245.05] p. 82, Para. 7, [1890MS].

Satan fixed up the matter according to his own devices. Because the message of Sister White in testimonies given did not harmonize with their ideas, the testimonies were made of no account, except when they endorsed their ideas. So persistently have they followed their own ways in this matter, that should reproof be given to the evils that shall arise, the ones reproved will say, "Sister White's testimonies are no longer reliable. Brethren A, B, and other leaders no longer have confidence in them." These men have sown the seed and the harvest will surely follow.--Letter 116, 1890, pp. 1, 2. (To O. A. Olsen, August, 27, 1890.) [Cf: 11MR246.01] p. 82, Para. 8, [1890MS].

Different Spirits at Work in Chicago and S. Lancaster--We have traveled all through to the different places of the meetings that I might stand side by side with the messengers of God that I knew were His messengers, that I knew had a message for His people. I gave my message with them right in harmony with the very message they were bearing. What did we see? We saw a power attending the message. In every instance we worked, and some know how hard we worked--I think it

was a whole week, going early and late, at Chicago, in order that we might get these ideas in the minds of the brethren. [Cf: 11MR257.02] p. 83, Para. 1, [1890MS].

The devil has been working for a year to obliterate these ideas--the whole of them. And it takes hard work to change their old opinions. They think they have to trust in their own righteousness, and in their own works, and keep looking at themselves, and not appropriating the righteousness of Christ, and bringing it into their life and into their character. And we worked there for one week. It was after one week had passed away before there was a break and the power of God, like a tidal wave, rolled over that congregation. I tell you, it was to set men free; it was to point them to the Lamb of God which taketh away the sins of the world. [Cf: 11MR257.03] p. 83, Para. 2, [1890MS].

And there at South Lancaster, the mighty movings of the Spirit of God were there. Some are here that were in that meeting. God revealed His glory; and every student in the college was brought to the door there in confession, and the movings of the Spirit of God were there. And thus from place to place, everywhere we went we saw the movings of the Spirit of God. Do you think, like the ten lepers, I shall keep silent, that I shall not raise my voice to sing the righteousness of God and praise Him and glorify Him?--Ms. 9, 1890, pp. 7, 8. [Cf: 11MR258.01] p. 83, Para. 3, [1890MS].

Light on the Covenants--I am much pleased to learn that Professor Prescott is giving the same lessons in his class to the students that Brother Waggoner has been giving. He is presenting the covenants. John thinks it is presented in a clear and convincing manner. [Cf: 11MR255.01] p. 83, Para. 4, [1890MS].

Since I made the statement last Sabbath that the view of the covenants as it has been taught by Brother Waggoner was truth, it seems that great relief has come to many minds. [Cf: 11MR255.02] p. 83, Para. 5, [1890MS].

I am inclined to think Brother Prescott receives the testimony, although he was not present when I made this statement. I thought it time to take my position, and I am glad that the Lord urged me to give the testimony that I did.--Letter 30, 1890, p. 2. [Cf: 11MR255.03] p. 83, Para. 6, [1890MS].

Minneapolis Spirit Made EGW'S Labors More Difficult--Brethren you are urging me to come to your camp meetings. I must tell you plainly that the course pursued toward me and my work since the General Conference at Minneapolis--your resistance of the light and warnings that God has given through me--has made my labor fifty times harder than it would otherwise have been. I find that my words have far less influence upon the minds of our people that upon unbelievers whose hearts have not been hardened by rejecting the light. I have no word from the Lord to labor for you in the camp meetings, to repeat to you, little by little, that which at great cost and labor I have published for your benefit. As you feel no burden to obtain and circulate the books, I feel that my oral testimony would make no lasting impression. I have no courage to meet you in camp meeting. It seems to me that you have cast aside the word of the Lord as unworthy of your notice.--Letter 1, 1890, p. 10. [Cf: 11MR259.02] p. 83, Para. 7, [1890MS].

Handwritten draft of a vision. [Cf: 11MR348.02] p. 84, Para. 1, [1890MS].

Ellen White's Duty Done Once She Delivers God's Messages--I spoke this evening at eight o'clock, and the Lord gave me great freedom. I feel my weakness, and I am pleading with God to restore me. I believe that He will do it. I am reaching out for stronger faith. [Cf: 11MR350.01] p. 84, Para. 2, [1890MS].

Nov. 21. During the night season I was specially moved upon by the Spirit of God. My soul had been drawn out in earnest supplication to God. I was distressed on account of the backsliding of His people. While lying in bed, unable to sleep because of the burden resting upon me, I was pleading with the Lord. I fell asleep, and in the night season I was taught of God. My guide said, "I have a work for you to do. You must speak the words given you by the Lord. After these words have been spoken, your duty here is done. [Cf: 11MR350.02] p. 84, Para. 3, [1890MS].

"You are not required to enter into details before individuals, whatever may be their position or work, if they do not recognize the voice of God in the message He gives you to bear in His name. All your efforts to remove their doubts will be of no avail if they gather the clouds of darkness about their souls. If you enter into particulars, you weaken the message. It is not you speaking, but the Lord speaking through you. Those who want to know the will of God, who do not desire to follow their own will and judgment, will be easily entreated. They will be ready to discern the right way. [Cf: 11MR350.03] p. 84, Para. 4, [1890MS].

"The whys and wherefores are concealed from you, yet speak the words I give you, however painful it may be to you. The ways in which God leads His people are generally mysterious. You have asked to know God's way. Your supplication has been answered. God knows better than you do what is good and essential for His children. He never leads them otherwise than they would wish to be led if they were able to see as clearly as He does what they must do to establish characters that will fit them for the heavenly courts. The people whom God is leading must venture out upon His word."--Ms. 29, 1890. ("Diary," November 20, 21, 1890). [Cf: 11MR350.04] p. 84, Para. 5, [1890MS].

Let Jesus Be Lifted Up--The truly converted soul is illuminated by the light shining from the Sun of Righteousness. That light tells upon hearts, lightens the pathway, dispels the darkness, because it comes from Him who says, "I am the way, the truth, and the life" (John 14:6). Let everyone, to a man, now rise, and let his light so shine before men that they may see his good works, and glorify our Father which is in heaven. (See Matt. 5:16.) Do what you can, and do it at once, cheerfully, heartily, prayerfully, joyfully, not as unto men, but unto God. Settle it in your hearts, that you are not on the earth to exalt self, to make a great name, but to sink self wholly out of sight in Jesus Christ. Let Jesus be lifted up. Let the great truths connected with the salvation of man be the theme of your meditation day and night. Your work, both by precept and example, is to hold forth the word of life, to seek with all your power to bring souls to the knowledge of the truth.--Letter 38, 1890, p. 8. (To "Brethren Church

and Bell, and All the Church in Fresno," Feb. 21, 1890.) [Cf: 11MR363.01] p. 84, Para. 6, [1890MS].

We have a work to do if we would be a living church. Individually and as a whole we are to tread sin under our feet. Our habits, our conversations, our daily life, must be placed on the Lord's side. We must intercede and wrestle with a covenant-keeping God in behalf of His watchmen, that souls may be won to the Saviour. [Cf: 12MR102.01] p. 85, Para. 1, [1890MS].

How many there are who need to become fools in their own estimation in order that they may be wise. God bestows on the humble and contrite one a wisdom that He does not give to the worldly-wise and prudent, those who are so self-sufficient that they know not the things that make for their peace. He reveals His wisdom to babes. He lays in the dust all human pride, but He recognizes the meek and the lowly, and exalts them with a true exaltation. How tenderly God regards the humble, contrite, self-denying follower of Christ, who is a daily learner in the school of the great Teacher. [Cf: 12MR102.02] p. 85, Para. 2, [1890MS].

Elder Olsen, I urge you to be of good courage. Have confidence in God. Carry every burden to Him. He can and will make you efficient, but you must have faith. Do not be depressed, do not mourn in secret because of the unfaithfulness of the watchmen on the walls of Zion. There is no call for despondency and misapprehension. Place yourself where the bright beams of the Sun of Righteousness can shine into all the chambers of your mind and into the soul-temple. We are the light of the world, God says. He will make those who are faithful in the church radiant with the word of God. His Spirit will be communicated to human instrumentalities, giving them light before which moral darkness must flee away.--Letter 43, 1890. (To O. A. Olsen, Dec. 15, 1890.) [Cf: 12MR102.03] p. 85, Para. 3, [1890MS].

All Our Powers to Be Under Control of the Spirit of God--There are two classes of people in our world who profess godliness--the self-complacent, and the self-aborrent. The first class do not practice the lessons of Christ. They search the Scriptures, but it is for the purpose of picking out incidental portions which they misinterpret to strengthen their own peculiar views. They flatter themselves that they find a high morality reflected in their character. [Cf: 12MR116.03] p. 85, Para. 4, [1890MS].

The lesson of Christ in the parable of the Pharisee and the publican is recorded for the benefit of all who believe the words of Christ. It was spoken to some who the great Teacher saw were self-conceited, full of their own righteousness, and who despised others. "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Matt. 23:12). Your position is that of exalting self. Your assumption of excellency that does not belong to you will certainly exclude you from the grace which, can truly exalt. True righteousness never produces such fruit; false righteousness always does. [Cf: 12MR117.01] p. 85, Para. 5, [1890MS].

If you could only see yourself and that past experience which you value so highly, as God sees you, you would abhor yourself. While you congratulate yourself that you are not like those in whom you think you see faults and wrongs, you are not awake to your own state. You will

have no credit for your keen eyesight in discerning other's errors, for you do not see that you are making far greater blunders than you accuse them of making. Were your eyes anointed with the spiritual eyesalve, you would but have bitter self-upbraiding. You do not know what spirit prompts you to action. You are self-deceived. God alone can change your perverted heart. He alone can transform your character and prepare you for the kingdom of heaven. . . . [Cf: 12MR117.02] p. 85, Para. 6, [1890MS].

Sanctified knowledge is power, life, peace, and joy forever. If you had all your powers under the control of the Spirit of God, you could be a blessing to others, but as you are simply bring in confusion and heresy. Every effort you make to lead souls into the truth is fruitless because you bring up your daughter's spurious visions, comparing them with Sister White's, and thus lead souls to believe a lie. Satan can speak some truth to those he wishes to deceive, as he did to Christ. He can so interweave truth with falsehood that the truth will be of none effect. . . . [Cf: 12MR117.03] p. 86, Para. 1, [1890MS].

In your case, and those connected with you, the church has been zealously seeking to keep out these heresies. They have openly protested against them, and this has caused those in error to raise the cry, "Persecution!" The ones who dealt with these persistently inconsistent elements became excited and harsh, moved unwisely, and thus gave Satan great advantage. This is not the way to deal with the erring. The standard of truth should always be held up in the spirit of the Master. God alone is able to decide how far circumstances and personal infirmities were responsible for their accepting heresies-- whether it was a sin of ignorance, or a lack of wisdom. [Cf: 12MR118.01] p. 86, Para. 2, [1890MS].

Some are so bold and defiant, so self-sufficient, and believe such inconsistent and superstitious things, that it is necessary to take decided action in their case. But after the reproof is given, it is not necessary to neglect them, or meet them with coldness, with an unsympathetic, denunciatory spirit. [Cf: 12MR118.02] p. 86, Para. 3, [1890MS].

The evils which have existed in all ages will continue to exist till the close of probation. We need to understand the cause of these evils, and the modes of Satan's attacks, that we may be able to resist them. We have to meet not only men who fall into error, but principalities and powers and spiritual wickedness in high places. Satan is battling for his empire, which the servants of God are determined to wrench from him. In this sharp warfare, for fear that errors will come into their ranks they have sometimes turned their weapons against the true messengers of God. What can keep the church from making these sad blunders, from putting light for darkness? Only the spirit of the blessed Jesus. They cannot avoid meeting these errors and will have to deal with them, but they should never do it in a harsh manner, with a fierce, haughty, tyrannical spirit.--Letter 12, 1890, pp. 5,6,22,29,30, (To Brother and Sister Garmire, Aug. 12, 1890.) [Cf: 12MR118.03] p. 86, Para. 4, [1890MS].

Lynn, Mass. USA.--Dec. 15, 1890--Dear Brother Olsen: Our meeting at Danvers has closed. During the session I spoke five times, two evenings in the week and on Sabbath morning, at the missionary meeting held

Sunday morning, and also on Sunday afternoon. I am satisfied beyond a doubt that the Lord has a message for me to bear to His people. I have felt the sustaining power of God as I have stood before the congregation, and I know that the power of God was working through the human agent. I know that many have received the word, and hungry souls have been fed. My heart is full of sympathy and love for the souls that are ready to die. [Cf: 12MR151.01] p. 86, Para. 5, [1890MS].

Since the Brooklyn camp meeting I no longer talk of sickness and infirmity. I have never had such freedom from pain, and have not slept so well for twelve years. The peace of God abides in my heart. To speak the words God has given me is more than my meat and my drink. Thankful praise ascends to God from my heart all the time. Day and night I have a spirit of intercession that the Lord will give me the spirit of meekness and the gentleness of Christ, and clothe me with His righteousness. [Cf: 12MR151.02] p. 87, Para. 1, [1890MS].

We had a most precious meeting in Lynn, but especially so at Danvers. Last Sabbath all in the house save two--an aged colored man and a poor timid soul who dared not make the move--came forward for prayer. The angel of God was in our midst. The ministers sought the Lord, and their supplications were heard in heaven. Oh, how thankful I was that I was able to feed the flock of God through the grace given me. The churches are starving for the bread of life, and they grasp readily the truth presented. I cannot hold back and refuse to visit these places, for I know that I have a message for them from the Lord. [Cf: 12MR152.01] p. 87, Para. 2, [1890MS].

After the season of prayer, we asked those who were conscious of the blessing of the Lord to testify. Although many of them had been in the church from nine o'clock in the morning, and had had nothing to eat in that time, they were in no hurry to have the meeting closed. Many testimonies were borne, and again supplications were made to God for ministers and people. The presence of the Lord was in the meeting. I felt the power of the Lord upon me. Elder Fifield was greatly blessed. After the season of prayer he grasped my hand and thanked the Lord for His goodness and rich blessing. It was the universal testimony from the Lord that the people at Danvers had never before experienced [so great a blessing]. [Cf: 12MR152.02] p. 87, Para. 3, [1890MS].

When I see how much the Spirit of God is needed, and how much it is appreciated, I feel wholly reconciled to visit these places. I am treated by the people with respect and confidence. After the severe trials and hard labor I have undergone in Battle Creek, only to be met with a refusal to receive the message, this spirit refreshes my soul. I have a deep-seated conviction that my work is not to be one of perpetual conflict, that the Lord does not call upon me to brace and push for every inch done. The men who should have held up my hands in the work have been laboring to the best of their ability to weaken and discourage me. My strength has been spent in beating against the walls of wicked prejudice and opposition. They do not see and understand, and I fear sometimes they never will. [Cf: 12MR152.03] p. 87, Para. 4, [1890MS].

The statement is made that Christ could not do many mighty works in certain places because of unbelief. Jesus was the source of all power, all light and life, and if His way was obstructed by unbelief, what can

be expected of the finite instrument? Time and time again the Lord has longed to communicate His Spirit in rich measure, but there was no place for it to rest. It was not recognized or valued. The blindness of mind, the hardness of hearts interpreted it as something of which they should be afraid. Some hidden evil lurks in the heart to hinder the manifestation of the power of God, and His Spirit cannot descend. [Cf: 12MR153.01] p. 87, Para. 5, [1890MS].

I know that if the way were only prepared there would be in Battle Creek such a feeling of love and sacred zeal in the heart that the message would go to the world, Prepare ye the way of the Lord, make His paths straight. When the leaders cease to obstruct the way, the work of God will progress in Battle Creek. The missionary spirit will revive and the church will act in the sense of her obligation to God and the world. In the highest sense God's people will be missionaries. [Cf: 12MR153.02] p. 88, Para. 1, [1890MS].

Christ has bought the church with His own blood, and He is longing to clothe her with salvation. He has made her the repository of sacred, holy truth, and He wants her to partake of His glory. Again and again the Lord has sent His Spirit to change the attitude of His people by infusing into the church a living, working principle. But unconsecrated elements have been at work, and the church has been rocked to sleep in the cradle of carnal security. The God of Israel has opened the windows of heaven and sent to the world rich floods of light, but that light has been rejected. The spirit manifested in Battle Creek has been the spirit of many churches. The power of God, the rich grace He longs to bestow, is not desired unless men can themselves mark out the way in which God shall work. [Cf: 12MR154.01] p. 88, Para. 2, [1890MS].

The whole treasure of heaven is at our command in our work of preparing the way of the Lord. God has made it possible by giving us the cooperation of heavenly angels, for our work to be a wonderful, yes, a glorious success. But success will seldom result from scattered, individual effort. The influence of every church member is required. The influence of ministers and workers is needed to prepare the way for the light and glory of God. Every soul who claims to believe in Jesus, God lays under tribute to Himself. The prayer of Christ for His disciples was, "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. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one" (John 17:20-22). [Cf: 12MR154.02] p. 88, Para. 3, [1890MS].

As we near the time when principalities and powers and spiritual wickedness in high places will be brought into warfare against the truth, when the deceiving power of Satan will be so great that if it were possible he will deceive the very elect, we must have our discernment sharpened by divine enlightenment, that we may know the spirit that is of God, that we may not be ignorant of Satan's deceptions. Human effort must combine with divine power, that we may be able to accomplish the closing work for this time. [Cf: 12MR155.01] p. 88, Para. 4, [1890MS].

Christ used the wind as a symbol of the Spirit of God. As the wind

bloweth whither it listeth, and we cannot tell whence it cometh or whither it goeth, so it is with the Spirit of God. We do not know through whom it will be manifested. But I speak not my own words when I say that God's Spirit will pass by those who have had their day of test and opportunity, but who have not distinguished the voice of God or appreciated the movings of His Spirit. Then thousands in the eleventh hour will see and acknowledge the truth. "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed" (Amos 9:13). These conversions to truth will be made with a rapidity that will surprise the church, and God's name alone will be glorified. [Cf: 12MR155.02] p. 88, Para. 5, [1890MS].

The church is highly privileged in being permitted to act a part with heavenly angels. God now calls upon professing Christians to be men and women of intercession. By their course of action they will show how much they love Jesus and the souls He has bought with His own blood. By holding up the hands that are ready to fall they may gain a high and holy experience, beautified by the attributes of Christ. We have a work to do if we would be a living church. Individually and as a whole we are to tread sin under our feet. Our habits, our conversation, our daily life, must be placed on the Lord's side. We must intercede and wrestle with a covenant-keeping God in behalf of His watchmen, that souls may be won to the Saviour. [Cf: 12MR155.03] p. 89, Para. 1, [1890MS].

How many there are who need to become fools in their own estimation in order that they may be wise. God bestows on the humble and contrite one a wisdom that He does not give to the worldly-wise and prudent, those who are so self-sufficient that they know not the things that make for their peace. He reveals His wisdom to babes. He lays in the dust all human pride, but He recognizes the meek and the lowly, and exalts them with a true exaltation. How tenderly God regards the humble, contrite, self-denying follower of Christ, who is a daily learner in the school of the great Teacher. [Cf: 12MR156.01] p. 89, Para. 2, [1890MS].

Elder Olsen, I urge you to be of good courage. Have confidence in God. Carry every burden to Him. He can and will make you efficient, but you must have faith. Do not be depressed, do not mourn in secret because of the unfaithfulness of the watchmen on the walls of Zion. There is no call for despondency and misapprehension. Place yourself where the bright beams of the Sun of Righteousness can shine into all the chambers of your mind and into the soul-temple. "Ye are the light of the world," God says. He will make those who are faithful in the church radiant with the word of God. His Spirit will be communicated to human instrumentalities, giving them light before which moral darkness must flee away. [Cf: 12MR156.02] p. 89, Para. 3, [1890MS].

I must close this epistle. I send my sincere love to you and your wife and children. May the Lord bless you and them is the prayer of your sister, Ellen G. White. [Cf: 12MR156.03] p. 89, Para. 4, [1890MS].

P. S.--I was urged by our ministering brethren to return to Lynn and speak on Tuesday and Wednesday evening. I have consented to do this. Brother Fifield is doing all he can to get the people to the meetings on these two evenings. May the Lord move upon their hearts, is my prayer. On Thursday night we go to Boston, take the sleeper for

Washington, and arrive in that city on Friday at eleven o'clock.--
Letter 43, 1890. (To Elder O. A. Olsen, Dec. 15, 1890.) [Cf:
12MR157.01] p. 89, Para. 5, [1890MS].

It is court week with us. We have a case pending in the court of
heaven, and when Jesus takes up your case you need not doubt. Your suit
is presented to the Father and is indeed gained. Confession, humbling
of the soul, is the only position of safety and of hope for any of us.
There stands your Representative before the Father, to pour mercy and
grace and truth into your soul. You are accepted in the Beloved, and
should praise the Lord with heart and soul and voice.--Ms. 52, 1890, p.
3. [Cf: 13MR31.01] p. 89, Para. 6, [1890MS].

The surest evidence we have that Jesus is abiding in the soul temple
is: There is a sensitiveness to sin, a tenderness of conscience, and a
growing sense of the preciousness of Jesus. The name of Jesus seems
full of fragrance. There is a living sense that the soul is connected
with divine power, for the heart is in sympathy with His mind and
purposes.--Ms. 48, 1890, p. 9. [Cf: 13MR31.02] p. 90, Para. 1,
[1890MS].

Yesterday [Wednesday] I called a meeting of the prominent ones, Elders
U. Smith, Leon Smith, Olsen, Fero, Watt, Prescott, Waggoner, Mccoy,
Larson, Porter, Colcord, Ballenger, Webber, Dan Jones, Wakeham, G.
Amadon, Eldridge, Breed, and Professor Miller. After prayer by Brother
Smith, I said that Brother Waggoner had some things to say which I
wished them to hear, which would disabuse some minds. He then took up
the Sabbath school lessons, explaining the last lessons and the
imputation that rested upon him as though it was done designedly. This,
with Brother Jones' explanation, took about one hour. All had liberty
to speak as they saw fit, asking any questions. All these things seemed
to be satisfactory. [Cf: 13MR49.01] p. 90, Para. 2, [1890MS].

Then I commenced giving my experience in California with certain ones,
and the ever-ready evading of the testimonies. "It is Sister White's
mind, her opinions; and her opinions are no better than our opinions,
unless it is something she has seen in vision." I told the outcome of
the matter. I told of my labors to get the messengers and message to
have a fair chance in Minneapolis. I told freely of the interviews I
had with the [Review and Herald] Board, of the prejudice existing in
minds, of the talk in the houses, of the words spoken that angels had
registered in the books of heaven, of the lightness and trifling of
Brother Rupert in the room which Brother Smith occupied. I spoke of
Brother Smith having no interview with me, not coming to me to find out
where I stood, what I believed or did not believe, the unwillingness to
unite in seasons of prayer. [Cf: 13MR49.02] p. 90, Para. 3, [1890MS].

The power resting upon me when I spoke to the people was abundant
evidence that God was with me. But the old spirit, such as that of the
Pharisees, possessed them and blinded their eyes and confused their
judgment. They knew not any more than the Jews what manner of spirit
they were of. [Cf: 13MR50.01] p. 90, Para. 4, [1890MS].

I spoke of the meetings here in Battle Creek since the conference--
that my testimony had been made of none effect. [Cf: 13MR50.02] p. 90,
Para. 5, [1890MS].

Waggoner spoke well. I know that a favorable impression was left upon minds, and there was no rising up, no spirit of opposition. I inquired, "How could you, Brother Smith, treat me as you did? How could you stand directly in the way of the work of God?" [Cf: 13MR50.03] p. 90, Para. 6, [1890MS].

It was finally simmered down to this--that a letter had come from California to Brother Butler, telling them that plans were all made to drive the law in Galatians. Then this was met and explained, that there were no plans laid. You can see how these explanations must have looked to those present. I told Brother Smith he ought to be the last one to hedge up my way, and by his own attitude give strength to doubts and unbelief in the testimonies. He had abundance of evidence that my testimonies had not changed in character, in influence, since he had become acquainted with me. He knew more about them and the place they should fill in the work than any other man living. He had been connected with my husband and myself from his youth and therefore he was more responsible than any other one. [Cf: 13MR50.04] p. 90, Para. 7, [1890MS].

March 16 [Sunday]. I have learned that the meeting we held last Wednesday was very much a success. I think those who have made so much out of so very little were much surprised at the outcome or showing up of the matter by E. J. Waggoner and myself. At the Thursday morning meeting Brother Larson spoke, getting a little nearer the light. Brother Porter spoke but there was a holding back--nothing free and clear. [Cf: 13MR51.01] p. 91, Para. 1, [1890MS].

I was almost hopeless in reference to expecting a general breaking up of the soul under the influence of the Spirit and power of God. I was weary, Oh, so weary. Thursday I was sick; did not sit up much. I was unnerved, and could not do any writing. Friday morning I was sick; did not attend meeting in the morning. I was exhausted all day. I was asked to speak Sabbath but had not the strength. I sent word for Brother [Dan] Jones to invite Elder Waggoner to speak. There seemed to be a little reluctance, but finally he was invited and gave a most precious discourse on the message to the Laodicean church--just what was needed. This was another rich blessing to the church. [Cf: 13MR51.02] p. 91, Para. 2, [1890MS].

In the afternoon another meeting was held in the office chapel. I was not able to attend, but Brother Olsen seemed anxious for me to be present and I consented to do so. I spoke three times--very short twice, once a little longer. Elder Olsen talked well. He has been giving excellent talks. They are right to the point. Brother Porter talked, but was not free. Brother Eldridge spoke of the meeting held a few days before to investigate some things, as being excellent. He said that it was thought they had something to fight, but it was only a man of straw. He was relieved, for he was happily disappointed. Larson spoke well. Brother Porter spoke, but not as clearly and to the point as we might have expected. Oh, how hard for these men to die! [Cf: 13MR51.03] p. 91, Para. 3, [1890MS].

Brother Dan Jones then spoke. He stated that he had been tempted to give up the testimonies; but if he did this, he knew he should yield everything, for we had regarded the testimonies as interwoven with the third angel's message; and he spoke of terrible scenes of temptations.

I really pitied the man. [Cf: 13MR52.01] p. 91, Para. 4, [1890MS].

After a while I arose and said some words to the point. "Now," I said, "I have heard your words, and if you have been, my brethren, so sorely tried on the testimonies, there should be something that you can clearly define in me, my work, or in the testimonies themselves, that has caused you all this doubt and unbelief. Can it be possible that men of sensible, critical minds will be so credulous as to receive the sayings of men and their suppositions, gather up reports and place so great confidence in imaginings, and withstand all the evidence that God has been pleased to give them at, and ever since, the Minneapolis meeting, to confirm their faith in the testimonies on Bible grounds, applying the test Christ has given them--"By their fruits ye shall know them"; "a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit"--and yet know not in regard to the testimonies, whether they are of heaven or hell? [Cf: 13MR52.02] p. 91, Para. 5, [1890MS].

"Will you thinking men please to put your thoughts upon these matters for a time, and then consider what spirit is actuating you, and has been moving you at and since the Minneapolis meeting. Your questioning would certainly be sensible if directed to the very things you might well question, and your faith become strong in these things you might safely believe. If you have not had evidence that the testimonies bear the divine credentials, will you tell me what will the Lord give you in the gifts to His church that do bear the stamp of heaven? Will you please let your reasoning criticize some of these matters and settle them satisfactorily to your own minds? Will you not be obliged, as candid men, to say you have been working in the dark, away from light and evidence and truth? [Cf: 13MR52.03] p. 92, Para. 1, [1890MS].

"This spirit does not bear the marks of the divine, but of the power and subtlety of the enemy of God and of man. I say it is from beneath and not in harmony with the Spirit of God, or with the message He has given His servants to bear at the present time. When the Lord sends us light and food that all the churches need, we may well expect that the enemy of all righteousness will do his utmost to prevent that light [from] coming in its native heavenly bearings to the people. He lays hold of minds full of unbelief and doubts to wheel into his service, to serve his purpose, to intercept the light that God means shall come to His chosen ones." [Cf: 13MR53.01] p. 92, Para. 2, [1890MS].

Brother Olsen labored well, but there was no decided break. Sunday morning, although weary and almost discouraged, I ventured into the meeting. I said nothing until the meeting was about to close, and then I made some very close remarks. I kept before them what they had done to make of none effect that which the Lord was trying to do, and why. The law in Galatians was their only plea. [Cf: 13MR53.02] p. 92, Para. 3, [1890MS].

"Why," I asked, "is your interpretation of the law in Galatians more dear to you, and you more zealous to maintain your ideas of this point, than to acknowledge the workings of the Spirit of God? You have been weighing every precious heaven-sent testimony by your own scales as you interpreted the law in Galatians. Nothing could come to you in regard to the truth and the power of God unless it should bear your imprint, the precious ideas you had idolized on the law in Galatians. [Cf:

13MR53.03] p. 92, Para. 4, [1890MS].

"These testimonies of the Spirit of God, the fruits of the Spirit of God, have no weight unless they are stamped with your ideas of the law in Galatians. I am afraid of you and I am afraid of your interpretation of any Scripture which has revealed itself in such an unchristlike spirit as you have manifested and has cost me so much unnecessary labor. If you are such very cautious men and so very critical lest you shall receive something not in accordance with the Scriptures, I want your minds to look on these things in the true light. Let your caution be exercised in the line of fear lest you are committing the sin against the Holy Ghost. Have your critical minds taken this view of the subject? I say, if your views on the law in Galatians, and the fruits, are of the character I have seen in Minneapolis and ever since, up to this time, my prayer is that I may be as far from your understanding and interpretation of the Scriptures as it is possible for me to be. I am afraid of any application of Scripture that needs such a spirit and bears such fruit as you have manifested. One thing is certain, I shall never come into harmony with such a spirit as long as God gives me my reason. [Cf: 13MR54.01] p. 92, Para. 5, [1890MS].

"You have not commended your doctrine, in some things, to my mind and to other minds. You could not have given a better refutation of your own theories than you have done. [Cf: 13MR54.02] p. 93, Para. 1, [1890MS].

"Now, brethren, I have nothing to say, no burden in regard to the law in Galatians. This matter looks to me of minor consequence in comparison with the spirit you have brought into your faith. It is exactly of the same piece that was manifested by the Jews in reference to the work and mission of Jesus Christ. The most convincing testimony that we can bear to others that we have the truth is the spirit which attends the advocacy of that truth. If it sanctifies the heart of the receiver, if it makes him gentle, kind, forbearing, true, and Christlike, then he will give some evidence of the fact that he has the genuine truth. But if he acts as did the Jews when their opinions and ideas were crossed, then we certainly cannot receive such testimony, for it does not produce the fruits of righteousness. Their own interpretations of Scripture were not correct, yet the Jews would receive no evidence from the revelation of the Spirit of God, but would, when their ideas were contradicted, even murder the Son of God. [Cf: 13MR54.03] p. 93, Para. 2, [1890MS].

"These things will bear your consideration. Jesus found no place for the precious lessons He came to the world to give to those who would receive them. He represented the situation of the Scribes and Pharisees by old, dried-up skin bottles, that could not hold the new wine of His kingdom; and He had to make the bottles into which He could put the new wine. He found a place for His truth in the heart of a Samaritan woman, and she a sinner. He made a bottle for the wine of His kingdom when He called Matthew, the publican. He made bottles into which He could pour the new wine when He called the fishermen." [Cf: 13MR55.01] p. 93, Para. 3, [1890MS].

Brother Dan Jones spoke in the Sunday morning meeting, after I had said things as above, and he looked as if he had had a spell of sickness as he made some acknowledgments and took his position on the

testimonies. Brother Porter spoke to the point. He made humble confession with tears and broken utterance, and he regretted the course he had pursued. He said, "Sister White, be assured our prayers shall go with you. We will sustain you as you go forth to your trying work. We believe that your work is of God." Here we saw that the Lord was moving upon hearts. We were gaining victories and we praised the Lord. [Cf: 13MR55.02] p. 93, Para. 4, [1890MS].

Monday, March 17: This morning meeting seemed to be solemn and the work deepening. Howard and Madison Miller were both present. Brother Olsen spoke as if inspired of God. The Lord helped me to say some important things. I then mentioned the names of Brother Madison and Howard Miller. Madison arose and with much weeping said he saw himself as miserable, wretched, blind, and naked. He said he had been watching to see the work and those who were engaged in it. He saw that those who opposed their spirit to the spirit of the message that had come to us for more than a year, had not the spirit of labor, but were sinking down into darkness. He was not fit to labor himself until he was altogether a different man. His testimony was fully as much to the point as that of any who had spoken in the line of confession. [Cf: 13MR56.01] p. 93, Para. 5, [1890MS].

We expect Brother A. T. Jones tonight or tomorrow morning. We thought it best to make as thorough work as possible, that the laborers may go forth with the accompaniment of the divine Spirit. The Lord is at work, and we rejoice. When Brother Jones shall come, we shall have another select meeting to call forth all the objections that have been created, and we will get these snags out of the way and make those who have talked of these things bury them, if possible, never to be resurrected. [Cf: 13MR56.02] p. 94, Para. 1, [1890MS].

I write you these particulars because I know that you have a special interest in them. We mean, the Lord helping us, to have the plowshare of truth go deep and thorough this time. I believe the Lord will work in power. I have spoken every day since one week ago last Sabbath, and sometimes twice each day. [Cf: 13MR56.03] p. 94, Para. 2, [1890MS].

Dear children, I expect to leave next Thursday, unless the work forbids it. If it is best, I will leave Thursday. If it seems necessary to remain, I will not leave until Sunday. [Cf: 13MR57.01] p. 94, Para. 3, [1890MS].

Emma and I went to see Reba last night. She was in bed. Said she had slept quietly most of the day. I had been unable to call on her for a few days. She is very cheerful; has no pain, has good appetite. She rides out every day in rolling chair, when not too cold and stormy. She says her grandpa says she looks much better than she did. [Cf: 13MR57.02] p. 94, Para. 4, [1890MS].

I read your letters--Mary's, Willie's, and Sister Kelsey's. I do not think Mary had better tax herself to write. She wants to be at rest as much as possible. I had a good season of prayer with Reba. I am glad she is so cheerful and contented and all her wants are supplied. [Cf: 13MR57.03] p. 94, Para. 5, [1890MS].

And now, I have just read your letter in which is contained the advice in regard to Sister Clay. I will think of these things and try to move

wisely. The money from Boulder came safely and I am glad that matter is no more to be a worriment to me. I hope you will not keep under the high pressure plan. I hope you will be exercising all that is possible in the open air, Willie. There is need that we jealously guard our strength and that we do not work imprudently, and I believe the Lord will help us from His abundant mercy. I have not been able to do much writing for a few days. I have been too heavily burdened, but the Lord is good and greatly to be praised. [Cf: 13MR57.04] p. 94, Para. 6, [1890MS].

Afternoon. Sister Mccomber came today with her sister to take treatment. She is in good health, but I think she would not feel like going far from home, as her parents are aged and she feels she should be nearby. She and Emma are now visiting Reba. [Cf: 13MR57.05] p. 94, Para. 7, [1890MS].

I think the change in Volume I will be well. I can see great advantages in this and it pleases me, although there will necessarily be a delay. [Cf: 13MR58.01] p. 94, Para. 8, [1890MS].

I am convinced that Satan saw that there was very much at stake here, and he did not want to lose his hold on our ministering brethren. And if the full victory comes, there will go forth from this meeting many ministers with an experience of the highest value. We hope and pray. [Cf: 13MR58.02] p. 95, Para. 1, [1890MS].

Love to you all. I think of you and pray for you every day. May the Lord bless you abundantly, is my prayer. [Cf: 13MR58.03] p. 95, Para. 2, [1890MS].

I have this afternoon received a letter in response to the one written to Smouse, that we could have the use of the money loaned to me, for one year longer, but as it was given for only one year I had better renew the notes. He would let me have the money for 7 percent although he could get more, but as it is to be used in the cause he was satisfied with it; and he says [that] at the end of another year he can extend the time, he thinks, if I wish.--Letter 83, 1890. (Written to "Dear Children, Willie and Mary," from Battle Creek, Michigan, March 13, 1890.) [Cf: 13MR58.04] p. 95, Para. 3, [1890MS].

Our people are attending the meetings being held by those assembled here, and they are greatly pleased. Elder Corliss says he never heard sermons equal to some that he has heard here. I wish you could both be here. There is plenty of room for you in the house, and when our tent comes we shall have things remarkable to our minds. We get along very well. [Cf: 13MR166.01] p. 95, Para. 4, [1890MS].

Emma, Sarah, Edna, and Marian attend meetings a great deal, often staying all day. I wish you were here. I think you ought to be here. It will cost you but little because we will cook for you and provide the eatables. Salisbury will provide the room. Only bring some blankets and ticks and pillows for yourselves. [Cf: 13MR166.02] p. 95, Para. 5, [1890MS].

I have succeeded in getting horse and carriage--carriage with two seats in it--and you can ride all you wish. Do come. I want you to get all you can from these meetings. I go for the first time today to hear

Mrs. Livermore, who is a grand, good speaker, they say. I tell you, there is talent here. They have Bible teaching every morning by the most spiritual and best minister among them, and many grand things are brought out. [Cf: 13MR166.03] p. 95, Para. 6, [1890MS].

I will not write more now. Sent letters yesterday.--Letter 66, 1890. (Written July 29, 1890, from Petoskey, Michigan, to O. A. Olsen and W. C. White.) [Cf: 13MR166.04] p. 95, Para. 7, [1890MS].

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: 13MR238.01] p. 95, Para. 8, [1890MS].

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 wise 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: 13MR238.02] p. 95, Para. 9, [1890MS].

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: 13MR239.01] p. 96, Para. 1, [1890MS].

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: 13MR239.02] p. 96, Para. 2, [1890MS].

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: 13MR239.03] p. 96, Para. 3, [1890MS].

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: 13MR240.01] p. 96, Para. 4, [1890MS].

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: 13MR240.02] p. 96, Para. 5, [1890MS].

Christ's Manner of Instruction. January 9, 1890: Christ's teaching was simplicity itself. He taught as one having authority. The Jews looked for and claimed that the first advent of Christ should be with all the representations of glory which should attend His second advent. The great Teacher proclaimed the truth to humanity, many of whom could not be educated in the schools of the rabbis, neither in Greek philosophy. Jesus uttered truth in a plain, direct manner, giving vital force and impressiveness to all His utterances. Had He raised His voice to an unnatural key, as is customary with many preachers in this day, the pathos and melody of the human voice would have been lost, and much of the force of the truth destroyed. [Cf: 13MR240.03] p. 96, Para. 6, [1890MS].

The key of knowledge in Christ's day had been taken away by those who should have held it to unlock the treasure house of wisdom in the Old Testament Scriptures. The rabbis and teachers had virtually shut up the kingdom of heaven from the poor and the afflicted, and left them to perish. In His discourses Christ did not bring many things before them at once, lest He might confuse their minds. He made every point clear and distinct. He did not disdain the repetition of old and familiar truths in prophecies if they would serve His purpose to inculcate ideas. [Cf: 13MR241.01] p. 97, Para. 1, [1890MS].

Christ was the originator of all the ancient gems of truth. Through the work of the enemy these truths had been displaced. They had been

disconnected from their true position, and placed in the framework of error. Christ's work was to readjust and establish the precious gems in the framework of truth. The principles of truth which had been given by Himself to bless the world had, through Satan's agency, been buried and had apparently become extinct. Christ rescued them from the rubbish of error, gave them a new, vital force, and commanded them to shine as precious jewels, and stand fast forever. [Cf: 13MR241.02] p. 97, Para. 2, [1890MS].

Christ Himself could use any of these old truths without borrowing the smallest particle, for He had originated them all. He had cast them into the minds and thoughts of each generation, and when He came to our world He rearranged and vitalized the truths which had become dead, making them more forcible for the benefit of future generations. It was Jesus Christ who had the power of rescuing the truths from the rubbish, and again giving them to the world with more than their original freshness and power. [Cf: 13MR241.03] p. 97, Para. 3, [1890MS].

As Christ presented these truths to minds, He broke up their accustomed train of thought as little as possible. Nevertheless a new and transforming economy of truth must be woven into their experience. He therefore aroused their minds by presenting truth through the agency of their most familiar associations. He used illustrations in His teaching which called into activity their most hallowed recollections and sympathies, that He might reach the inner temple of the soul. Identifying Himself with their interests, He drew His illustrations from the great book of nature, using objects with which they were familiar. The lily of the field, the seed sown by the sower, the springing up of the seed, and the harvesting of the grain, the birds of the air--all these figures He used from which to present divine truth, for these would remind them of His lessons whenever they should afterward look upon them. [Cf: 13MR242.01] p. 97, Para. 4, [1890MS].

He inculcated the idea into the minds of His disciples that the amount of divine care given any object in nature is proportionate to the rank which that object occupies in the world of God's creation, and that His higher care for them shows the higher regard He has for man formed after the divine similitude. "If God so clothe the grass of the field, which today is and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" (Matt. 6:30). Man has not been forgotten of God. In the volume of His book the page given to man contains his whole history, even to the numbering of the hairs of his head. [Cf: 13MR242.02] p. 97, Para. 5, [1890MS].

Many truths necessary to be known are hidden like precious ore in mines which must be diligently and perseveringly worked in order for the precious treasure to be discovered. Truths essential for us to know lie too deeply buried to be discovered by unaided human reason. God speaks to our senses in His created works. "The heavens declare the glory of God; and the firmament showeth His handywork" (Ps. 19:1). The soul enlightened by inspiration can see the greatness and power of God in His created works. [Cf: 13MR243.01] p. 98, Para. 1, [1890MS].

The Lord Jesus awakens an interest in man by encouraging him to draw nigh and become acquainted with His character. "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent" (John 17:30). We do not contemplate as we should the

character of God. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). [Cf: 13MR243.02] p. 98, Para. 2, [1890MS].

Although Satan has misinterpreted God's purposes, falsified His character, and caused man to look upon God in a false light, yet through the ages God's love for man has never ceased. Christ's work was to reveal the Father as merciful, compassionate, full of goodness and truth. The character of Christ represented the character of God. The only begotten Son of God sweeps back the hellish shadow in which Satan has enveloped the Father, and declares, "I and My Father are one; look on Me and behold God." [Cf: 13MR243.03] p. 98, Para. 3, [1890MS].

Through every hour, through all ages, God's love stands revealed as without a parallel. When the fullness of time was come, a suitable channel was prepared in Christ Jesus, through whom the streams of heavenly grace could be poured into the world. God so loved that He made a gift to the world which defies all computation. That the abundance of His grace should be revealed, he could not give less than the fullness, nor was it possible for Him to give more.--Manuscript 25, 1890. (Written at Battle Creek, Michigan, January 7-9, 1890.) [Cf: 13MR244.01] p. 98, Para. 4, [1890MS].

(Written to a church leader, December 31, 1890, from Battle Creek, Michigan.)--Where is your preparation to be obtained that you may stand in the day of the Lord? Nowhere but low at the foot of the cross. Oh, it is not too late for wrongs to be righted. Do not confer with flesh and blood. Do not say, There are some things I do not understand. Of course there are. Your mind is clouded, but take one step that you do see, then you can see another. Oh, kindle your taper from the divine altar before it is everlastingly too late! Remove the stumbling blocks at once without any delay. When God helps you you will be helped to see your own weakness and inefficiency and the glory and majesty of Christ. [Cf: 14MR174.01] p. 98, Para. 5, [1890MS].

The voice of God calls you as it did Elijah. Come out of the cave and stand with God and hear what He will say unto you. When you will come under the divine guidance, the Comforter will lead you into all truth. The office of the Holy Spirit is to take the things of Christ as they fall from His lips, and infuse them as living principles into the hearts opened to receive them. Then we will know both the Father and the Son.--Letter 40, 1890, pp. 10-11. [Cf: 14MR174.02] p. 98, Para. 6, [1890MS].

(Written December 22, 1890, from Washington, D. C., to "Dear Children, Edson, Emma, and Willie.")--We left Lynn, December 18, Thursday evening. We had all the help we needed in getting us to Boston and on board the sleeper. As the price for one berth was three dollars the entire distance to Washington, Sarah decided to save the three dollars and go into the day coach. The porter told her not [to] go into the day coach, as there were several berths unoccupied. He told her [that] after the sleeping car conductor had taken his berth, he would make her up a berth. This she refused to accept. She told him it would not be strictly honest and she would take her chances in the day coach. The porter then went to the conductor and talked with him, and the conductor then asked her to remain. They did not make her up a berth

but gave her two seats to make herself as comfortable as she could. She slept well through the night. I did not sleep as well as usual, for my arms would become almost paralyzed with the hard bed. I was obliged to rub them and work over them, for they seemed about helpless. [Cf: 14MR283.01] p. 99, Para. 1, [1890MS].

We had beautiful weather. The air was cool and bracing, and the cars were not overheated. We found in the morning we could not reach Washington on time at eleven o'clock, for we were three hours behind time. We tarried one hour in Baltimore and reached Washington at three o'clock p.m. As there was no one to meet us, the porter secured a hack, and the hackman took us to the mission. We were thankful to get trunks and all arranged before the Sabbath, and after this we shall always endeavor to make arrangements to get to our place of destination on Thursday. [Cf: 14MR283.02] p. 99, Para. 2, [1890MS].

They had about given up our coming but were glad indeed to see us. Sabbath I spoke on Isaiah 58. I had freedom, as I have had in every instance in speaking on this tour. We had a hall well filled, and we had an excellent social meeting. We know the presence of the Lord was in the meeting. The softening, subduing influence of the Spirit of God was there, and the testimonies borne were good. [Cf: 14MR284.01] p. 99, Para. 3, [1890MS].

I was at the forenoon meeting on Sunday. The reading of the article of Elder Olsen's was deferred for this day. Brother Washburn selected a portion of the article for several to read. A Methodist exhorter and his wife are soundly converted to the truth--Baker, I think, is his name. While reading the portion assigned him, which was a quotation from the *Testimonies*, he tried to read it, but he had to wipe away the tears so often, and then his glasses, of course, were dimmed, and when he came to some portions of the quotations he just broke down and cried. He turned to Brother Washburn and handed him the paper and said, "You take it; I cannot read it." But all these pauses on that occasion only made the effect more impressive. Brother Washburn told him to take his time and read on. Then after reading we had a solemn season of prayer. I had the spirit of intercession, and there was deep feeling in the congregation. I then spoke about thirty minutes with much of the Spirit of the Lord upon me. All speak of these two meetings as being excellent. [Cf: 14MR284.02] p. 99, Para. 4, [1890MS].

Sunday eve a larger hall was obtained and I spoke to a goodly number of outsiders as well as the church. I had much freedom, and all listened as if spellbound. I do not choose to speak evenings, but I can see no other way to get the congregation. A collection was taken up which more than covered the expense of the hall. They have a hall engaged for three evenings in the week. This hall was secured for only one evening. It was a dance hall, but there was excellent ventilation. All seemed to be much pleased with the congregation last evening. [Cf: 14MR284.03] p. 99, Para. 5, [1890MS].

I have an appointment for tonight. Sunday we had a little shower, but it was all clear in the evening. All the help I have here is Elder Washburn. This will throw considerable labor upon me, but I shall try to be careful. I had a malarious attack, but [it was] not serious. I am feeling quite strong and of good courage in the Lord. I tried to have them release me two evenings this week to speak twice in Baltimore, but

they are unwilling I shall go, so I am in for it over next Sabbath and Sunday. [Cf: 14MR285.01] p. 100, Para. 1, [1890MS].

All were disappointed that you did not come. And as you did not come to the first of the meeting I do not think it would be advisable for you to come now. I thought it would not be best to visit Philadelphia after this Washington meeting, for we would have to return back here to use our permits, and we will go (via) the Ohio and Cincinnati roads and visit Battle Creek, and then I can make arrangements for a new departure if it seems to be duty. We shall have been [away] from home three months engaged in continuous labor. [Cf: 14MR285.02] p. 100, Para. 2, [1890MS].

I expect a letter from you as soon as it can reach here. This is an important place, and perhaps it is well for me to put the strength of labor in this place as the Lord shall sustain me by His grace and power. [Cf: 14MR285.03] p. 100, Para. 3, [1890MS].

I shall have Brother Davis attend to my teeth while here. There are several cases who are in the valley of decision. We hope they will decide to obey God. [Cf: 14MR285.04] p. 100, Para. 4, [1890MS].

Sabbath next will be a special day of fasting and prayer and earnest labor for me. And I shall trust in God, who is my helper and my God, for strength. He has graciously helped me, and I believe He will help me still. In anticipation I rejoice that the scenes on the day of Pentecost will be repeated, and that indeed the power of the grace of God will be bestowed in a wonderful manner. [Cf: 14MR286.01] p. 100, Para. 5, [1890MS].

I think of the meditation of Christ and the promise, "I will not leave you comfortless: I will come to you" (John 14:18). The agency of the Holy Spirit is to combine with human effort, and all heaven is engaged in the work of preparing a people to stand in these last days. The end is near, and we want to keep the future world in view. The burden of my prayer is that the churches may be aroused from their moral torpor and awaken to earnest, interested endeavor. Oh, that they could see and understand that in this last conflict the Captain of the Lord's host is leading on the armies of heaven, and mingling in the ranks and fighting our battles for us. We shall have apostasies; we expect them. "They will go out from us, because they were not of us" [cf: 1 John 2:19]. "Every plant, which My heavenly Father has not planted, shall be rooted up" (Matt. 15:13). [Cf: 14MR286.02] p. 100, Para. 6, [1890MS].

The angel, the mighty angel from heaven, is to lighten the earth with his glory, while he cries mightily with a loud voice, "Babylon the great is fallen, is fallen" (Rev. 18:2). Oh, how I wish the church to arise and shine because the glory of the Lord has risen upon her. What can we not do in God if every human agency is doing its very utmost! "Without Me ye can do nothing" (John 15:5). We would lose faith and courage in the conflict if we were not sustained by the power of God. Every form of evil is to spring into intense activity. Evil angels unite their powers with evil men, and as they have been in constant conflict and attained an experience in the best modes of deception and battle, and have been strengthening for centuries, they will not yield the last great final contest without a desperate struggle. All the world will be on one side or the other of the question. The battle of

Armageddon will be fought, and that day must find none of us sleeping. Wide-awake we must be, as wise virgins having oil in our vessels with our lamps. What is this? Grace, Grace. [Cf: 14MR286.03] p. 100, Para. 7, [1890MS].

The power of the Holy Ghost must be upon us, and the Captain of the Lord's host will stand at the head of the angels of heaven to direct the battle. Solemn events before us are yet to transpire. Trumpet after trumpet is to be sounded, vial after vial poured out one after another upon the inhabitants of the earth. [Cf: 14MR287.01] p. 101, Para. 1, [1890MS].

Scenes of stupendous interest are right upon us, and these things will be sure indications of the presence of Him who has directed in every aggressive movement, [the One] who has accompanied the march of His cause through all the ages, and who has graciously pledged Himself to be with His people in all their conflicts to the end of the world. He will vindicate His truth. He will cause it to triumph. He is ready to supply His faithful ones with motives and power of purpose, inspiring them with hope and courage and valor in increased activity as the time is at hand. [Cf: 14MR287.02] p. 101, Para. 2, [1890MS].

Deceptions, delusions, impostures will increase. The cries will come in from every quarter, "Lo, here is Christ! Lo, there is Christ!" "But," said Christ, "Go ye not after them." There will be one fierce struggle before the man of sin shall be disclosed to this world, who he is and what has been his work. While the Protestant world is becoming very tender and affectionate toward the man of sin, shall God's people take their place as bold and valiant soldiers of Jesus Christ, to meet the issue which must come, their lives hid with Christ in God? Mystic Babylon has not been sparing in the blood of the saints, and shall we be wide-awake to catch the beams of light which have been shining from the light of the angel who is to brighten the earth with his glory? [Cf: 14MR287.03] p. 101, Para. 3, [1890MS].

Wake up the mighty men. Let the messages of the past 50 years that have been sounding now be seen in their true force and bearing by repetition. Let the same spirit which attended these messages come into our hearts in these last days. These things are not [to] be mentioned with gloom and sadness. [Cf: 14MR288.01] p. 101, Para. 4, [1890MS].

We are [to] think how heaven regards these events, and to be in harmony with the transactions going on in heaven in preparing a people to stand in this, the day of the Lord, and having done all to stand [Eph. 6:13]. Let the light and power of the sunbeams of righteousness enter into the soul. [Rev. 19:1-6, quoted.] [Cf: 14MR288.02] p. 101, Para. 5, [1890MS].

We are not to be of sad countenance. We are not to mourn and lament because of our trials, although we shall sigh and cry for the abominations done in the land. But I did not think of writing on this strain. I will stop where I am. May the Lord bless you and make you stand firm, wholly on the Lord's side. The bell rings for breakfast.-- Letter 112, 1890. [Cf: 14MR288.03] p. 101, Para. 6, [1890MS].

(Written August 6, 1890, presumably from Petoskey, Michigan, to "Brother and Sister Garmire.") [Cf: 15MR12.01] p. 101, Para. 7,

[1890MS].

Since visiting your house Sabbath afternoon, August 23, some things have rested on my mind to say to you. I have no hesitancy in saying that Anna's visions are not of God. The dreams that the members of your family have had are a deception of Satan. Will the Lord give light through an impure, corrupt channel? No. [Cf: 15MR12.02] p. 102, Para. 1, [1890MS].

This wonderful interpretation of Scripture which you have accepted, came from a man who was wholly deceived. Such ideas as he advanced, such interpretation of the third angel's message and other Bible truths, such corrupting, sensual things, could come only from a mind defiled. My pen refuses to trace his blasphemous pretensions. Here is where you received your light. [Cf: 15MR12.03] p. 102, Para. 2, [1890MS].

Anna's visions have no higher source than the ideas you accepted from the blind man Jones. Can an impure foundation send forth pure water? Never. The imagination of the man was wholly defiled, and yet he presented his error as solemn, sacred truth. Think you the Lord would pass by His people, who are striving to do His work, and impart light to one corrupt in heart, whose theories would lead to moral pollution and defilement of soul and body? No, indeed no. [Cf: 15MR12.04] p. 102, Para. 3, [1890MS].

Satan saw that he could work upon your fruitful imagination, and lead you, with others, into his net. Did God give you that time message? No; for no such message comes from the true source of light. You present your calculations and figures, as many First Day Adventists have, but your reckoning is founded on false premises. In the little leaflet you sent out you speak of "the judgment" coming in one hour, and that God will work "His strange work" and "cut it short in righteousness" and seal to Himself a remnant, in fifteen days. [Cf: 15MR13.01] p. 102, Para. 4, [1890MS].

On page 8 you present Anna's vision in regard to a certain woman as a confirmation of your theory that probation would end in October, 1884. There is nothing to this. Probation is not yet closed; the saints are not yet sealed. In the next paragraph you give Anna's dream in regard to her father. Neither has this any weight, nor the dream your wife has had. They are all false. [Cf: 15MR13.02] p. 102, Para. 5, [1890MS].

I quote from your tract: "The Lord plainly tells you the literal days He will be pleading with you, in Hosea 5:7--for fifteen days on the testimony, and fifteen more days on the laws, in the loud cry. I shall not be able to get this tract before any of you more than thirty days before the time is accomplished." [Cf: 15MR13.03] p. 102, Para. 6, [1890MS].

You say, "Hundreds will be in the Tabernacle; and as they have rejected the Lord, He will reject them, and send them strong delusions, that they may believe a lie." Who was it that was deluded? Who was it that believed a lie? Then you make quotations from Sister White to substantiate your false theories. [Cf: 15MR13.04] p. 102, Para. 7, [1890MS].

Forty thousand of these leaflets were sent out. One of your party prevailed upon a young man who was naturally conscientious, to steal the mailing list of the *Review and Herald*, from which to obtain names to whom to send your falsehoods. This was a State's prison crime. Such work in no sense bears the divine mark. Time has proved you to be a false prophet, and Anna's visions false exercises. God never works in this way. [Cf: 15MR14.01] p. 103, Para. 1, [1890MS].

Satan has other and stronger delusions prepared for you. You will claim, if you have not already done so, that you have a work to do in connection with Anna's visions, corresponding to that of the mighty angel that came down from heaven, whose glory lightened the earth. Satan sees that your mind is all ready to be impressed with his suggestions, and he will use you to your own ruin, unless in the name of the Lord you break the shackles that bind you. [Cf: 15MR14.02] p. 103, Para. 2, [1890MS].

The parable of the call to supper has no bearing on your theories. It is a lesson given by Christ to reach to the close of probation. You dwell on this parable, and call in the Scripture, when you have wholly perverted and misapplied its meaning. [Cf: 15MR14.03] p. 103, Para. 3, [1890MS].

You and your wife and Sister Eastman have said, "Show us from the Bible that we are in error, and we will give it up." But how can I prove your error by Scripture when you misinterpret and misapply it as you do? [Cf: 15MR14.04] p. 103, Para. 4, [1890MS].

It was this same spirit in the Jews which called forth the words of Christ, "Ye are ignorant both of the Scriptures and of the power of God." They entertained the idea that Christ at His first advent was to break the Roman yoke from off their necks, and that He would then honor Israel by placing them above every other people on the earth. And they produced Scripture to sustain them; but they were deceived. The Old Testament prophecies which relate to the glorious second appearing of Christ, they applied to His first advent, and many, even the wise and educated, were deceived. Their error was fatal. [Cf: 15MR14.05] p. 103, Para. 5, [1890MS].

Several times during our conversation, in which you become very much in earnest, you repeated the sentence, "O consistency, thou art a jewel!" I repeat the same with decided force to you. You say that Anna's visions place the forming of the image of the beast after probation closes. This is not so. You claim to believe the testimonies; let them set you right on this point. The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided. Your position is such a jumble of inconsistencies that but few will be deceived. [Cf: 15MR15.01] p. 103, Para. 6, [1890MS].

In Revelation 13 this subject is plainly presented; [Rev. 13:11-17], quoted]. [Cf: 15MR15.02] p. 103, Para. 7, [1890MS].

This is the test that the people of God must have before they are sealed. All who prove their loyalty to God by observing His law, and refusing to accept a spurious sabbath, will rank under the banner of

the Lord God Jehovah, and will receive the seal of the living God. Those who yield the truth of heavenly origin, and accept the Sunday sabbath, will receive the mark of the beast. What need will there be of the solemn warning not to receive the mark of the beast, when all the saints of God are sealed and ticketed for the New Jerusalem? "O consistency, thou art a jewel!" [Cf: 15MR15.03] p. 103, Para. 8, [1890MS].

You have taken the history of the disobedient prophet, as given in the Old Testament, and applied it to Sister White. You say she is perfectly honest, but the deceived prophet. For this reason the testimonies of the Spirit of God can have no effect on you. Has the Lord opened to you or your daughter, your wife or your children, the disobedience of Sister White? If she has walked contrary to God, will you show in what? My duty is to make plain statements of my position; for you misinterpret my testimony, wrench it from its true meaning, and ring in my name whenever you think it will enforce whatever you have to say. But when the testimonies do not harmonize with your theories, I am excused, because I am the false prophet! There are many ways of evading the truth. [Cf: 15MR15.04] p. 104, Para. 1, [1890MS].

You seem to have special bitterness against Elder [Uriah] Smith, and some others of our brethren, and you have talked out these feelings in your family, thus leavening them. The Lord has seen fit to counsel Elder Smith, to give him words of reproof because he had erred; but is this an evidence that God has forsaken him? No. "As many as I love, I rebuke and chasten: be zealous therefore, and repent" [Rev. 3:19]. The Lord reproves wrongs in His people, but is this an evidence that He has rejected them? No. There are errors in the church, and the Lord points them out by His own ordained agencies, not always through the testimonies. Now, shall we seize these reproofs and make capital of them, and say that God is not imparting to them His light and love? No. The very work that God is trying to do for them shows that He loves them and wants to draw them away from paths of danger. [Cf: 15MR16.01] p. 104, Para. 2, [1890MS].

God has spoken in reference to yourself. That which you term light from heaven, He has pronounced darkness, and the visions born of this error, He calls a delusion. Will you believe this testimony? Will you heed what the Lord has spoken through Sister White, or will you cast the word of the Lord behind you? Will you quote this testimony as readily, and make capital of it, as you have of testimonies of reproof given your brethren who have erred in some things? "O consistency, thou art a jewel!"--Letter 11, 1890. [Cf: 15MR16.02] p. 104, Para. 3, [1890MS].

(Written January 7, 1890, at Battle Creek, Michigan.) Dealing in mining stocks is a snare to any of our brethren who invest in them. And buying and selling city lots, selling the lots at figures far above their real value, is another species of robbery. It is not lawful business. It may meet the world's standard, but it cannot meet the standard of an impartial God. These are Satan's traps, laid to catch souls. Our safeguard in all business transactions is the love and fear of God. [Cf: 15MR68.01] p. 104, Para. 4, [1890MS].

There are in our world today the same dishonest practices that prevailed before the Flood swept the world of its pollution, and that

prevailed in Sodom before the wicked inhabitants of this city were consumed by fire from heaven. Satan will devise dream-like prospects of great gain. Thus he seeks to enlist men in his service and to engross their attention with the things of the world. Representations are made that are positively untrue. [Cf: 15MR68.02] p. 104, Para. 5, [1890MS].

Many unwary souls are beguiled and made an easy prey as they listen to the voice of a minister, which they have heard proclaiming the truth, now presenting the great advantage of speculating in land and mines. By the exaggerated accounts presented to the people, money that ought to flow into the treasury of God just when it is needed is diverted to other purposes. Investments in mines and land are described as a sure unflinching source of gain; and to obtain means for the cause is the plea. The glowing descriptions have led God-loving, God-fearing men to invest thousands of dollars in mines. They were told that thus they would be enabled to assist the cause. But what does the after-sight show? They lost all they invested, getting nothing for their money. [Cf: 15MR68.03] p. 104, Para. 6, [1890MS].

The intoxicating craze for these investments originates with Satan. Thus he seeks to absorb the revenue which should be used to good advantage in God's work. We are safe only as our souls are sanctified by the truth. If the truth is planted in the heart by the Holy Spirit, God will make the discernment clear as to what is right and what is wrong. We have no confidence in a man who will preach to the congregation today, proclaiming solemn truth, and then yield tomorrow to the temptation of Satan to engage in land and mine speculations. The ungodly are lynx-eyed. They see that his conduct is wholly inconsistent with his teaching, and while their words are smooth and flattering, they despise him in their hearts. God wants His messengers to keep clear of everything of this character. [Cf: 15MR69.01] p. 105, Para. 1, [1890MS].

If Satan paves the way for further evil by making the speculation successful, how terrible is the result. The man's ambition is aroused. He wants money to spend as he desires. The means he obtains so easily he spends unwisely and unlawfully. [Cf: 15MR69.02] p. 105, Para. 2, [1890MS].

If we are Christians at all, we must be Christians always, looking constantly to Jesus, practicing His lessons, doing His work. Then we are safe. Those who live the word of Christ, as well as hear it, will in due time reap that which they have sown. God's Word, carefully and prayerfully studied, will keep all well-balanced. The Ruler of the nations has protested against man working out his own will, trampling on righteous principles and ignoring the wisdom of God. He declares, "He that maketh haste to be rich shall not be innocent" [Prov. 28:20]. The books of heaven mark him as one guilty of fraud. "Nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy" [1 Tim. 6:17]. "By humility and the fear of the Lord are riches, and honor, and life" [Prov. 22:4]. "Let your conversation be without covetousness; and be content with such things as ye have; for He hath said, I will never leave thee, nor forsake thee" [Heb. 13:5]. [Cf: 15MR69.03] p. 105, Para. 3, [1890MS].

You cannot set aside the light God has sent to shine upon your pathway, and yet walk in its rays. You are to deal justly, never

oppressing your fellow-men. We must study God's word to find out His way. No one who does this in sincerity will walk in darkness. Those who are trying to secure means by speculating in mines or land might better cease this work, and find some steady, honest business. Those who encourage the thirst for gaining riches by speculation will extinguish the light God has set for his feet. If he makes money fast, he will spend it unwisely, and this prodigality will be his ruin. He must continue to make largely in order to keep up his habit of living. Thus many are drawn into the gambling hells to gain money fast enough to meet expenses. [Cf: 15MR70.01] p. 105, Para. 4, [1890MS].

If the professed Christian has success in his first speculations, his ruin is almost sure. Scheme after scheme will be entered upon. Lands will be represented as teeming with gold. A large percentage will be promised for all investments. Thus many are deceived. Shares are taken. Then come loss and ruin, in which some lose all they possess. [Cf: 15MR70.02] p. 105, Para. 5, [1890MS].

Man proposes, but in order to save him from utter ruin, God disposes. God protests against the greed of the natural heart for gold. Whenever His way is departed from and His will violated, by nations, churches, institutions, or individuals, it is recorded in the books of heaven, and retribution will surely follow. "He that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase" [Eccl. 5:10]. He who says to gold, "Thou art my confidence" [Job 31:24], will find himself "pierced through with many sorrows" [1 Tim. 6:10]. God would have His people keep themselves from all speculations.--Manuscript 26, Diary entry, January 7, 1890. [Cf: 15MR70.03] p. 106, Para. 1, [1890MS].

A Warning Against Financial Speculation (Written January 7, 1890, at Battle Creek, Michigan.) Financial speculations are Satan's snares, laid to catch souls. In all business transactions the only safeguard for a man is the love and fear of God. In our world today there are seen the same dishonest practices which prevailed before the Flood swept this earth of its moral pollution, and which prevailed in Sodom before fire from heaven consumed its wicked inhabitants. Satan engrosses men's minds with dreamlike prospects of great gain, and in their greed for gain, those who yield to him make representations which are positively untrue. God and the truth are forgotten. [Cf: 15MR71.01] p. 106, Para. 2, [1890MS].

Many unwary souls are beguiled and make an easy conquest, as they listen to a minister, whom they have heard proclaiming the truth, presenting the great advantage to be gained from speculation in mines and land, telling how by the means which will accrue from the investment, workers may be supported in new fields. By the exaggerated accounts of what can be thus gained, men are induced to invest their means, in the hope of making money easily. To gain money for the cause of God is the plea offered by the one asking for means, and his glowing descriptions fascinate God-loving, God-fearing men, leading them to invest money which should have been given to God's cause, in schemes from which, when it is too late, they find that they receive no equivalent. [Cf: 15MR71.02] p. 106, Para. 3, [1890MS].

We have no confidence in a man who today preaches to a congregation about the solemn truths of God's word, and tomorrow yields to the

temptations of Satan to engage in land and mine speculation. The ungodly are quick to see that his practices are wholly inconsistent with his teaching, and while they speak smooth, flattering words to him, at heart they despise him. [Cf: 15MR72.01] p. 106, Para. 4, [1890MS].

Look at the history of our brethren at Fresno. Men left churches that needed their help, to go to Fresno, some for their health, others in search of riches, attracted by glowing representations. The temptation to speculate came fierce and strong. Young men and men of grey hair, and even ministers of the gospel, were drawn into the sweeping current, their hopes raised high by their interest in mining shares and city lots. This was Satan's plans to bind up the means that were needed for the advancement of the cause of God. But the bubble burst. The unreasonable hopes failed. The transactions, recorded in the books of heaven as gambling, bore their bitter fruit. [Cf: 15MR72.02] p. 106, Para. 5, [1890MS].

God desires His servants to avoid all speculation. Satan may pave the way by making the first investment successful, but Oh, how bitter will be the final outcome! If the professing Christian has success in his first speculation, His ruin is almost certain. Visionary schemes are wildly entered into as schemers present promising enterprises which they declare will pay a large percentage on all money invested. Good men are fascinated and deceived. Shares are purchased. Then comes confusion and loss. Some are totally ruined, having in the excitement invested all they had. In the thirst for riches, reason seems to depart. One or two may gain wealth, to their own injury, but many, many are bitterly disappointed. [Cf: 15MR72.03] p. 107, Para. 1, [1890MS].

Man proposes, but to save him from ruin, God disposes. The Lord has instructed me that should our brethren who are engaged in speculation realize their expectation, it would be the greatest curse that could come to Seventh-day Adventists. Thus others would be led into the snare, to the peril of their souls. Those who can earn an honest living would give up their business to speculate in mining stock, selling their souls for the hope of gain. [Cf: 15MR73.01] p. 107, Para. 2, [1890MS].

God requires His people to deal justly and in all kindness, never oppressing their fellow-beings in any way. Instead of entering into speculation, let those who know the truth find some steady, honest employment, in which they can earn their living in a way that glorifies God. Those who encourage the thirst for speculation will extinguish the light that God has given to guide their feet aright. Making money easily, they will spend it unwisely, and their prodigality will be their ruin. To maintain their habits of selfish indulgence, they must continue to make money rapidly. The effort to make money fast enough to meet their extravagant expenses, draws many into the gambling hell. [Cf: 15MR73.02] p. 107, Para. 3, [1890MS].

Man cannot prosper while he tramples on God's principles and ignores His wisdom. Those who refuse to obey the words of Christ will in time reap what they have sown. When in any sense God's way is departed from, when His will is violated, whether by nations, churches, institutions, or individuals, it is written in the books of heaven, and retribution will surely follow. [Cf: 15MR73.03] p. 107, Para. 4, [1890MS].

Once speculation is entered into, there is ever after an unrest, a thirst for gain, a desire to engage in some enterprise by which means can be obtained with ease, to be spent with prodigality. If by the grace of God the error of this course is seen, and therefore does not prove fatal, the character bears the scars for years. [Cf: 15MR74.01] p. 107, Para. 5, [1890MS].

The Ruler of the universe has protested against the greed of the natural heart, saying, "He that maketh haste to be rich shall not be innocent" [Prov. 28:20]. God records them as guilty of fraud and transgression. "Nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy" [1 Tim. 6:17]. "Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure" [Lev. 19:35]. "By humility and the fear of the Lord are riches and honor and life" [Prov. 22:4]. "Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee" [Heb. 12:5]. "He that loveth silver shall not be satisfied with silver, not he that loveth abundance with increase" [Eccl. 5:10]. He who says to gold, "Thou art my confidence" [Job 31:24], shall find himself "pierced through with many sorrows" [1 Tim. 6:10]. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" [Mark 8:36]. [Cf: 15MR74.02] p. 107, Para. 6, [1890MS].

My prayer to our heavenly Father is, Lord, let the clear light shine forth. Carefully and prayerfully studied, God's Word keeps men well-balanced. In this Word we find God's way clearly defined. No one who searches the Word with sincerity will walk in darkness. But we cannot cast aside the light God sends, and at the same time walk in its rays. To be Christians at all, we must be Christians in all things, revealing His virtues, doing His works. The truth is our safeguard. Planted in the heart by the Holy Spirit, it enables us to see clearly the difference between what is right and what is wrong. Those who cherish the truth will refuse to be drawn into speculation.--Manuscript 26a, 1890. [Cf: 15MR74.03] p. 108, Para. 1, [1890MS].

Let every member of the church try to save the souls of others, and not seek to discourage or destroy them through criticism or evil reports. How many and how great evils would be extinguished in the church if men would follow Christ's rule of dealing with the erring instead of following the impulses and passions of their unsanctified hearts. If matters of difficulty between brethren are not laid open to others, but frankly spoken of between themselves in the spirit of Christian love, the difficulty would in nearly every case be healed and the offending brother won. Misunderstandings have arisen that have been thus explained, in Christian tenderness, and the breach has been healed. [Cf: 15MR153.04] p. 108, Para. 2, [1890MS].

When brethren come together in harmony with the directions of Christ, Jesus Himself is a witness to the scene, and the whole universe looks with intense interest upon those who not only believe but do the words of Christ. The Spirit of God will move upon the heart of him who has erred, when Christ's words are carried out, and the one at fault will be convicted of his error. But if he is too proud, too self-sufficient, to confess his mistake and heal the wrong, other steps are to be taken in order to follow out the complete directions of the Word. "But if he

will not hear thee (in that private interview), then take with thee one or two more, that in the mouth of two or three witnesses every word may be established" (Matthew 18:16). The matter of difficulty is to be confined to as small a number as possible. But two or three are to labor with the one who is in error. They should not only talk with him but bow in prayer, and with humble hearts seek the Lord. [Cf: 15MR154.01] p. 108, Para. 3, [1890MS].

"And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church"--if he persists in his unreasonable course, and will not be corrected, then there is only one more step to be taken, and that is a very sorrowful one--"Let him be unto thee as an heathen man and a publican" (Matthew 18:17). "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven" (Matthew 18:18). When every specification which Christ has given has been carried out in the true, Christian spirit, then and then only, Heaven ratifies the decision of the church, because its members have the mind of Christ, and do as He would do were He upon the earth. . . . [Cf: 15MR154.02] p. 108, Para. 4, [1890MS].

We are not to be blind; we may see the prejudices which are cherished by those with whom we associate, we may see the errors that hinder their religious growth, we may discern their instability of opinion, their partiality of action; but because we see this, we should not feel that we are superior to them, measuring ourselves among ourselves, and leaning to our own understanding. As we see the deficiencies of others, it should lead us to be less self-confident, to be jealous of our own spirit and action. No living man should come in to take the place of God in our mind. . . . [Cf: 15MR155.01] p. 108, Para. 5, [1890MS].

I know of nothing more injurious to the souls than this habit of talking of one another's errors, of reporting every unfavorable tale that is brought to your ears, and of magnifying the mistakes of a brother. When a brother's fault comes to your notice, how much better it would be to go to him with it, following out the Bible rule that has been given by Him who owns the souls of all men. An infinite price has been paid to ransom the souls of men from the power of the enemy, and how terrible it is for one who professes to love God to set forth the mistakes and errors of his brethren in high colors. He is doing a wicked work against Jesus in the person of His saints. The rebuke of God is upon all who engage in such work; they are doing the work of Satan. The Lord has declared, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40). [Cf: 15MR155.02] p. 109, Para. 1, [1890MS].

When Christians accuse and condemn their brethren, they show themselves to be in the service of the accuser of the brethren. When they talk of the faults and failings of others, they plant roots of bitterness, whereby many will be defiled. It is through this kind of work that brother becomes suspicious of brother. Confidence is unsettled, and variance arises in the church. Love cannot exist where the conversation is largely upon the errors and mistakes of others. The words of Christ are thus treated with indifference and contempt, as though frail, erring man had found some other way to heaven than that appointed by the Lord--the path of obedience to His commandments. [Cf: 15MR155.03] p. 109, Para. 2, [1890MS].

We all hope to reach the same home in heaven, but if Christ is not formed within, if you have not the mind of Christ and do not practice the words of Christ, if you are fully satisfied with your own peculiar ways so that you feel justified in complaining of your brethren, you will never reach heaven. If you cannot live in harmony upon the earth, how could you live throughout eternity in love and peace? Kindness, love, courtesy, and delicate regard must be manifested toward one another even here and now. [Cf: 15MR156.01] p. 109, Para. 3, [1890MS].

To practice the principle of love will not prevent us from dealing plainly with our brethren, in kindness pointing out wrongs and shortcomings when it is necessary to do so. But we must do this in harmony with the directions of Christ. When you are yourself connected with God you may speak plainly to those who by their crooked steps are turning the lame out of the path. The apostle directs, "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Galatians 6:1). [Cf: 15MR156.02] p. 109, Para. 4, [1890MS].

Satan designs to keep the church in a state of wrangling, of envy, jealousy and evil surmising, so that brethren cannot pray or work in harmony. While thus at variance, they fail to bring the saving power of the truth to bear upon the hearts of unbelievers; people become disgusted with religion when they witness the way in which a brother treats an offending brother. [Cf: 15MR156.03] p. 109, Para. 5, [1890MS].

It is the duty of every true follower of Christ to reflect light to the world. God has laid upon us a responsibility for the souls of those who are unsaved. As an ambassador of Christ I would tell you, brethren, that if you talked more of the merits of Christ, if you engaged more frequently in humble prayer, and said less to your brethren of the weaknesses of others, you would advance in spirituality and be far ahead of where you now are. You must give the precious plant of love some chance to grow. Jesus has said, "By this shall all men know that ye are My disciples, if ye have love one to another" (John 13:35).-- Letter 1c, 1890, pp. 2-7. (Written May 28, 1890, from Crystal Springs, California, to Brethren Atwood and Pratt.) [Cf: 15MR157.01] p. 109, Para. 6, [1890MS].

Every Church Member to Help Fulfill the Gospel Commission. The work of God is aggressive. No one can stand in a neutral position and yet be a soldier in the Lord's army. God has commands for His people, and if they keep in close connection with Him, they will hear His voice and will keep in step with their Captain. They will go forward in the conflict to fight the battles of the Lord. But those who place themselves in an indifferent, non-committal position will gain no victories. We are to work by faith and not by sight, allowing God to direct the warfare. . . . [Cf: 16MR36.01] p. 110, Para. 1, [1890MS].

The church as a whole is responsible for the fulfillment of the sacred commission, "Go ye into all the world, and preach the gospel to every creature," to those in the highways and those in the hedges. Every member of the church is held accountable in Christ's work. Every power of those who have come to a knowledge of the truth is to be enlisted. Reach to the heights; reach to the depths; there is no boundary.

Everyone is to hear. Everyone is to receive light and truth, and transmit it to others. We are not half awake.--Ms 29, 1890, pp. 2, 10. (Diary entry.) [Cf: 16MR36.02] p. 110, Para. 2, [1890MS].

(Written December 6, 1890 (after the Sabbath), from Lynn, Massachusetts, to "Dear Children, Willie, Edson, and Emma.") [Cf: 16MR76.01] p. 110, Para. 3, [1890MS].

I have just come from the hall where the little company assemble to worship on the Sabbath. There were about eighty present. I spoke from John 14:15: "If ye love Me, keep My commandments." I had much freedom in speaking, then we had a social meeting and thirty-eight testimonies were borne. The older members did not take the time, but gave opportunity for those who had more recently come to the faith. I was much pleased to see the readiness to bear testimony and to see and feel the good spirit which prevailed. It was indeed a precious season to all our souls. I was just as sure that the presence of Jesus was with us as if I could see Him in person. The Lord blessed His people. There is a goodly number of intelligent, noble-minded souls who have embraced the truth and are made to feel what it means to deny self and lift the cross and follow Jesus. [Cf: 16MR76.02] p. 110, Para. 4, [1890MS].

An entire family have embraced the truth--father, mother, and four children. One is married, the other three are not married. This Burnham is a cousin to Edwin Burnham, who was a most talented minister preaching in 1843 and 1844. He is the one who said he felt better after he had given the law a good run. He said the commandments were dead and buried and did not deserve a gravestone. He said it was an old, bloody, thunder-and-lightning law, a curse to man, a curse to all who kept it. [Cf: 16MR76.03] p. 110, Para. 5, [1890MS].

It is a critical time now with many. There are a number in the valley of decision, right upon the point of taking their stand. One is an overseer in the shoe manufacturing establishment. He has a family. He is a man of ability, but as soon as he takes his position then he can no more keep his place, and his wife is a bitter opposer. Oh, may the Lord help these poor souls. I think we must pray more for these persons, convinced but who see the cross and dare not lift it, for to do so would take away the support, and they have families. They know the truth and feel deeply, but dare not venture. [Cf: 16MR77.01] p. 110, Para. 6, [1890MS].

One of the Burnham girls has been a dressmaker, or rather the cutter of dresses, having many women in her establishment for whom she prepared work. She made forty dollars per week, but now she cannot obtain a situation. She would be glad to go to Battle Creek to school, but has not the means. The question may arise, If she has had the chance to earn so much, why is she destitute now? Her father was a wealthy man of business, but lost all his money. He might have taken the bankrupt law, but decided he could not do this, and if he did he would not be an honest man. He gave up everything but his wife. Had a little property in a house. It took part of this to settle the debts, and he stands before God as an honest man, but stripped of everything. He came down from one hundred thousand dollars to nothing. [Cf: 16MR77.02] p. 111, Para. 1, [1890MS].

The daughter's wages have gone to support the family and to pay the

debt on the home. She says if she had means she would go to Battle Creek and learn to be a worker in the cause of God. She is passing through a tremendous struggle, but all the family spoke today, earnest and wholehearted. There are so many influences to draw away from heavenly realities to the earthly that my soul trembles with apprehension for those who see the truth and have not faith that they dare venture to obedience. Oh, that the compassionate Redeemer may be to those dear souls a present help in every time of need and they [may] have grace to sing, "Jesus, I my cross have taken, all to leave and follow Thee." [Cf: 16MR77.03] p. 111, Para. 2, [1890MS].

I never saw Elder Fifield appear as well as now. Certainly he has success in arousing an interest. He feels the burden of souls on this occasion. He reins them up to a decision and then he says, I weep with sorrow of soul as I see the difficulties that obstruct their way. If anyone feels the love of souls and is brought in interested connection with these souls who long to obey and do not have faith to venture, it will cause soul agony. [Cf: 16MR78.01] p. 111, Para. 3, [1890MS].

My heart is stirred within me. I want to say to the dressmaker who has taken her position, I will help you to go to Battle Creek and learn all you can, and see if some way will not open for her. One is a school teacher. She is not in the best of health and may have to leave her school. Another is an artist and has an excellent situation in the city, and can keep the Sabbath. If I had money, I know what I would do--I would help young men and women of talent to qualify them to become workers in the cause of God. But my hands are bound. I can do nothing, and this grieves me to the heart. This is a hard place for those who want to keep the Sabbath. [Cf: 16MR78.02] p. 111, Para. 4, [1890MS].

Dr. Neil's brother has taken his position firmly on the Sabbath. He spoke today. A good work has commenced here, and I hope it will be ripened off, and this is the reason I left Norwich, for it was a critical time for the interest here while the sheaves are being gathered. [Cf: 16MR78.03] p. 111, Para. 5, [1890MS].

Brother Robinson and Farman and Brother Whitters were left at Norwich. They were willing I should come, greatly desired I should be here, and yet felt that it was a pity I could not be at Norwich over another Sabbath. I spoke five times, speaking three evenings and on Sabbath and Sunday. Wednesday night I was to speak. There were not many out. It snowed all forenoon, then at noon it began to rain, and towards night it just poured in torrents, and the walks were icy and very slippery. I had not far to go to get to the meeting, but I had to cross ditches, and the water and slush were over my rubbers, but I meant to be at the meeting. I related some of my earlier experiences in connection with the work and cause of God, and it was thought the meeting did much good. [Cf: 16MR79.01] p. 111, Para. 6, [1890MS].

Quite a number have embraced the truth in Norwich, who have not been converted. They are self-important, wealthy, and unteachable, especially the A family. Brother A and his son B are in Battle Creek, and I hope that the meetings there will do these men good. As far as belief in the Testimonies is concerned, I do not think they have any faith in them. I hope something will settle these men in this part of the work, for it would be a wonderful blessing to the church. [Cf: 16MR79.02] p. 112, Para. 1, [1890MS].

We met a very intelligent young man, a son of Father A, who is altogether filled with the idea that no one is quite as smart as himself. He has been studying the messages in Revelation, and he thinks he has discovered wonderful light. But it is [not] that wonderful light which will flash forth all along the pathway till the end of time; [it is a] theory that tears away and takes the vitals out of all the past experience in the messages. To see such a youth, of a babe's experience, turning away the pillars of our faith seems just terrible. Brother Robinson gave him a chance to speak out all he had to say and then give them a chance to think of it and answer the matter. Our brethren will now present our true position without making any particular drive on him. [Cf: 16MR79.03] p. 112, Para. 2, [1890MS].

He says he wrote to Elder Smith, and Elder Smith said he would answer him, but he has not said a word to him, for the subject was too deep for him. Now if Elder Smith keeps silent he will say he has something he [Smith] cannot answer. He must not keep silent. He must say something. I talked of the experience we had in 1843 and 1844 and, as did John, I declared the things I had seen and heard and my hands had handled of the way of life we know to be truth. Those who had no experience in this are not the ones to be proper judges of it. [Cf: 16MR80.01] p. 112, Para. 3, [1890MS].

The enemy has made his masterly efforts to unsettle the faith of our own people in the Testimonies, and when these errors come in they claim to prove all the positions by the Bible, but they misinterpret the Scriptures. They make bold assertions, as did Elder Canright, and misapply the prophecies and the Scriptures to prove falsehood. And, after men have done their work in weakening the confidence of our churches in the Testimonies, they have torn away the barrier, that unbelief in the truth shall become widespread, and there is no voice to be lifted up to stay the force of error. [Cf: 16MR80.02] p. 112, Para. 4, [1890MS].

This is just as Satan designed it should be, and those who have been preparing the way for the people to pay no heed to the warnings and reproofs of the testimonies of the Spirit of God will see that a tide of errors of all kinds will spring into life. They will claim Scripture as their evidence, and deceptions of Satan in every form will prevail. [Cf: 16MR80.03] p. 112, Para. 5, [1890MS].

I know that Elder Smith and Elder Butler and Morrison and Nicola have been doing a work in their blindness that they will not wish to meet in the judgment. I feel thankful to the Lord I have peace with Jesus Christ. I have the power of His Holy Spirit as I speak to the people at Norwich. The prejudice was swept away from many minds, and I know the Lord gave messages for them and the testimony of the Spirit of God cut its way through everything like prejudice and unbelief. But the brother so intent on his new light did not come to hear me but once. [Cf: 16MR81.01] p. 112, Para. 6, [1890MS].

I slept last night about ten hours; praise the Lord, praise His holy name! I believe He will give me strength and grace. I am making my home with Sister Ellen Warfe, one of the number, a kind family. We have things here convenient and pleasant. I shall go to Danvers Wednesday. I have been so deeply interested in John, chapters 14, 15, 16, and 17,

that I am writing on the subject. I have written twelve pages today upon John 14, for fear I should have the force of the subject wear away from my mind. This will come in *Life of Christ*. I have in all forty pages written. [Cf: 16MR81.02] p. 113, Para. 1, [1890MS].

I am glad I attended both these meetings in Norwich and in Lynn. My testimony was greatly needed. I do not feel all the time that those who have known me and known the work that the Lord has given me to do, are seeking to counteract my labors in order that men and women who have not the least experience in connection with me or my work should not have faith. I expect they will have prejudice. They will not all believe, but their doubts and unbelief cannot bring guilt upon themselves as can the doubts and unbelief of those who have known my going out and coming in, who have had the evidence of the Holy Spirit testifying to the messages God has given me, to treat them with such comparative indifference because they reprove their course of action and do not agree with their ideas. This looks to me like speaking against and denying the Holy Spirit. [Cf: 16MR81.03] p. 113, Para. 2, [1890MS].

I have no liberty with such men. They are without excuse. They have seen and been acquainted with men who joined hand to hand in dissimulating, in doubt, and to strengthen unbelief. They have seen just where these men have gone, yet they are traveling in the same path, repeating the same course of action, and the result will be the same. [Cf: 16MR82.01] p. 113, Para. 3, [1890MS].

I have loved Brother Smith next to my own husband and children, because he has had a part in the work for so many years. I have highly esteemed Elder Butler. But these men have left me alone--these men, to whom the Lord has spoken several times that they should stand united with my husband and myself in closest union till the close of time. They have caused me such sadness and grief of spirit as I cannot describe. I felt my husband's death, oh, how keenly God alone knows, but I have felt the cruel course of these men toward the work of God He has given me to do, more keenly than the death of my husband. [Cf: 16MR82.02] p. 113, Para. 4, [1890MS].

I have sorrow in my heart continually on their account because they will not, cannot, be saved in their present attitude. They persistently hold to the course of wrong they in their blindness have taken, and until they shall see and confess their errors they stand in no better place before God than other ministers who have resisted the Spirit of God and done despite to the Spirit of grace. I know their position perfectly. It is kept before me in many ways, until the only relief I can get is to keep away from Battle Creek where the influence of these things is prevailing and active. May the Lord help me to move wisely.-- Letter 109, 1890. [Cf: 16MR82.03] p. 113, Para. 5, [1890MS].

Christ's humiliation is not understood and not appreciated. Forty days and nights Jesus was subjected to the temptations of the enemy--the one who was once an angel next to Christ in majesty and glory in the heavenly courts. It is stated, Thou wast exalted because of thy beauty, et cetera. But he wanted to have the place of Christ, and Christ was one with the Infinite God; and because this was not accorded him, he became jealous, and he was the originator of sin. [Cf: 16MR180.01] p. 113, Para. 6, [1890MS].

Satan wished to change the government of God, to fix his own seal to the rules of God's kingdom. Christ would not be brought into this desire, and here the warfare against Christ commenced and waxed strong. Working in secrecy but known to God, Lucifer became a deceiving character. He told falsehood for truth. [Cf: 16MR180.02] p. 114, Para. 1, [1890MS].

He was expelled from heaven, and apparently Christ was alone with him in the wilderness of temptation. Yet He was not alone, for angels were round Him just as angels of God are commissioned to minister unto those who are under the fearful assaults of the enemy. Christ was in the wilderness with the one with whom there was war in heaven, and the one whom He overcame; and Satan was defeated. [Cf: 16MR180.03] p. 114, Para. 2, [1890MS].

Now Satan meets Him under different circumstances, as the glory that was round about Him is no longer visible. He has humbled Himself, taken upon Himself our nature. And He came into the world to stand at the head of humanity whom Satan had deceived, and to fight His battles in behalf of the race whom Satan has deceived through his lying power. This whole effort was to draw Christ away from His allegiance to God, to undermine in a deceptive way His principles and His allegiance to the Lord God. [Cf: 16MR180.04] p. 114, Para. 3, [1890MS].

What mental anguish Christ passed through! What grief! What torture of mind! He was face to face not with a hideous monster, as is represented with bat's wings and cloven feet, but a beautiful angel of light, apparently just from the presence of God. His deceiving power was so great that a third of the heavenly angels were induced to believe him to be right and unite with him against God and His Son Jesus Christ. And now Satan's personal contact in this world with Christ was of a most determined character, for if he succeeded here is his strong and wily efforts he was conqueror and the prince of the world. He knew that all his claims to the kingdoms of the world were false and could not be sustained unless he should overcome Christ. [Cf: 16MR181.01] p. 114, Para. 4, [1890MS].

It is impossible to take in the depth and the force of these temptations unless the Lord shall bring man where He can open these scenes before him by a revelation of the matter, and then it can only be but partially comprehended. Satan's assaults were prepared for the circumstances in accordance with the exalted character with which he had to deal. If he [could] gain the victory in the first temptation, he would secure Him on all the rest. Satan had never aimed his darts at so strong a mark. [Cf: 16MR181.02] p. 114, Para. 5, [1890MS].

Our Lord's trial and test and proving shows that He could yield to these temptations, else the battle was all a farce. But He did not yield to the solicitude of the enemy, thus evidencing that the human nature of man, united with the divine nature by faith, may be strong and withstand Satan's temptations. [Cf: 16MR181.03] p. 114, Para. 6, [1890MS].

Christ's perfect humanity is the same that man may have through connection with Christ. As God, Christ could not be tempted any more than He was not tempted from His allegiance in heaven. But as Christ

humbled Himself to the nature of man, He could be tempted. He had not taken on Him even the nature of the angels, but humanity, perfectly identical with our own nature, except without the taint of sin. A human body, a human mind, with all the peculiar properties, He was bone, brain, and muscle. A man of our flesh, He was compassed with the weakness of humanity. The circumstances of His life were of that character that He was exposed to all the inconveniences that belong to men, not in wealth, not in ease, but in poverty and want and humiliation. He breathed the very air man must breathe. He trod our earth as man. He had reason, conscience, memory, will, and affections of the human soul which was united with His divine nature. [Cf: 16MR181.04] p. 114, Para. 7, [1890MS].

Our Lord was tempted as man is tempted. He was capable of yielding to temptations, as are human beings. His finite nature was pure and spotless, but the divine nature that led Him to say to Philip, "He that hath seen Me hath seen the Father" also, was not humanized; neither was humanity deified by the blending or union of the two natures; each retained its essential character and properties. [Cf: 16MR182.01] p. 115, Para. 1, [1890MS].

But here we must not become in our ideas common and earthly, and in our perverted ideas we must not think that the liability of Christ to yield to Satan's temptations degraded His humanity and He possessed the same sinful, corrupt propensities as man. [Cf: 16MR182.02] p. 115, Para. 2, [1890MS].

The divine nature, combined with the human, made Him capable of yielding to Satan's temptations. Here the test to Christ was far greater than that of Adam and Eve, for Christ took our nature, *fallen* but not corrupted, and would not be corrupted unless He received the words of Satan in the place of the words of God. To suppose He was not capable of yielding to temptation places Him where He cannot be perfect example for man, and the force and the power of this part of Christ's humiliation, which is the most eventful, is no instruction or help to human beings. [Cf: 16MR182.03] p. 115, Para. 3, [1890MS].

But the facts of this history are not fable, but a living, acting, experience. [To deny this] would rob Jesus of His greatest glory--allegiance to God--which enshrouded Him as a garment in this world on the field of battle with the relentless foe, and He is not reckoned with the transgressor. He descended in His humiliation to be tempted as man would be tempted, and His nature was that of man, capable of yielding to temptation. His very purity and holiness were assailed by a fallen foe, the very one that became corrupted and then was ejected from heaven. How deeply and keenly must Christ have felt this humiliation. [Cf: 16MR183.01] p. 115, Para. 4, [1890MS].

How do fallen angels look upon this pure and uncontaminated One, the Prince of Life, through the different stages of His humiliation? They look upon the scene, the Son of the living God humiliated to take upon Himself the nature of man and meet the strong man armed with all his weapons of deception and falsehood to overcome Jesus Christ. And every victory gained, how precious it is in behalf of the human family, exalting, elevating, ennobling the workmanship of God; and Satan has been at work for centuries, degrading, debasing, and prostituting all his powers to do his hellish work. [Cf: 16MR183.02] p. 115, Para. 5,

[1890MS].

The humanity of Christ received the fallen foe and engaged in battle with him. He was sustained in the conflict by divine power just as man will be sustained by his being a partaker of the divine nature. He gained victory after victory as our Champion, the Captain of our salvation, and the divine approval of God and all the universe of heaven flowed into His soul. His nature was shocked almost unto death, but the heavenly angels ministered unto the suffering One. [Cf: 16MR183.03] p. 115, Para. 6, [1890MS].

All heaven rejoiced because humanity, the workmanship of God, was placed in an elevated scale with God by the signal victory gained. Christ was more than conqueror, leaving the way open that man may be more than conqueror through Christ's merits, because He loved him. The Son of the infinite God is brought into the tenderest sympathies with the tempted church. He knows how to succor those who shall be tempted, because He was Himself tempted.--Ms 57, 1890. (Transcribed from Diary Book No. 14, pp. 272-283; 293-295.) [Cf: 16MR184.01] p. 116, Para. 1, [1890MS].

(Written April 23, 1890, from Oakland, California, to "Dear Brother Samuel Fulton.") [Cf: 16MR242.01] p. 116, Para. 2, [1890MS].

My much respected brother in the Lord, I am afflicted as I learn of your affliction. But our only hope is in Christ our righteousness. You may trust in the Lord with all your heart. He will never fail you. [Cf: 16MR242.02] p. 116, Para. 3, [1890MS].

The precious promises of God are full and rich and free. Oh, how precious they are to you in your affliction, when heart and flesh fail! It is true that all have not the same boldness and confidence when brought into deep affliction. And again, I am so glad that feelings are no criterion. The promises rich and full are yours. You can say in your sickness, "The anchor holds." Faith and hope in the promises of God are steadfast. [Cf: 16MR242.03] p. 116, Para. 4, [1890MS].

You have the pledged word of Jehovah: "Lo, I am with you always, even unto the end of the world." Only rely with trusting faith as a child relies in the promises of his faithful parent. Here is simple, earnest faith and confidence in Jesus, who loves you, and has paid a dear price for your redemption. [Cf: 16MR242.04] p. 116, Para. 5, [1890MS].

In the weak state of your body, the enemy may try to make his voice heard that the Lord does not love you. Oh, He does love you. "Like as a father pitieth his children," so the Lord pities those who put their trust in Him. [Cf: 16MR242.05] p. 116, Para. 6, [1890MS].

Your life may look to you to be full of mistakes; but what if there are mistakes? Jesus knows all about the trials, the weaknesses of humanity, and He has placed on record the most precious promises: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous;" "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." [Cf: 16MR242.06] p. 116, Para. 7, [1890MS].

I have evidence--the very best--that God loves you. He will not thrust

you from Him in your weakness, for He loves you. Do not worry yourself out of the arms of Jesus, but just repose in restful quietude in His love. His grace will be all-sufficient for you when heart and flesh shall fail. He will give you His peace and His grace. Gather to your soul God's promises, for Jesus is your constant, unfailing friend. [Cf: 16MR243.01] p. 116, Para. 8, [1890MS].

Try as hard as you will, you cannot manufacture a righteousness for yourself. Christ has woven in heaven's loom the robe of His righteousness, and He will put the same upon you. And your sins--your old, defiled citizen's garments--will be taken away. He points you to the fountain of living waters, whereby you may drink and drink again, and be refreshed. He bids you come unto Him with all your griefs, your pains, your weakness, and He says you shall find rest. Only believe that Jesus is your personal Saviour, that He pardons all your transgressions, and then rest in His love. [Cf: 16MR243.02] p. 117, Para. 1, [1890MS].

Do not let the smallest doubt come into your soul, for all your feelings of guiltiness must be laid at the foot of Calvary. Jesus says, "I have taken your sins. I have imputed to you My righteousness. Your weak faith will I strengthen." Then, trust in Jesus. He extends to you free pardon. He makes you a member of the "royal family." Put your hand in the hand of Jesus, and He will hold to you more firmly than you can hold to Him. [Cf: 16MR243.03] p. 117, Para. 2, [1890MS].

Let your soul be comforted by the brightness of the "Sun of Righteousness." [Cf: 16MR244.01] p. 117, Para. 3, [1890MS].

The cloud may appear dark to you at times in itself, but when filled with the bright light of Jesus, it is turned to the brightness of gold, for the glory of God is upon it. [Cf: 16MR244.02] p. 117, Para. 4, [1890MS].

May the Lord bless these words to you, is my prayer. Love to your faithful, watching wife, and all dear friends.--Letter 31,1890. [Cf: 16MR244.03] p. 117, Para. 5, [1890MS].

(Written March 23, 1890, from Chicago, Illinois, to "Dear Brother Craig," with internal messages to Mrs. Craig and her mother.) [Cf: 16MR301.01] p. 117, Para. 6, [1890MS].

I hoped the change which seemed to take place in your wife at the meeting in Chicago would be lasting, and was so grateful to our heavenly Father when I heard her confession, for I thought that a most severe task was lifted from my shoulders; but the burden is still upon me. I know that she is not changed for the better. The dangers and difficulties which she will create if her whims are gratified are almost incredible to those who do not understand the spirit which actuates her. Her early education has been so neglected by her mother that she has no sense of the duties which devolve upon her as a wife. She feels under no obligation to love and obey her husband or to yield to the authority of God. She does not know what true love is. She has not been educated to self-control. Her life experience and education have been such as to disqualify her for the position of a wife. [Cf: 16MR301.02] p. 117, Para. 7, [1890MS].

She is a terrible burden to her husband, for she does not try to make herself useful or bear her share of life's responsibilities. If she would reason, she would see how unjust it is for her to expect him to labor for her support while she gives herself up to annoy, perplex, and harass him. She adds nothing to the family income, yet thinks it her privilege to spend as she pleases. At the same time she feels at liberty to give way to her feelings like a spoiled child, taking offense at nothing, and indulging in outbursts of passion until life is a burden to him. When away from her husband she is cheerful, and appears to be well, as long as she can have her own way. [Cf: 16MR301.03] p. 117, Para. 8, [1890MS].

When she wants to do a thing, she can endure what many women would think a heavy tax upon their physical powers. But when desired to do anything which is distasteful to her, she assumes the air of a martyr, and is incapable of any exertion. Much of her illness is feigned, in order to create a sensation. She is angry with her husband because she cannot make him submit to her control, because he has tried to preserve his identity, and not yield up his God-given manhood. [Cf: 16MR302.01] p. 118, Para. 1, [1890MS].

She thinks that everyone must do as her mother and others have done--indulge her and consult her wishes; and she is determined to bring them to it. Should her husband yield to her, he would lose his manhood; and should those whom God has placed over the Chicago mission pet her and gratify her wishes, they would be unfaithful to their trust. Should her spirit be allowed to have the ascendancy in the mission, evil angels would become the ruling power. [Cf: 16MR302.02] p. 118, Para. 2, [1890MS].

However earnestly her husband may endeavor to pursue a straightforward course to serve God, she will be his evil angel, seeking to lead him away from righteousness. In her own estimation she is the idol he must worship; in fact, she is Satan's agent, seeking to occupy the place where God should be. She has followed the impulses of her own unconsecrated heart until Satan has almost complete control of her. [Cf: 16MR302.03] p. 118, Para. 3, [1890MS].

Sister Craig has never been trained to self-control. She has but very slight depth of mind, and little ability to discern sacred things. She does not enjoy the self-denying, self-sacrificing part that all must learn who enter heaven. But she is sharp enough in carrying out her own will and in making a false impression upon her husband's mind. She can indeed be very courteous and pleasing if everything goes to suit her, but there is no solidity to her character. She has well learned the secret of acting for effect, of creating a sensation to call attention to her small self. I have seen but few persons as successful in making self the center of attraction when there was so little sweet, noble, genuine attractiveness in the character. [Cf: 16MR302.04] p. 118, Para. 4, [1890MS].

But unless she changes her course, this acting for effect, this desperate maneuvering to force the attention of her husband and gain his sympathy, will finally be repeated once too many times, and God will give her fully into the hands of Satan. Unless there is a change, a time will come soon when this lower nature in the wife, controlled by a will as strong as steel, will bring down the strong will of the

husband to her own low level. His will would then be merged in that of the impulsive, inconsistent, insane wife. He would no longer be a man, for the satanic mold upon the character of the wife would be upon him also. His sympathies would no longer be pure and uncorrupted, like fine gold, but they would be deteriorated. His energies would be enfeebled, his life distorted. [Cf: 16MR303.01] p. 118, Para. 5, [1890MS].

Brother Craig has felt that it was his duty to fight her battles, become as inconsistent in her behalf as she is herself, see through her eyes, and contend for her rights; for unless he does this, she will indulge in those awful outbursts of passion. Her oft-repeated assertions draw upon his sympathies, and a continual burden is cast upon him by her manufactured physical disabilities. In her mother's house her will was law. However inconsistent and perverse her course, it was regarded as resulting from a physical condition for which all allowance must be made. It was thought that her every demand must be met. [Cf: 16MR303.02] p. 118, Para. 6, [1890MS].

But the folly of the mother and other relatives must not become the folly of the husband. Should he follow in their footsteps, his life and hers also would be wrecked. Better would it be had they never been born. As it is, she is a fit subject for the insane asylum; for God has shown me that she throws herself wholly into the hands of Satan, soul, body and spirit, and his power through her is deadening the fine sensibilities of right and integrity in her husband. [Cf: 16MR304.01] p. 119, Para. 1, [1890MS].

If she were a child, she could be treated as such; these outbursts of temper could be punished as those of a self-willed, passionate child. But she is a woman, and her husband cannot force her perverse will to be reasonable. Never will this exacting temperament be improved by yielding to it. Her tragical performances are enacted to frighten her husband into complying with her demands, and he must yield or have a scene. As Satan sees how he can work through her when she thus casts soul and body into his hands--that he can use her as he pleases--he will throw her into these paroxysms more and more, whenever her will is crossed. In this case it is not the woman whom Brother Craig is dealing with, but a desperate, satanic spirit. [Cf: 16MR304.02] p. 119, Para. 2, [1890MS].

The Lord has a work for Brother Craig to do, but if he is overcome by these outbursts on the part of his wife, he is a lost man, and she is not saved by the sacrifice. [Cf: 16MR304.03] p. 119, Para. 3, [1890MS].

His best course with this child-wife, so overbearing, so unyielding, and so uncontrollable, is to take her home and leave her with the mother who has made her what she is. Though it must be painful, this is the only thing for him to do if he would not be ruined spiritually, sacrificed to the demon of hysterics and satanic imaginings. Satan takes entire control of her temper and will, and uses them like desolating hail to beat down every obstruction. Her husband can do her no good, but is doing himself incalculable harm, and robbing God of the talents and influence He has given. [Cf: 16MR304.04] p. 119, Para. 4, [1890MS].

God has placed the husband at the head of the family; and until Sister

Craig shall learn her place and duties as a wife, it will be best for him not to be connected with her in any way. The wife is to respect and obey; but if she utterly refuses to keep the marriage vow, she will be more and more the sport of Satan's temptations; and if her husband consents to keep her by his side, to wear out his life, he will become discouraged and unfitted for the Lord's service. He is under no obligations to keep one by his side who will only torture his soul. I was shown that he has already been losing his manhood, and has been influenced and molded by his wife. Their marriage was a snare of Satan. [Cf: 16MR305.01] p. 119, Para. 5, [1890MS].

Sister Craig is determined to rule or ruin. I was shown that she has so thoroughly yielded herself into Satan's hands that her husband fears for her reason, but he will make one of the gravest mistakes of his life if he permits himself to be controlled by Satan through the device of his wife. I tell you plainly, she is controlled by demons, and if these evil spirits have their way, your liberty, Brother Craig, your manhood are gone; you are a slave to her caprices. If you yield to her sway, she will surely be an instrument in the hands of Satan to separate you from God. She will suggest evil surmisings and suspicions that will break up the harmony and confidence between you and those in the mission with whom you should be in perfect union. The fact that persons have been called of God to fill positions of trust in the mission awakens no respect for them in her heart if they interfere with her likes and dislikes. [Cf: 16MR305.02] p. 119, Para. 6, [1890MS].

Distrust, unjust criticism, and insubordination will be the fruit of the satanic spirit that dwells in this child (for she is nothing but a child)--indulged, petted, and determined to control everyone in the household. But this must not be allowed in the mission. The Lord would have Brother Craig be His faithful servant, a steward in the mission, a growing man, strengthening in intellect, becoming better and better qualified to do the work of the Master. [Cf: 16MR306.01] p. 120, Para. 1, [1890MS].

Sister Craig must have a thorough transformation of character or she will never enter heaven. She now studies herself, pleases herself. She will pursue any course to secure admiration of self. If her wishes are not gratified, she works herself up into a perfect fury. If she continues in this way, Satan will so work through her that even the life of her husband will be unsafe. She cares not for God, heaven, or hell. Jesus looks upon her with sorrow--that one for whom He has sacrificed His own life should value her soul so lightly as to give it into the hands of Satan. [Cf: 16MR306.02] p. 120, Para. 2, [1890MS].

If, through the grace of Christ, Sister Craig would bend her determined will to the work of putting away the wicked spirit which controls her, and would use the knowledge she has to good purpose, then she might be a blessing rather than a curse to her husband. But if she will not heed the counsels of God, I have been shown that the only course for her husband to pursue is to leave her with her parents, that her mother may bear the affliction which her own mismanagement has caused. Had she in her youth been made to feel the rod of correction instead of receiving unwise sympathy and indulgence, her husband would not now be placed in so great peril as he is. [Cf: 16MR306.03] p. 120, Para. 3, [1890MS].

Whatever course Brother Craig takes now, he will be censured. If he continues to live with her, she will make their married life a reign of terror. Unless he permits her to pervert his senses, to poison his mind against his brethren, he will have to maintain constant warfare. Not only will his manhood be sacrificed, but he will lose his integrity, and all to please a woman who is so determined to rule her husband, both mind and body, that she will give to Satan her soul, body, and spirit, in order for him to accomplish the work she would see done. She is just as much possessed by a demon as was the man who tore and cut himself when Jesus cast out the devils. [Cf: 16MR307.01] p. 120, Para. 4, [1890MS].

Brother Craig is sorely afflicted by these exhibitions on the part of his wife; but never, never must the power of Satan exercised through her, or through him on her account, be allowed to control the mission. Better by far let her stay in her mother's home till her character is transformed and the demon is dispossessed; until she shall be willing to receive counsel and help, sitting meekly at the feet of Jesus, learning precious lessons in the school of Christ. [Cf: 16MR307.02] p. 120, Para. 5, [1890MS].

I was shown that we must do all that is in our power to open Sister Craig's eyes to her wrong course; and if this fails we must try to open the eyes of Brother Craig that he may not be betrayed into error through her perverted vision, and the wisdom of God be taken from him. [Cf: 16MR307.03] p. 120, Para. 6, [1890MS].

If Sister Craig continues her present course, the time is not far distant when it will be impossible for her to break this power at will. Already Satan holds almost complete control of her will, her mind, and her judgment. No one through whom he works in such a manifest manner should be connected with God's work. [Cf: 16MR307.04] p. 121, Para. 1, [1890MS].

There are but few men strong enough to resist, day after day, week after week, such a will as that of Sister Craig, and she can create a scene whenever her will is crossed, or whenever the wicked one will play upon her, which is coming to be a common occurrence. But in this Brother Craig must let Satan rage, and not allow himself to be cut off from religious privileges because his wife desires it. If she runs away, let her go. Even if she threatens to take her own life, do not yield to her wicked demands. Even if she should carry out her threat, it would be better to look upon her silent in death than to allow her to murder not only her own soul but that of her husband, and be the means of destroying many others. [Cf: 16MR308.01] p. 121, Para. 2, [1890MS].

Brother Craig, you have been terrified by the violence of your wife, but the course for you to pursue is the straightforward path of truth, righteousness, and wisdom, having the fear of God always before you. Satan is already exulting over his success. [Cf: 16MR308.02] p. 121, Para. 3, [1890MS].

Sister Craig, I would not present this matter as I do were there not another life so closely bound up with yours, and [were not] that the life of one whom God has chosen to be His servant. This marriage ought not to have been, but the step has been taken, and for your husband the

work of overcoming is now tenfold more severe than if he had never seen you. Will you think seriously over this question, whether his usefulness shall be destroyed and his life become a failure because of your course? I warn him that if he praises or pets you, it will only increase your self-satisfaction. You are seeking to bend his will and conscience to your pleasure; and the more you are indulged, the stronger and more determined your self-will becomes. What do you propose to do? What course will you pursue? [Cf: 16MR308.03] p. 121, Para. 4, [1890MS].

I was presented with a view of the errors of your past life, and was brought down to the present time. All along are seen the sure results of the injudicious training of your unwise mother who was not a practical doer of the Word. The discipline of children is a very nice work, one freighted with eternal responsibilities. Your mother's religious life has been marred by her worldly spirit and worldly associations. She has had a knowledge of the truth, but how little influence have Bible principles had upon her life and character! The mother's characteristics have been transmitted to you, who have less experience and less power to control them than she had. [Cf: 16MR309.01] p. 121, Para. 5, [1890MS].

With a will like granite, you are a bundle of false ideas--false views of life, false views of your husband, of yourself, of everyone whose will you cannot bend to your own. Instead of being a modest, God-fearing, humble woman, you are bold, exacting, tyrannical. Thank God, you have no children to reproduce your characteristics. [Cf: 16MR309.02] p. 121, Para. 6, [1890MS].

Your mother needs to repent before God of her disregard of His word in the education and training she has given you. Did she not know that the mold of character she was giving you, one of the younger members of the Lord's family, was disqualifying you to become a member of the Lord's family in heaven? Did she not know that by her indulgence she was encouraging a will that would attempt to rule or ruin all who came in contact with it? Did she not know that the character forming under her hands was preparing her daughter to disregard the wishes of others and to dishonor God, to follow the impulse of her own unsanctified will? [Cf: 16MR309.03] p. 122, Para. 1, [1890MS].

In the fear of God I would address a few words to the mother. Take to your own home the wayward child you have petted and indulged. I can never describe to you how offensive to God is your work in the formation in your child of a character that will ruin the life of a man whom God loves, whom God claims as His steward. You have made a great mistake in dealing with her, and you should be the one to carry the burden of her distorted character. All your neglected duty God has recorded in His book, and you must meet it again. Your daughter is an offense to God, for she is insulting Him by a course of action that, if continued, must ruin her own soul, and that tends to drag her husband down to her low level. Her influence tends to hinder the spiritual advancement of all with whom she comes in contact. [Cf: 16MR310.01] p. 122, Para. 2, [1890MS].

Parents should be impressed with their solemn obligation to do God's will in the education and training of their children. How important that they lay aside their own will and inclination and take hold of

their work in the fear of God! [Cf: 16MR310.02] p. 122, Para. 3, [1890MS].

Sister Craig, what did you expect of your husband when you married him? Did you expect to take the reins of government in your own hands, and bring his will into harmony with that perverse, stubborn will of yours? How much rest, contentment, peace, and joy has your husband realized in his married life? But very little. Married life is not all romance; it has its real difficulties and its homely details. The wife must not consider herself a doll, to be tended, but a woman, one to put her shoulder under the real, not imaginary, burdens, and live an understanding, thoughtful life, considering that there are other things to be thought of than herself. [Cf: 16MR310.03] p. 122, Para. 4, [1890MS].

Do you think it is no disappointment to your husband that he finds you what God has shown me you are? Did he marry you with the expectation that you would bear no burdens, share no perplexities, exercise no self-denial? Did he think that you would feel under no obligation to control self, to be cheerful, kind, and forbearing, and to exercise common sense? [Cf: 16MR310.04] p. 122, Para. 5, [1890MS].

Real life has its shadows and its sorrows. To every soul troubles must come. Satan is constantly working to unsettle the faith and destroy the courage and hope of everyone. Your husband has had a horrible awakening as he has seen what is the nature of her whom he has vowed to love and cherish till death do you part. He sees himself fastened to one who cares for no one but herself. Your imaginary trials, your manufactured physical disabilities, make the outlook most discouraging. You have scarcely any knowledge of practical life and duty. A life of principle is almost unknown to you. Self-pleasing bounds your world. [Cf: 16MR311.01] p. 122, Para. 6, [1890MS].

When the grace of Christ dwells in the heart it will make the manners gentle and subdued. There will be no deception, no pretense, no self-admiration, no reckless association with worldlings. There will be a far greater sense of pain at praise than at censure. The thought that Christ has died for sinners should be ever present, for it will have a tendency to subdue and expel every vestige of self-love, of self-seeking, of idolatry of self. On the part of every soul that loves God there will be earnest, continuous study of His Word, and earnest prayer. Instead of being earthly, and carnally minded, the trembling believer will turn to the Stronghold as a prisoner of hope. [Cf: 16MR311.02] p. 123, Para. 1, [1890MS].

I entreat you, my poor, weak, erring sister, to accept the strength that is waiting your demand upon it. Though you have felt the movings of the Spirit of God on your heart, you know nothing as yet of practical religion. The life of the soul, like that of the body, is affected to a great degree by the food which sustains it. The soul that finds in Christ and His matchless love the Bread of life will have a sound, solid experience; but he who is satisfied with this world, its customs, its sayings, and its doings, will be worthless in this life, and will fail of gaining the future life. Your mind is almost wholly absorbed in those things that are of no value, those things that amuse the mind but give it no spiritual strength. Before Christ who paid the redemption money for your soul, you show yourself unworthy to have your

name retained in the book of life; for you set your heart upon earthly things and that earthly wisdom which is foolishness with God. [Cf: 16MR311.03] p. 123, Para. 2, [1890MS].

Will you, my sister, look well to your worthless life, and not think it sufficient when you do get a glance at it, to mourn over it and then forget all about it and go on doing worse than ever? Will you see the false gods at whose shrine you worship? "The prayer of the upright is His delight," but the unstable shall not receive anything from the Lord. Will you, dear child, separate yourself from the world, and cease to love its society? Bring Christ into all your associations; then the dark, sinful soul will have chapters of the love of Jesus open to its contemplation. When you partake of Christ, His goodness, His way, become yours, His will subdues your will. The words that come from your lips now you think to be smart, but oh, how painful they are to the heart that loves Jesus! If they were written out as you speak them, you would see a medley of nonsense, of foolishness, of bitterness, wrath, envy, malice. Festivals, lectures, concerts are the food you relish, with a little so-called religion mixed in as flavor. [Cf: 16MR312.01] p. 123, Para. 3, [1890MS].

Whom has your life blessed? What kind of worker are you in your Master's vineyard? What fruit are you bearing to the glory of God? [Cf: 16MR312.02] p. 123, Para. 4, [1890MS].

There will necessarily be many who want to receive in the mission an education for the work of God. Your husband's position leads the new ones in the faith, and those who are connected with him in the mission, to suppose you to be a Christian, and not the frivolous-minded, irreligious person you are. Your influence is such as will lead souls away from Jesus. Therefore your example is a detriment to the mission. If there is not a decided change in you, the sooner you are separated from the mission the better, for the Lord is not pleased with you. [Cf: 16MR313.01] p. 123, Para. 5, [1890MS].

Your husband should not merge his identity in you. The marriage vow that binds the husband to the wife must remain unbroken, but he has vows to his Lord, to love Him with the whole heart, the undivided affection. "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; . . . This do, and thou shalt live." It is his duty to place himself where he can honor God with mind, soul, body, and spirit, even if he never looks upon your face again. By your endless talk of cheap, earthly, carnal things, and your outbursts of passion, you are constantly creating a condition of things that tends to absorb his thoughts, to divert his mind from God, and to disqualify him for his work. [Cf: 16MR313.02] p. 124, Para. 1, [1890MS].

He has one duty before him--to preserve himself from being compelled to come to your level, by giving himself to some branch of the work of God. He belongs to the Creator in the highest sense; Jesus has bought him with His own blood, and requires him to be wholly united with Him in the work He has for him to do. If your influence interposes between him and the Lord, he could [should?] place you in a position where you will be as little hindrance to him as possible. He must not allow you to spoil his usefulness by mingling your carnal, earthly foolishness with all his experience. [Cf: 16MR313.03] p. 124, Para. 2, [1890MS].

You can, my sister, be made better by your husband's influence; but if you are not, he will most assuredly be hindered by the atmosphere that surrounds your life. How difficult for him to perfect a religious character while constantly breathing this atmosphere! How hard for him when in your company to elevate his soul to pure, spiritual thoughts! How difficult to keep in mind fruitful subjects of meditation! How often he is perplexed to know just what course he should pursue toward you! You are a stumbling block to him, whether he sees it or not. [Cf: 16MR314.01] p. 124, Para. 3, [1890MS].

God, who searches the heart, takes notice of its desires. He will forgive your past life of frivolity, your pretense, your deception, if you will now repent and seek His grace, that you may live unto Him and Him alone. "The Lord looketh upon the heart." "He remembereth that we are dust." "I will bring evil upon this people, even the fruit of their own thoughts, because they have not hearkened unto My words, nor to My law, but rejected it." This need not be your case, but it will be unless you turn square about. [Cf: 16MR314.02] p. 124, Para. 4, [1890MS].

You cannot make this change yourself, but Jesus can, and will do this if you ask Him and submit yourself wholly to Him, not seeking your own will but God's will, no longer trying to please self but educating yourself to be useful. Your time is golden and should be spent in seeking to lay up a treasure in the heavens. You must forget your darling self. Live no longer to please yourself, but to please God. [Cf: 16MR314.03] p. 124, Para. 5, [1890MS].

But if you will not do this, then your husband must remember that he is God's property, the purchase of the blood of Christ. The Lord has a work for him to do, and if the enemy works through you to thwart His purpose, there is but one course for him to take--to go forth to his work independent of your influence, and give himself wholly to God. If he does this, he will, through the grace of Christ, save his own soul, and through this course may be the means of saving your soul. But he is not now doing the work which God requires him to do. He is not to indulge your unconsecrated desires by his means or consent, but should restrain them. [Cf: 16MR314.04] p. 124, Para. 6, [1890MS].

My sister, is eternal life of any value to you? If so, you should make this manifest. Where is the humility you should feel because of your deficiencies? The only real, unequivocal proof that we are true Christians, is that, being branches of the living Vine and deriving our nutriment from Jesus, we bear fruit, fragrant fruit, of which the Spirit is the source. Then we shall have a beautiful character, a good, unselfish heart. Our words, our actions, our very thoughts will bear a continual testimony that we are branches of the true and living Vine. There is not conjecture; the divine credentials are manifest, testifying that we are in Christ and Christ in us. [Cf: 16MR315.01] p. 125, Para. 1, [1890MS].

If your spirit, my sister, were in harmony with that of Christ, you would not suggest one word of envy or suspicion to your husband's mind. No thought of evil would germinate and spring up to bear fruit and result in separating you and him from the work. "Every branch in Me that beareth not fruit He taketh away, and every branch that beareth

fruit, He purgeth it, that it may bring forth more fruit." Seek the Lord with all your heart before it shall be too late.--Letter 34, 1890. [Cf: 16MR315.02] p. 125, Para. 2, [1890MS].

Jan. 2, 1890. Praising God. Have we tasted and seen that the Lord is good? Then let us tell of His goodness. Let praise to God come from human lips. We owe it to God to reflect the light given us. Let no thought of complaint be entertained. Today is mine. How shall I conduct myself today? This is the question that each one must settle for himself. [Cf: 18MR330.01] p. 125, Para. 3, [1890MS].

"This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou has sent." [John 17:23-26, quoted.] [Cf: 18MR330.02] p. 125, Para. 4, [1890MS].

What breadth and depth and height these words reveal. Christ came to this earth to reveal the Father, to place Him in a correct light before men. Satan had aroused the enmity and prejudice of the race against God. He had pointed to Him as exacting, overbearing, and condemnatory, the author of suffering, misery, and death. He charged upon God the attributes of his own character. Jesus came to declare the name of God, to reveal Him to the world. To Moses God had revealed the meaning of His name. [Ex. 34:5-9; Deut. 7:6-9, quoted.] [Cf: 18MR330.03] p. 125, Para. 5, [1890MS].

Jan. 3, 1890. A Perfect Saviour. Christ unites in His person the fullness and perfection of the Godhead and the fullness and perfection of sinless humanity. He met all the temptations by which Adam was assailed, and overcame these temptations, because in His humanity He relied upon divine power. This subject demands far more contemplation than it receives. Christians strike too low. They are content with a superficial spiritual experience, and therefore they have only the glimmerings of light, when they might have far greater knowledge, when they might discern more clearly the wonderful perfection of Christ's humanity, which rises far above all human greatness, all human power. Christ's life is a revelation of what fallen human beings may become through union and fellowship with the divine nature. The more deeply we study the life and character of our Redeemer, the more clearly shall we see the Father as He is, full of goodness and mercy, love and truth. [Cf: 18MR330.04] p. 125, Para. 6, [1890MS].

Men and women frame many excuses for their proneness to sin. Sin is represented as a necessity, an evil that cannot be overcome. But sin is not a necessity. Christ lived in this world from infancy to manhood, and during that time He met and resisted all the temptations by which man is beset. He is a perfect pattern of childhood, of youth, of manhood. [Cf: 18MR331.01] p. 126, Para. 1, [1890MS].

God's Love For Us. [John 17:15-23, quoted.] It seems almost too good to believe that the Father can and does love any member of the human family as He loves His Son. But we have the assurance that He does, and this assurance should bring joy to every heart, awakening the highest reverence, and calling forth unspeakable gratitude. God's love is not uncertain and unreal, but a living reality. [Cf: 18MR331.02] p. 126, Para. 2, [1890MS].

Jesus says, "I have manifested Thy name unto the men which Thou gavest

Me." How did He do this? By His spotless perfection of character and a life of unselfish service for an unchanging companion. "Therefore doth My Father love Me," He declares, "because I lay down My life for the sheep." My Father loves you with a love so great that He loves Me the more for dying for you. [Cf: 18MR331.03] p. 126, Para. 3, [1890MS].

(Written June 9, 1890, from Denver, Colorado, to O.A. Olsen.) I received your letter addressed to me while at Boulder. I was glad to hear from you. I cannot write much today, although anxious to communicate much. I must wait until I am stronger. [Cf: 18MR373.01] p. 126, Para. 4, [1890MS].

We left Oakland Sunday, June 1, for Battle Creek by the way of Boulder, Colorado, desirous to see Mary once more before she sleeps in death. [Cf: 18MR373.02] p. 126, Para. 5, [1890MS].

I received a letter which stated her condition. I knew that condition meant speedy dissolution. Sara and I ventured to take the journey, although I was weak. Sara, Brother Edwin Jones and his wife, May Walling and I, and two passengers besides us were all that were in the car. We were favored in being the only ones. We had feared oppressive heat and dust, but we had no heat and but little dust. The first two days I was so exhausted it was a question if I could go through to the first stopping point, Boulder. But the third day I was able to sit up a very little. The faint, exhausted condition left me, and I grew somewhat stronger. [Cf: 18MR373.03] p. 126, Para. 6, [1890MS].

We were delayed twelve hours because of a burnt bridge. This delay necessitated other delays which put us twenty-four hours back, and when we arrived at La Junta we were obliged to wait five hours for the train from Kansas to Denver. We heard that the cars were crowded and that every berth was taken. But Sara was on hand the moment the train stopped, and pleaded for a berth for me. There was just one berth, and she made sure of that. But it was twelve o'clock at night before I could lie down in my berth, and I didn't sleep until one o'clock. The rest of the party had no chance to lie down in the passenger car, and they had a hard night of it. [Cf: 18MR373.04] p. 126, Para. 7, [1890MS].

We arrived at Boulder Thursday morning about nine o'clock. Friends were waiting for us. Mary was, we found, very low, but not suffering much pain. We met the suffering child and were glad to see her once more, but saw the stamp of death was upon her. [Cf: 18MR374.01] p. 127, Para. 1, [1890MS].

We had that day a desire to see the sick ones and bear to them fruit cherries which were picked one week before in Healdsburg from the trees of my own planting on the farm now owned by Brother Leininger. The fruit was fresh and good. We called on your brother, left the fruit, and visited a little, which seemed to do him much good. He could barely taste the fruit. We see that he is quite low, but he trusts in the Lord and has only to tell how good the Lord has been to them. This is a glad note. If sounded more, it would be better for everyone. [Cf: 18MR374.02] p. 127, Para. 2, [1890MS].

I called on Brother Matteson and had a few minutes' chat with him and left some cherries. His lung difficulties seem to be much better. He

has bought a small house, which we think is a wise thing for him to do. [Cf: 18MR374.03] p. 127, Para. 3, [1890MS].

We called on Brother Wilber Whitney, and he is improving, but quite slowly. He has a little bit of a shanty to live in and a tent pitched, but he cannot manage to live much in the tent, for there are strong winds which would make it perilous for him. We left our present of the beautiful cherries, and visited a short time, but I was getting very weary and had to return to WCW'S tarrying place. [Cf: 18MR374.04] p. 127, Para. 4, [1890MS].

He has put up a little office of rough boards, because there was no room in the house for him to work. Thursday night we had a very precious season of prayer. The Lord came into our midst and blessed us. I felt that special strength was imparted to me, and Mary was much blessed. She had an attack of severe bowel pain, and this continued a part of Tuesday. [Cf: 18MR375.01] p. 127, Para. 5, [1890MS].

Sabbath we had a precious talk with her and a season of prayer especially for her. She was again greatly blessed, and I was blessed in a special manner. The burden of our petition was that the Lord Jesus would remove from her mind every mist and cloud of darkness, and give her His peace. Our prayers were answered. Mary rejoiced in the Lord and was happy and perfectly resigned to live or to die, up to the time I left this morning at seven o'clock. [Cf: 18MR375.02] p. 127, Para. 6, [1890MS].

After this exercise, I spoke a short time to the church in Boulder on Sabbath afternoon. [Cf: 18MR375.03] p. 127, Para. 7, [1890MS].

Sunday I called on your brother again. Brother Edwin Jones accompanied me. We had a season of prayer for the sick, and the blessing of the Lord came to your brother. I tried to lay out clearly before him the strength he might obtain by simply trusting in God, and not going back to hunt up his mistakes and defections of the past. This, you know, is natural to do when the soul is letting loose its grasp of this life and looking into the eternal world. If anyone ever has a distinct view of his own imperfections, it is at this point in his experience. But the Lord blessed the words spoken and he said he could now better understand that his business was "to look and to live," to take the robe woven by Christ Himself in the heavenly loom, and rejoice in the worthiness and righteousness of Christ. He wept and he rejoiced. [Cf: 18MR375.04] p. 127, Para. 8, [1890MS].

The case of your brother, I fear, is beyond human skill. God alone can heal him. I feel sad to see so many of our workers going down. Oh, that the work would be taken up by a larger number who will consecrate soul, body, and spirit to the Lord's vineyard so that a few will not work themselves to death because so many are idling. [Cf: 18MR376.01] p. 128, Para. 1, [1890MS].

Edwin has done his work earnestly, heartily, and devotedly, and he will receive a crown of righteousness that fadeth not away in that day when the Lord makes up His jewels. But may the prayer ascend to heaven that God will raise up laborers, for we need them so much in every branch of the work. Here, right here in Colorado, one hundred workers are not enough to go out into the byways and broad ways to proclaim the

message of truth. [Cf: 18MR376.02] p. 128, Para. 2, [1890MS].

Oh, cannot we pray in faith for a mighty movement in this direction--converted men and women to take hold of the work and carry it forward and upward? I must speak forth the praises of God, that He has wrought for me again in His great mercy. About two weeks since, while [I was] in discouragement at St. Helena, the Lord Jesus appeared to me in a distinct form and His words were, "Satan is the destroyer, but I am your Restorer. Pain and affliction will try your faith, but be not discouraged. I am your Restorer." [Cf: 18MR376.03] p. 128, Para. 3, [1890MS].

Immediately I felt peace and happiness. Joy filled my whole being. My feet seemed placed on solid rock. I was no longer discouraged. I told my friends I should recover, but not at once. Another trial was before me. The whole of that day I was full of joy and light. I told them I would speak the next day in the Retreat. [Cf: 18MR376.04] p. 128, Para. 4, [1890MS].

But lo, another phase of affliction came. My kidneys were causing me great suffering. I had such acute rheumatism that I could not stand or walk, but I determined to speak. I could not get into a carriage, but we went, one on one side of me, another on the other side of me, sustaining me, and thus I entered the chapel. Many were present. Patients from the wealthy class were my hearers. I was helped onto the stand. I could not kneel, neither could I stand but a few moments, but I sat in my chair and spoke to the people, and the Lord helped me in a remarkable manner while I dwelt upon the great love of God in giving us Jesus. [Cf: 18MR376.05] p. 128, Para. 5, [1890MS].

The women, rich and proud, sought an introduction and expressed their joy at the words that I had spoken. One woman said, "I will never forget these words. I see things now in a clearer light. Oh, try to help me more if you can, that the mist and fog which you mentioned, which have hidden Christ from my view, may be dispelled. I want to know how to bring up my children that they may have Jesus as their Saviour." [Cf: 18MR377.01] p. 128, Para. 6, [1890MS].

I visited this lady two days after, and talked with her--found her very intelligent and conscientious. I prayed with her, and she was relieved and blessed. Other patients begged a few minutes' conversation with me, but I was not strong enough to do more. [Cf: 18MR377.02] p. 128, Para. 7, [1890MS].

Friday Dr. Burke was at the Retreat with his wife, and I spoke in the evening to all the helpers and all the workers. I was not able to stand, but it was a most solemn occasion. Dr. Burke sanctioned all that I said and gave some items in his experience with good effect. I then spoke with much freedom, and the grace of Christ was imparted to us. [Cf: 18MR377.03] p. 129, Para. 1, [1890MS].

On the Sabbath, oh, how thankful I was that I could stand even a short time and speak to the people who, although unbelievers, had ears to hear and hearts to feel, as was evidenced by the tears that were shed. [Cf: 18MR377.04] p. 129, Para. 2, [1890MS].

While some of those who profess the truth are hardened with unbelief

and do not know the time of their visitation, there are those who have not had this great light, who have not rejected light and truth, whose hearts respond to the messages God gives me to bear to believers and unbelievers. [Cf: 18MR378.01] p. 129, Para. 3, [1890MS].

Well, I will not write more now. We take the fast train for Chicago this evening. I leave Sara behind because Mary was solicitous for her to stay while she lived. Addie and May Walling go with me. [Cf: 18MR378.02] p. 129, Para. 4, [1890MS].

With much love to Sister Olsen.--Letter 114, 1890. [Cf: 18MR378.03] p. 129, Para. 5, [1890MS].

(Written in 1890 at Battle Creek.) "Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy word" [Ps. 119:9]. Why, then, do the teachers in our colleges and schools depend upon books for the education of children and youth that are filled with falsehood and cheapness, with fairy tales and stories, and which fill the minds of the young with desires for the unreal? Why should not the lessons which children and youth learn be pure, elevating, and ennobling? Cannot books be written that are free from every species of error? Is there not talent enough among Seventh-day Adventists to write books containing the simple lessons of the Old and New Testaments? [Cf: 19MR73.01] p. 129, Para. 6, [1890MS].

The study of Old Testament history is of great value to both children and youth, and the lessons contained in the New Testament were given by the greatest Teacher the world ever knew. Why, then, should we depend upon the productions of men who have not worked to the glory of God, whose minds have not discerned truth from error or light from darkness? Is there not enough in the great plan of redemption to engross every mind? A knowledge of this plan will not only educate and discipline the mind, but will attract and sharpen the intellect. Our lives should be full of Jesus, and we should now be preparing for a better and a clearer knowledge of Him. [Cf: 19MR73.02] p. 129, Para. 7, [1890MS].

Why do our people, in the instruction of their children, depend upon books which contain objectionable errors? When the children ask what these stories mean, which are so contrary to all they have been taught, the parents answer that they are not true, and yet they continue to place the books before their children. Thus error is brought into the education of the young. But no one seems to realize that the ideas presented in these books mislead children, and that the imaginary stories, novels, and fables which are dealt out to feed their minds beget a taste and encourage an appetite for the unreal things of life. [Cf: 19MR73.03] p. 129, Para. 8, [1890MS].

When we have an abundance of that which is real and that which is divine, why do we not feed the minds of children with this kind of food? Books which contain a perversion of truth, and which will mislead growing minds, should never be placed before children or youth; and those with mature minds would be far better, far purer, stronger and more noble if they had nothing to do with them. [Cf: 19MR74.01] p. 130, Para. 1, [1890MS].

I sought to get this matter before our people last Christmas, but other subjects demanded so much of my time and strength that I could

not do the work I greatly desired to do. When the resolution was brought up, that nothing should be taught in the college during the coming year but that which had been taught heretofore, without being brought before the Conference, [* At the 1888 General Conference Session in Minneapolis, an action was proposed, the primary motivation of which was to prevent a newly appointed instructor to Battle Creek College--A. T. Jones--from teaching the principles of righteousness by faith. When put to a vote, the resolution failed to pass.] I protested; for there had been many things presented to me which I could not at that time present before the Conference, because they were not prepared for it. [Cf: 19MR74.02] p. 130, Para. 2, [1890MS].

A decided reform is needed in the lessons given to the children and youth in our schools. In every department we must move upward, taking no low level. [Cf: 19MR74.03] p. 130, Para. 3, [1890MS].

You may say, Our Sabbath schools give instruction in regard to truth. Yes; and then as the children go to day school [during the week], books are placed before them which confuse the mind, and lessons which are false are given them to learn. These things need close criticism, for if you educate the young from books which contain a perversion of truth, how will you be able to counteract the influence of this education? You are sowing seed, and must prepare for the harvest. [Cf: 19MR75.01] p. 130, Para. 4, [1890MS].

I do not urge that the reasons for every phase of our faith shall be brought into our school education; this the students can obtain in the Sabbath school and the church. But the lessons given in the Old and New Testaments should be carefully selected and arranged as to be interesting and attractive to the minds of children. That which Christ has taught is certainly safe and advisable to bring into the education of students. Children are not blind and deaf to the perversion of truth; their minds are easily impressed, and the impressions given should be of a right character. [Cf: 19MR75.02] p. 130, Para. 5, [1890MS].

We are not at liberty to teach that which will reach the world's standard, or the standard of the church, because it is the custom to do so! We are safe only when following the lessons of Jesus Christ. That which was safe for Him to teach, is safe for our children to study. Eternal life is before us, and do we not want our children to win the precious boon? But all who win eternal life, old or young, must put aside their likes and dislikes, and with simplicity of heart and profound humility they must search God's Word. Those who are bold and domineering and full of self-sufficiency, will not search the Scriptures with an eye single to the glory of God; for they will seek to find something with which to vindicate their own ideas and sustain their own theories. There is a great deal of insubordination in the heart that is not fully sanctified. [Cf: 19MR75.03] p. 130, Para. 6, [1890MS].

It is all-important that we each have an eye single to discern and understand from the heart the high things of God; for even that which we have before considered to be light may be found to be sparks of our own kindling [Isa. 50:11]. Man cannot possibly interpret the Scriptures correctly by his own light, and measure them by his own narrow comprehension. "Let no man deceive himself. If any man among you

seemeth to be wise in this world, let him become a fool, that he may be wise" [1 Cor. 3:18]. When, through the grace of Christ, man has crucified the flesh with the affections and lusts [Gal. 5.24], then, and then only, can he become a partaker of the divine nature [2 Peter 1:4]. But many act as though they were above the Lord Jesus Christ. He was pure and undefiled, wholly obedient to His Father's commandments, and His true followers must be as He was. [Cf: 19MR76.01] p. 131, Para. 1, [1890MS].

These are the lessons which children should learn in school. If the inward life is perfect, a noble experience will be seen; and we shall see beyond the present narrow compass of time and sense. Is the world becoming more dead to the teachers in our day schools and Sabbath schools? Are they seeking those things which are above, where Christ sits at the right hand of God [Col. 3:1]? The religion of Jesus Christ is from above, and can have nothing in common with the show and illusion of the world.--Manuscript 5, 1890. [Cf: 19MR76.02] p. 131, Para. 2, [1890MS].

(Written July 7, 1890, from Battle Creek, Michigan, to a layman in Fresno, California.) The Lord, whose I am and whom I serve, has given me a message for you. You have thought much upon certain subjects which you deem of great importance, and have exercised your mind in order to bring your theories into logical shape so that you could present them to others; but the Lord has not been your guide in all this work. From books you have read you have conjured up ideas and high sounding words whose meaning you did not know but have searched out, and you have written and talked as though you knew much about the theories you advance, when in reality you knew little. [Cf: 20MR93.01] p. 131, Para. 3, [1890MS].

Who is any wiser for your high-sounding words? Can you find anything in the work of Christ that is marked by this characteristic? No, not at all. Your only reason for doing this is that you might be exalted before the people. You are deceptive. What you believe to be of great value is simply a mixture of present truth and spiritualism. It is far from being clean provender for the flock of God. It has not been thoroughly winnowed from the chaff. You have failed to reflect rays of divine light. [Cf: 20MR93.02] p. 131, Para. 4, [1890MS].

A chart was presented before me which you esteem very highly, on which you have tried to illustrate the plan of salvation according to your ideas and theories. You flatter yourself that this chart serves to illustrate the truth, and you have memorized the theories you have gathered from the books of men and from the inspired Word of God. True, you have searched the Scriptures, but you have placed precious gems of truth in a false setting to substantiate errors. You seek to bring the Bible to your own ideas, and you claim to be making the Word of God a foundation for all your theories. But you are building wood, hay, and stubble. [One line not readable] weaving for yourself and others only deception and delusions. I cannot sanction the work you are doing. [Cf: 20MR93.03] p. 131, Para. 5, [1890MS].

When you talk long in meetings upon your chosen theories, you do not feed the flock of God. Your high-sounding words are not of God. [Next two pages too dim to read.] Oh, that you would be altogether what the Lord would have you to be! [Cf: 20MR93.04] p. 132, Para. 1, [1890MS].

Do you remember when we spent the night in prayer before God, that I spoke of a roll which contained a long list of names? Among them was your name, and against it a large sum of money was written off, with the charge that you had used this amount for the glorification of yourself. Oh, how I wish that you could see this as it was represented to me, and as all heaven looked upon it! There were very dark spots in your experience that I believed might not be explained to me; for I felt too much pained to see any more of your life. [Cf: 20MR93.05] p. 132, Para. 2, [1890MS].

How many there are whose lifelong ambition it is to be esteemed great among men, that like Jehoiada they may be inscribed in the city among kings, and have their names handed down as great men. God's great ones have their names registered in the Lamb's book of life; and if they remain faithful to the end they will have a pure, nobler immortality than earth can conceive of. They will have a crown of immortal glory that will never fade away. Then why seek for the honors of earth? Rather, live in such a way that it may be written on your gravestone, "He hath done good in Israel, both toward God and toward His people." [Cf: 20MR94.01] p. 132, Para. 3, [1890MS].

Christ did not seek to be thought great, and yet He was the Majesty of heaven, equal in dignity and glory with the infinite God. He was God manifested in the flesh. What a rebuke is the life of Christ to everything like self-conceit, self-exaltation, seeking to be great among men! He was a man of sorrows, and acquainted with grief. Wonder, O heaven, and be astonished, O earth! The divine nature in the person of Christ was not transformed in human nature and the human nature of the Son of man was not changed into the divine nature, but they were mysteriously blended in the Saviour of men. He was not the Father but in Him dwelt all the fullness of the Godhead bodily, and yet He calls to a suffering world, "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: 20MR94.02] p. 132, Para. 4, [1890MS].

My brother, the lesson of meekness and lowliness of heart you must learn more fully than you ever yet have done, or you will never see the kingdom of heaven. In your present condition you would even think in heaven that you could improve upon the management of Christ. In learning in Christ's school, ambition, pride, self-esteem, will all be subdued, self will be hid in Christ, and you will find peace and rest to your soul. We are to look constantly upon the meek and holy Sufferer who in His own body bore our sins, who knew our griefs, who has carried our sorrows. [Cf: 20MR94.03] p. 132, Para. 5, [1890MS].

In Him mercy and truth met together, righteousness and peace have embraced each other. Infinite wisdom, infinite love, infinite justice, infinite mercy, depths, heights, lengths, breadths, all passing knowledge, are found in Him. I call upon you to learn of the great Teacher the simple lessons of self-abasement, that you may unite with the family of God. When you do this, you will reveal the fact to the world, to angels and to men. You will make it manifest that you have been with Jesus and learned of Him, that you are not walking in sparks of your own kindling, that you are not drinking of the turbid streams

of the valley but the water of life proceeding from the throne of God and of the Lamb. [Cf: 20MR94.04] p. 132, Para. 6, [1890MS].

When Christ is in you, a well of water springing up into everlasting life, you will not have such implicit confidence in the ideas and opinions of human authors; you will realize that you have learned of Him who is mighty in wisdom and counsel. Impressions that are vivid and forcible will be received from the Word of life; your ideas will not be stale and [Ten pages too dim to read.] necessary to deal with human minds as Christ would have you. [Cf: 20MR95.01] p. 133, Para. 1, [1890MS].

You have not that living connection with God that you should have. You are not learning daily in the school of Christ how to supply the deficiencies that exist in your education and experience and practical godliness. You are far from being a man of spiritual and heavenly growth. You have not the qualifications necessary to make you a presiding power in the sanitarium, or to have the oversight in the church. You are a man of decidedly strong tendencies, and if people do not meet your ideas you are ready to cut them, to have nothing to do with them, and you are not at all careful in your condemnation of those who differ with your ideas. If you think they do not give you credit for having advanced spiritual knowledge, you have no use for them. Your likes and dislikes are strong, and not after Christ's order. [Cf: 20MR95.02] p. 133, Para. 2, [1890MS].

The Fresno church was presented to me as in a very distracted condition, while you represented it to me as in harmony. This shows your lack of spiritual discernment. Most earnest work needs to be done in the Fresno church, that things may be set in order. The Lord arranges His plans in heaven with the design that men shall be laborers together with Him in their appointed places, and reflect upon others the light given them of God. The work of God is not to be planned and executed with rashness, with unsanctified hearts and minds, and in a loose, slipshod manner. God is our chief magistrate, and He guides and rules the churches in every land. [Cf: 20MR95.03] p. 133, Para. 3, [1890MS].

The apostle writes: [Rev. 1:9-20, quoted]. [Cf: 20MR95.04] p. 133, Para. 4, [1890MS].

The True Witness declares: [Rev. 3:1-4, quoted]. [Cf: 20MR95.05] p. 133, Para. 5, [1890MS].

My brother, you have thought that you were laboring in the interests of the church, but you were not doing so, for you were not walking softly and humbly before God. You do not have wisdom from above; you are not walking closely with God. You do not discern that the kind of labor that you are giving the church is not the kind of which it stands in need. You have had an experience in a kind of work that does not tend to encourage devotion or cultivate piety, or make you spiritually minded, that you may understand the way of the Lord and enable you to work for the best interests of the church. [Cf: 20MR95.06] p. 133, Para. 6, [1890MS].

Your ways, your methods, are not God's ways or God's methods. You feel at perfect liberty to complain of those whom God has ordained to work

for the upbuilding of His cause. If their ideas conflict with your ideas, you criticize and condemn them; but you have no right to do this. In doing this you are not strengthening the things that remain, that are ready to die. Men who have had a long experience in the cause of truth have not had an easy, self-indulgent experience; they know what hardships and privations are; they know what self-denial and self-sacrifice is. They have had to economize, for they have not worked for riches, but rather invested all in the cause of God. [Cf: 20MR96.01] p. 133, Para. 7, [1890MS].

God is not all pleased with your speeches against Elder Loughborough. I have been shown that you have had more to say and more to do to instill doubt in the minds of others than anyone else in regard to him. To pronounce judgment on this one and that one, to make sweeping denunciations against the institution that God has established, is not your work. Elder Loughborough should be relieved of many wearing responsibilities, and the reports you have circulated in regard to him are an offense to God. It is easy to criticize a thing after it is done, suggesting improvements, to point out defects when a work has been done. [Cf: 20MR96.02] p. 134, Para. 1, [1890MS].

When you see supposed defects in the brethren who are preaching the Word of God, you talk of their mistakes and seek to uproot the confidence that others have in them, simply because they do not meet your ideas; but are your ideas without a flaw? Are your ways perfect before God? Has He placed you on the judgment seat to discover defects in others, to denounce and condemn them? I tell you, He has not; it is a work you have taken upon yourself. In place of humbling your own heart before God, you have watched for something to accuse in your ministering brethren. Elder Daniels has helped you, and you have helped him in this work which is condemned of God, for it is most cruel work. [Cf: 20MR96.03] p. 134, Para. 2, [1890MS].

To accuse others is to work in harmony with the great adversary of souls; to bring deception upon others. Satan is an accuser of the brethren, and all this accusation on your part will not make right one of your own errors, will not make less grievous one of your own wrongs. The spirit of criticism fastens you in the snare of Satan, for he desires you to think yourself better and wiser than your brethren. When you closely examine your own case, when you are sure that you are a doer of the words of Christ, that you are walking in His footsteps, you will not have time or desire to weaken your brethren. You will know how displeasing to God it is. [Cf: 20MR96.04] p. 134, Para. 3, [1890MS].

You should not stand ready to pick flaws, to criticize any man whom God has placed in a position of trust. It is true that every man is imperfect, but God has chosen to connect [half page too dim to read]. [Cf: 20MR97.01] p. 134, Para. 4, [1890MS].

For Christ's sake, for your soul's sake, I entreat you, do not talk of the deficiencies of your brethren! Go to work for yourself. Do not any longer grieve the Holy Spirit of God. The question is asked, "Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill?" And the answer is, "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he

honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved" (Psalm 15). [Cf: 20MR97.02] p. 134, Para. 5, [1890MS].

The ministers whom you condemn God has ordained to do a work for which He has not qualified you. Money cannot supply your deficiency. Your prejudices, preferences, dislikes, your sweeping condemnation of both the Healdsburg College and the Health Retreat, have been active influences in encouraging fault-finding, jealousy, evil surmising throughout all the churches. When your ideas and expectations are not met, you have talked out your dissatisfaction, but God has not prompted you in your independent spirit, in your accusation of His instrumentality. There can be no unity where such things exist. Confidence cannot live amid suspicion and evil surmisings. [Cf: 20MR97.03] p. 134, Para. 6, [1890MS].

I opposed the building of the sanitarium in Fresno because the Lord had shown me that you were in no way fitted to manage such an enterprise; and since the time I spoke to you by pen and voice I have been still further enlightened by the Lord in regard to this matter. He has presented before me your spirit and attitude in regard to the church built in Fresno. Your motives were actuated by spiritual pride, and made a grand investment for display. This never should have been. A building erected at less expense, with more simplicity, would have been more pleasing to God. [Cf: 20MR97.04] p. 135, Para. 1, [1890MS].

It would have been proper to build a plain, comfortable, respectable house for the worship of God in keeping with our faith; but there was no call for any such building as has been put up. Wisdom was not manifested in the direction. There are missionaries working in Europe who lack comfortable clothing, who scarcely have food enough to sustain their families, and every needless article of dress, every needless expenditure for the sake of display--to glorify self as did Nebuchadnezzar--is placed on the losing side in the books of records. There is need for every dollar of means that God has entrusted to men. [Cf: 20MR98.01] p. 135, Para. 2, [1890MS].

You need, oh, so much you need at this time, to buy the gold of love and faith, that you may be rich, to buy the white robe of Christ's righteousness that you may be clothed, that the shame of your nakedness may not appear at the tribunal of God. You need to buy the eyesalve that your eyes may be anointed, that you may discern things as God looks upon them.--Letter 8a, 1890. [Cf: 20MR98.02] p. 135, Para. 3, [1890MS].

(Written May 20, 1890, from St. Helena, California, addressee unknown.) My mind is much perplexed, my soul weighed down with burdens, because I discern many things which my brethren do not see in regard to the prosperity of our institutions. The medical branch of the work is the most difficult matter now before us. I have received letters from presidents of conferences and from men of property, and have also had interviews with these brethren, in reference to establishing health institutions in different States. I could not encourage this without a careful consideration of the wants of the cause of God in every branch. [Cf: 20MR378.01] p. 135, Para. 4, [1890MS].

I have brought before their minds the difficulties that we have had to meet in the institutions already established, the discouragements that came in because there was such a dearth of men of piety, of principle, of unswerving integrity, of well-balanced minds, or unselfish interest-men who were wholly consecrated to God. Men of this character are the only ones that should have a controlling power in our institutions. [Cf: 20MR378.02] p. 135, Para. 5, [1890MS].

The sanitarium at Mt. Vernon has been urged upon our attention. From the time it was first proposed to establish this institution I have not given the enterprise the least encouragement. I have said the Lord has shown me that if the brethren of the Ohio Conference were consecrated to Him, they would put forth earnest efforts to establish a mission in the city of Cleveland. If they would preserve humility and personal piety, self-denial and consecration to God, the Lord would give them wisdom. He Himself would be their counselor, and a house of worship could be erected in that city. [Cf: 20MR378.03] p. 135, Para. 6, [1890MS].

There was a wonderful interest there in 1843 and 1844. Those who accepted the testimonies brought to them were happy in the faith. As they assembled to bear testimony to the Truth, many were made to feel, "Surely the Lord is in this place;... this is none other but the house of God, and this is the gate of heaven" (Gen. 28:16, 17). [Cf: 20MR378.04] p. 136, Para. 1, [1890MS].

The great disappointment in 1844 was a trying ordeal. They had not the light that would have enabled them to discern the reason of their disappointment. Some gave up the Faith; others held to their past experience but became bewildered in regard to their position as 1844. They were exposed to temptation and received various errors as Bible truth. But I was shown that the Lord would, in His providence, clear away the rubbish of error and reveal to them the jewels of truth. These would be gladly received by many, and the harps that had been left tuneless would be taken from the willows and again give forth sweet music. Many will discover the lost links in the chain of truth, and they will see a beautiful harmony in the whole. They will have a fresh experience, being assured that He whom they trusted has not forsaken them and left them in darkness. "The Lord will command His lovingkindness in the daytime, and in the night His song shall be with me" (Ps. 42:8). [Cf: 20MR378.05] p. 136, Para. 2, [1890MS].

But the churches in Ohio needed a work done for them, for both ministers and people. Not one was qualified for the work but those who were daily learning in the school of Christ to be meek and lowly of heart. Many had fallen into a shallow, superficial way of thinking and working. There were envies, jealousies, evil surmisings, and evil speaking. Some were cherishing malice toward one another, and provoking one another by criticism and censure. They did not have a clear understanding of their individual relation to the work of God and their personal responsibility. They did not realize their own weakness and inefficiency in the great work for the salvation of souls. They did not consider that they were only inferior instruments, and that the great efficient Agent was God. The good accomplished was the result of divine power combined with human effort. [Cf: 20MR379.01] p. 136, Para. 3, [1890MS].

"Neither is he that planteth any thing, neither he that watereth; but God that giveth the increase" (1 Cor. 3:7). Here is presented the comparative value of the two agencies, the human and the divine. The Lord Jesus declared, "Without Me ye can do nothing." Man can accomplish nothing without God, but God has chosen human agencies to cooperate with His divine power. We are laborers together with God. He has made His church the depository of sacred trusts. His people are the channels through which spiritual light flows to the world. Your heart, your mind, and all your affections belong undividedly and eternally to Christ. If you are accepted in Christ, what are you doing for Him? [Cf: 20MR379.02] p. 136, Para. 4, [1890MS].

The churches in Ohio are in need of divine enlightenment. Let the Bible truth be grasped firmly and practiced daily, and you will be girded for all labor and prepared for all trial. While the churches have been struggling for life, they have been turning their attention from the work that God has given them to do, and taking up a work He had not appointed them. Thus everything has moved hard. When their plans did not succeed, some have become angry with their brethren, sometimes for what they did do, and sometimes for what they did not do. It was found not so easy to walk in the sparks of their own kindling. Had they walked in the counsel of God, had they done just the work He had given them, the cause would have been years in advance, where it is now years behind. [Cf: 20MR379.03] p. 136, Para. 5, [1890MS].

There was a work to be accomplished in Ohio. Heaven was waiting to pour out its gifts upon men, and it was required of the believers in the truth that they work as God's agents, with unselfish interests, with painstaking, persevering energy. Not one must fail or be discouraged. They must constantly feed on Christ, the living bread which came down from heaven. Then the laborers could give to every man his portion of meat in due season. But the enemy came in to distract minds from the work. The Mt. Vernon institution called the attention and absorbed the influence and means that should have been given to other branches of the work. The most flattering inducements were held out, the most glowing representations were made, in order to raise means to build up this institution. [Cf: 20MR380.01] p. 137, Para. 1, [1890MS].

The Lord was not pleased with this arrangement. In order to accomplish anything men must work in harmony with God, else they will be like men beating the air. [Cf: 20MR380.02] p. 137, Para. 2, [1890MS].

Much time and thought have been given to studying ways and means to make the Mt. Vernon institution succeed. Elder Underwood has not had clear discernment, and he has not seen what needed to be done in Ohio. He has planned, but the Lord has not planned with him. Because he could not prevail upon the brethren to invest their means in the Mt. Vernon Sanitarium, Brother Underwood has felt irritated and has spoken unadvisedly. The Lord had other interests to build up in Ohio besides the Mt. Vernon Sanitarium, but those things that should have come first have received the least attention. [Cf: 20MR380.03] p. 137, Para. 3, [1890MS].

Things have been strangely neglected, for many have been discouraged, fearing that their investment in that institution would be lost. [Cf: 20MR380.04] p. 137, Para. 4, [1890MS].

In California Dr. Maxson drew off from the Health Retreat in a way that God did not approve. The only reason he gave was that his methods of treatment were not in harmony with those of Dr. Gibbs. He said, "I want to tell you, Sister White, this eclectic and homeopathic practice is of the same piece as mesmerism, as spiritualism; it originated with the devil." Who gave him this information? Certainly not the Lord, for the statement has no foundation in truth. [Cf: 20MR380.05] p. 137, Para. 5, [1890MS].

I said, "Please do stop, Dr. Maxson. However honest you may be in your statements, I know them to be without foundation." "Oh," he replied, "you will see, you will see, and say that I am right." To this I answered, "Never, Dr. Maxson, never. When you know more than you do now, you will not feel so wise as to make such statements as you have made today. Such assertions are unworthy of a Christian physician, and it is because you have not been thorough in your studies and investigations, but have only skimmed the surface that you make statements of this wild, extravagant character." It is always best for men to be modest and meek and lowly of heart. But Dr. Maxson was not. How few really know God and believe on Jesus Christ whom He hath sent. [Cf: 20MR380.06] p. 137, Para. 6, [1890MS].

I have been shown that the matter of establishing and conducting additional health institutions should come under the supervision of the General Conference. Such institutions should be established only when after careful and prayerful consultation it is decided to be essential for the advancement of the work of Bible hygiene and temperance, for the good of suffering humanity. The strange movements that have been made in investing time and money in planning to establish sanitariums have not been in the order of the Lord. [Cf: 20MR381.01] p. 137, Para. 7, [1890MS].

It is enough to call your attention to the institution at Mt. Vernon. At the outset this was a private enterprise, but some of those engaged in it were laborers who were in the employ of the conference. These men were out of order when, acting on their own responsibility, they started an enterprise that required money and perplexing thought and much time, and then made it a burden to the churches, as was the case with the Mt. Vernon Sanitarium. [Cf: 20MR381.02] p. 138, Para. 1, [1890MS].

There should be the most careful consideration, not only in planning for health institutions, but in the establishment of schools for the education of our youth. We must avoid investing so much means in the one interest as to cripple other enterprises equally important. Here is a danger that must be guarded against. There are small churches in positive need of a house of worship. All who pay their tithes help to sustain the cause of God, and it is but just that their wants should be considered. In the erection of school buildings, there must be a careful regard for economy, that the treasury may not be drained and other interests be crippled. [Cf: 20MR381.03] p. 138, Para. 2, [1890MS].

When a school is established in the name of the Lord, with an eye single to His glory, God will give wisdom to the managers that it shall not demand so large investments as to restrict the work in other

directions. [Cf: 20MR381.04] p. 138, Para. 3, [1890MS].

A weighty responsibility rests upon the managers of our schools to see that the educational forces are proportioned to the outlay of means in the erection of these large buildings. Great care and wisdom are needed for the selection of consecrated, intelligent workers. Such workers are the essential, the all-important, factor in the success of the school. Efforts are made to bring in families to settle where a school is located. How important that these families should be good representatives of our holy Faith. To make it a success, a school needs as teachers and managers cultivated, sanctified, self-sacrificing, brave, compassionate, whole-hearted men and women. And all who shall in any manner be connected with the school need the sanctifying grace of Christ, that the institution may be a bright light amid the moral darkness. [Cf: 20MR381.05] p. 138, Para. 4, [1890MS].

The church at Lincoln, Nebraska, where our new college is established, may well tremble as they see themselves entrusted with moral responsibilities too deep for words to express. Shall this work that has begun nobly fail or languish for want of consecrated workers? Shall selfish projects, shall ambition, find room in this enterprise? Will the workers permit the love of gain, the love of ease, [and] shallow piety to banish Christ from their hearts and exclude Him from the school? God forbid! The work is already far advanced; everything is arranged for an earnest reform, for a truer, more effective education. Will our people in the western States accept this holy trust? Will they humble themselves at the cross of Calvary, ready for any sacrifice and any service? [Cf: 20MR382.01] p. 138, Para. 5, [1890MS].

Our schools are under the supervision of the General Conference. This body decides as to the advisability of establishing new schools, as to how much means should be invested, and also as to the educational force to be employed. Our medical institutions should stand on the same footing. The establishment of a health institution is too important a matter to be left to the independent judgment and action of individuals. [Cf: 20MR382.02] p. 138, Para. 6, [1890MS].

If the enterprise is under the control of the General Conference, the way is open for a careful consideration of the matter; and if it is undertaken, there will be a united force to give it influence and standing. This will contribute largely to its success. Under such management a class of workers could be enlisted that otherwise could not be secured, and thus the enterprise would prosper when it would prove a failure in ordinary hands. And furthermore, there must be an authority to guard such an institution so that persons who are not qualified shall not be allowed to grasp responsibilities through selfish ambition in their professional line. [Cf: 20MR382.03] p. 139, Para. 1, [1890MS].

I have been shown that the physicians in our health institutions should feel that they are under the same obligation to follow Christ as are the workers in our colleges or publishing houses. Not the least selfishness should be practiced. There should be no dishonesty, no hypocrisy, no partiality. Strict honesty and fidelity should govern all their dealings with one another. If this high standard is not maintained, there is danger that the people will suffer wrong in many ways through unconsecrated, selfish, and wicked practitioners. All

these things need to be strictly guarded that the influence of the physicians may be such as not to dishonor our holy Faith, but rather to recommend and extend it. [Cf: 20MR382.04] p. 139, Para. 2, [1890MS].

The idea has been more and more entertained, as revealed by practice, that physicians are under no obligation to be followers of Christ. Many of them are careless of their morals, careless of their influence, loose, and dishonest, and they act as though God winked at these sins in them because they are physicians, when for this very reason they should be altogether different from what they are. The liberties that some physicians have taken have spread impurity, vice, and soul-destroying guilt. The fearful truth has never half been told. Under cover of their calling, they have destroyed many souls. While professing godliness, they were the servants of sin, and their deluded victims are ruined for time and for eternity. [Cf: 20MR383.01] p. 139, Para. 3, [1890MS].

What is the reason of all this? The trouble is in the heart; it is impure. Every physician should have his heart garrisoned with the grace of Christ. But while physicians feel under no special obligation to attend religious services, and do not place themselves in the channel of light, Satan has entrance to the soul, and works his will. They follow his suggestions rather than the way of the Lord to do justice and judgment. [Cf: 20MR383.02] p. 139, Para. 4, [1890MS].

The Christian physician cannot maintain a supreme regard for his own individuality, acting in his profession without reference to his accountability to God or the relation he sustains to the cause of God at large. He should not enter upon important enterprises, such as the establishment of a sanitarium, upon his own independent judgment. The physicians employed in our institutions should have a sacred regard for honor and loyalty. If they fail to walk uprightly, if they do not honor the principles that should control the followers of Christ, then let the church take action in their case. Let the Bible rule be followed just as the Master, Christ Jesus, has taught. [Cf: 20MR383.03] p. 139, Para. 5, [1890MS].

Be the physicians great or small, if they refuse to submit to church discipline, after suitable time has been given for patient labor as Christ has directed, they should be separated from the church as unworthy of its fellowship. Grave sins are registered in the books of heaven, [but] have been concealed or passed over without action by the church as though wrong-doing in a physician must not be noticed. This is all wrong, and will bring reproach upon the cause of God. The fact that the physician occupies a position of influence is the very reason why, in case of wrong-doing on his part, there should be careful investigation by judicious persons. Let our health institutions be purged of every evil, that the blessing of God may rest upon these, His instrumentalities. [Cf: 20MR383.04] p. 140, Para. 1, [1890MS].

Men wonder at the course of Judas who sold his Lord for thirty pieces of silver; but are not similar sins still committed by those who have the name of being the disciples of Christ? Do not men, yes, physicians, consider themselves at liberty, through pretense and sophistry originating from the suggestions of Satan, to sell their honor [and] sacrifice integrity in order to secure some worldly advantage? Do they not resort to policy, [and] work in an underhand manner, to bring about

certain plans that deny their faith and separate the God of Israel from them? This kind of ingenious sinning is common in the health institutions. [Cf: 20MR384.01] p. 140, Para. 2, [1890MS].

The Word of God does not repress man's activity, but guides it in pure, holy channels. All the vigor of mind and soul is needed in the work of God, but it must be sanctified by His grace. All the confederacy of Satan, with his masterly intelligence, and with all the skill of thousands of years of practice, is engaged in luring men, even professed Christians, to follow his maxims. He will insinuate his own reasoning into human minds, leading men to believe that the worldly maxims and policy are correct, that when the objects to be gained are worthy in themselves, it is admissible to employ pretense, hypocrisy, and deceit in securing them. [Cf: 20MR384.02] p. 140, Para. 3, [1890MS].

All customs or practices founded upon what the teaching of the Bible shows to be false should be discarded, though Satan may present them in angel garb. God wants all who are connected with the sanitarium, whether physicians, superintendent, or those officiating in any department, to be just what the Bible requires--exemplary Christians. All their business transactions, whether with believers or unbelievers, should be as transparent as the sunlight. [Cf: 20MR384.03] p. 140, Para. 4, [1890MS].

The fact that one is never detected in deception or fraud does not make him less guilty in the sight of God. That which God testifies of us when character is weighed in the golden scales of the sanctuary is to stand fast forever, unless the sad decision, "wanting" is changed because of soul-repentance and transformation of character. Then pardon is written, and the promise is fulfilled, "a new heart will I give you." [Cf: 20MR384.04] p. 140, Para. 5, [1890MS].

There is need of an entire change in the principles that control many physicians in regard to their example as Christians. They must meet a higher standard--the Bible standard. While Satan and his confederacy of evil are strengthening their forces to make of no effect the power and the Word of God, their most effective argument is the unconsecrated lives of those who, like Judas, profess to be disciples of Christ, but like Judas are betraying sacred interests, and thus betraying Christ. Every departure from the principles of truth and the grace of Christ causes Satan to exult, for it places in his hands weapons to use against Christ and the truth. [Cf: 20MR384.05] p. 140, Para. 6, [1890MS].

God's Word is to be the man of our counsel. We are not to deviate from its teachings in any manner, or to gain any object, however desirable. Darkness has covered the earth, and gross darkness the people. Only the bright beams of the Sun of Righteousness can penetrate the dense shadow with which Satan has covered the world. [Cf: 20MR385.01] p. 141, Para. 1, [1890MS].

How many accept the sophistry of Satan as the word of God, and carry out his suggestions with a zeal that is marvelous. Strong temptations assail every man whose position throws him into worldly associations. Money is the standard by which men are estimated in the marketplace, and, sad to say, in our churches it is made the standard of character.

Would that the professed followers of Christ would in their business relations seek to be good and to do good, instead of making it their object to be rich. [Cf: 20MR385.02] p. 141, Para. 2, [1890MS].

Would that they would determine not to bring a shade of reproach upon the Christian name. Instead of feeling that they must secure a certain income in order to enrich themselves, they should determine that through divine grace they will at any cost retain their position under the blood-stained banner of Christ, that they will not by their example give the world any occasion to make light of selfishness, covetousness, or avarice. Let everyone who claims to be a disciple of Christ say, "By the grace of God, I will hold fast my integrity; get thee behind me, Satan. I will not, under any consideration, enter into a confederacy with your hellish powers." [Cf: 20MR385.03] p. 141, Para. 3, [1890MS].

Such determination is uncommon in the marketplace, uncommon in men of business, but let it not be a rare thing in the medical profession, for above every other calling this requires men of sterling integrity, men who will not be bought or sold. In his daily life the true Christian will be "not slothful in business; fervent in spirit; serving the Lord." Christ is our example in all things. To Him we are responsible in all our works, hour by hour, moment by moment. The true Witness says, "I know thy works: behold, I have set before thee an open door, and no man can shut it" [Rev. 3:8]. There is no excuse for sin, no excuse for the least degree of unfaithfulness. [Cf: 20MR385.04] p. 141, Para. 4, [1890MS].

The door is open; your desires, your prayers, can reach Christ, and His grace will shine forth to you from that open door which all the confederacy of evil cannot close. Call upon Him in the day of trouble, seek Him in the hour of your need, and He will not fail you nor forsake you. Constantly bear in mind under whose banner you have decided to stand. If you are Christ's soldier, then honor your Captain; take a decided stand against every wrong practice. [Cf: 20MR386.01] p. 141, Para. 5, [1890MS].

This is required in the strictest sense of one who professes to be a Christian physician. With the invalid, much depends upon the society you bring with you into the sick room. If you are evil in heart, evil angels stand by your side to urge you in the wrong direction. If you preserve your fidelity and are constantly looking unto Jesus, He will impart to you knowledge and wisdom. His presence will give you comfort and peace and hope and success that is truly marvelous. [Cf: 20MR386.02] p. 141, Para. 6, [1890MS].

The Christian physician is not to exercise his skill solely in studying the disease and its treatment, but he is in the highest sense a missionary. In the sight of all heaven he is to work for Christ, who has bought him with an infinite price. Let no base, groveling thoughts be entertained, but let your conversation be holy; be ready to speak a word in season. Speak of the value of the soul and of its perils out of Christ. Sow the seeds of truth, and the Lord Jesus will keep your mind and heart; His righteousness will go before you; heavenly angels will minister unto you. The glory of the Lord will be your reward. (See Isa. 58:8). [Cf: 20MR386.03] p. 142, Para. 1, [1890MS].

The Christian physician occupies a position as responsible as that of

the gospel minister, and he should be as fully consecrated to God. Careless words and deportment do great harm. They are a savor of death unto death. But if in your daily life you practice the pure principles of the gospel, your example will be a savor of life unto life. Christ's holy maxims will ever be upon your lips, because they are cherished as a priceless treasure in the heart. [Cf: 20MR386.04] p. 142, Para. 2, [1890MS].

Never should the physician feel that he is at liberty, in his professional fields, to benefit himself unjustly at the expense of another. He must not betray the truth of God, and must not give place to the devil. I have been shown that as you are brought into contact and association with the world you should watch with the greatest vigilance to preserve the purity of your religion. Let the decision be renewed day by day, "I am a Christian; I cannot act upon the world's customs and maxims. I must not in anything do evil and smile at (Satan's) sharp contrivances to take advantage, in any respect, of a brother or of any soul for whom Christ has died. I must love my neighbor as myself, and must do unto others as I wish them to do to me." [Cf: 20MR386.05] p. 142, Para. 3, [1890MS].

You will be tempted to unfaithfulness or injustice in apparently small matters, but remember that it was by what seemed a small transgression that our first parents opened the floodgates of woe to our world. Sin does not lose its offensive character because of its commonness; it is sin all the same. Men in responsible positions may transgress the precepts of God's holy law, but it is sin all the same, and a far greater sin in them than in others who have had less light and responsibility. Men in positions of sacred trust are expected to be upright because of their position, but before God their uprightness is measured by their singleness of purpose to honor Him. You should not seek to be men whom the world shall honor, but men whom God can look upon as good and faithful. [Cf: 20MR387.01] p. 142, Para. 4, [1890MS].

Those who have charge of our institutions, the sanitarium, the college, the publishing house, the missions established in various places, are not to depart from the rule of strict integrity for any bribe or money consideration. There are those working in these institutions who are dependent for bread upon the means they earn. Often these workers labor just as hard and faithfully as the men who are paid three times as much. Be careful not to crowd down the wages of the poor below what their labor is worth. Beware lest any injustice be done them and they cry unto the Lord against you, for you will surely lose every dollar that has been wrongfully withheld from them. [Cf: 20MR387.02] p. 142, Para. 5, [1890MS].

More than this, injustice or oppression on your part will lay a stumbling block for their souls. Many are receiving in our institutions the training for their lifework. Be careful what influences are brought to bear upon them. The managers should carefully guard both the health and the morals of the workers. See that none are urged on, or even allowed, to ruin their physical and mental powers by overwork. [Cf: 20MR387.03] p. 143, Para. 1, [1890MS].

It is not sharp reprimands that will keep your workers in the right path. It is the influence of a straightforward, just, unselfish management--that which heaven can commend as "good and faithful." This

will bring heavenly angels to the side of the managers, and God will work for the souls He has purchased at an infinite cost. But if the managers reveal a sharp, grasping spirit in dealing with the workers, if they have no more care than to see how much of the value of brain, bone, and muscle they can extort for the least wages, God writes them in His book as unfaithful stewards of sacred trusts--unfaithful to the bodies and souls of those whom Christ values at the price He paid for them. [Cf: 20MR387.04] p. 143, Para. 2, [1890MS].

Even in our institutions a species of slavery may exist. Heaven abhors this and will call to account all who grind the faces of the poor. Let it be understood by all that when the managers in any way abuse their authority by oppressing those under their charge, their course tells directly against the institution, both weakening its influence for good and preventing financial prosperity. [Cf: 20MR388.01] p. 143, Para. 3, [1890MS].

Those who deal with human minds must cultivate self-control, patience, kindness, forbearance, and Christlike love. These souls may be their companions through the ceaseless ages of eternity. There is no respect of persons with God. All with whom we stand related in any capacity should see in us Christlike attributes, not satanic. Everything should be set in order and everything guarded against that would cast a shadow over the religious life of the workers or the soul of one who has not accepted Christ, thus making his salvation more difficult. [Cf: 20MR388.02] p. 143, Para. 4, [1890MS].

Let all in the sanitarium, whether high or low, take heed that not one soul with whom they are connected shall suffer from their peculiar selfish, egotistical notions. Be broad, noble, and Christlike; and this comprehends all goodness and faithfulness. Let it be impressed upon every soul that the moral tone in every department of the sanitarium must be elevated. Time must be given to personal religious culture. All must learn their lessons in the school of Christ, learn to wear His yoke and to bear His burdens, not burdens of their own making. "Learn of Me," says Jesus, "for I am meek and lowly in heart." Let those in command learn how to train others by first training themselves to do justice and to love mercy. Do not excuse anything in yourselves that you would condemn in another. Never, never, seek to make the workers under you feel the hand of oppression. [Cf: 20MR388.03] p. 143, Para. 5, [1890MS].

You who are appointed as directors are yourselves to be under the direction of Christ. Take your orders from Him, and give them to the workers in the spirit of Christ, remembering that "all ye are brethren." We are reformers, and we are not to accept a human standard but to be governed by the principles of heaven. It does not become reformers to confine the work of reform to some special points to the neglect of others. If wealth is brought to the sanitarium by the sacrifice of one Christlike attribute or principle, souls will be discouraged, and one soul is worth more than the whole world. Remember that Christ will deal with you as you deal with those under your care. [Cf: 20MR388.04] p. 143, Para. 6, [1890MS].

Every effort to secure financial gain to our institutions that necessitates oppression in wages, or in any way deprives the workers of spiritual advantage which they should receive, is opposed to the

principles upon which these institutions were established. Disaster will follow as surely as this policy is pursued. [Cf: 20MR388.05] p. 144, Para. 1, [1890MS].

God is over all, and in forgetting Him we forsake the pure snow of Lebanon for the turbid streams of the valley. No soul can prosper without time to pray, to search the Scriptures; and all should, as far as possible, have the privilege of attending public worship. All need to keep the oil of grace in their vessels with their lamps. [Cf: 20MR389.01] p. 144, Para. 2, [1890MS].

Above all others, the workers who are thrown into the society of worldlings need to have Jesus often held up before them, that they may behold the Lamb of God who taketh away the sin of the world. The godless element to which they are exposed makes it essential that personal labor should be bestowed upon them. Who could be closely related to these patients, and hear them talk and breathe in the atmosphere that surrounds their souls, without running some risk? Counteracting influences should be exerted, lest, through the tempting allurements of Satan, the worldly element should steal the heart away from God. [Cf: 20MR389.02] p. 144, Para. 3, [1890MS].

Those who, from whatever cause, are obliged to work on the Sabbath, are in peril; they feel the loss, and from doing works of necessity they fall into the habit of working on the Sabbath. The sense of its sacredness is lost, and the holy commandment is of no effect. [Cf: 20MR389.03] p. 144, Para. 4, [1890MS].

A special effort should be made to bring about reforms in regard to Sabbath observance. The workers in the sanitarium do not always do for themselves what is their privilege and duty. They feel so weary they become demoralized. This should not be. No soul can be rich in grace unless it shall abide in the presence of God. Better have poverty in temporal things, and abide in Christ, and be nourished by His Word, which is spirit and life. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" [Matt. 4:4]. The world may smile as we repeat this to them, but it is the word of the Son of God. He says, "Whoso eateth my flesh (the Word that Christ speaks to us). . . hath eternal life; and I will raise Him up at the last day" (John 6:54). [Cf: 20MR389.04] p. 144, Para. 5, [1890MS].

God is the great Proprietor of the sanitarium, of the Review and Herald office, of the Pacific Press, of our colleges. In all these institutions the managers must receive their directions from above. And wherever the temptations that come through association with the ungodly are strongest, there the greatest care must be taken to place the workers in close connection with Christ and the influences proceeding from Him. His Word must be our guide in all things, and if poverty comes because we will abide by a plain "Thus saith the Lord," we must still abide by it, even at the loss of all things else. [Cf: 20MR389.05] p. 144, Para. 6, [1890MS].

We cannot always be upon our knees in prayer, but the way to the throne of God is always open. While engaged in active labor, we may ask, and we are promised by One who will not deceive us, "ye shall receive." The Christian can and will find time to pray. Daniel was a statesman; yet three times a day he sought God, and the Lord gave him

of His Holy Spirit. So today men may resort to the most sacred pavilion of the Most High and feel the assurance of His promise, "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places" [Isa. 32:18]. All who really desire it can find a place for communion with God where no ear can hear but the one open to the cries of the helpless, distressed, and needy. [Cf: 20MR390.01] p. 145, Para. 1, [1890MS].

If the rush of work is allowed to drive us from our purpose of seeking the Lord daily, we shall make mistakes, we shall incur losses, for the Lord is not with us; we have closed the door so that He cannot find access to our souls. But if we pray even when our hands are employed, the Saviour's ear is open to hear our petition. [Cf: 20MR390.02] p. 145, Para. 2, [1890MS].

If we are determined not to be separated from the Source of our strength, Jesus will be just as determined to be at our right hand to help us, that we shall not be put to shame before our enemies. The grace of Christ can accomplish for us that which all our efforts will fail to do. Those who love and fear God may be surrounded with a multitude of cares and yet not falter or make crooked paths for their feet. God takes care of you in the place where it is your duty to be. But be sure, as often as possible, to go where prayer is wont to be made. [Cf: 20MR390.03] p. 145, Para. 3, [1890MS].

The Saviour says, in His message to the churches, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white; for they are worthy" [Rev. 3:4]. These souls overcame by the blood of the Lamb and the word of their testimony. Amid the moral pollution that prevailed on every hand, they held fast their integrity. And why? They were partakers of the divine nature, and thus they escaped the corruption that is in the world through lust. They became rich in faith and heirs to an inheritance of more value than the gold of Ophir. Only a life of constant dependence upon the Saviour is a life of holiness.--Letter 22, 1890. [Cf: 20MR390.04] p. 145, Para. 4, [1890MS].

(Written February 5, 1890, from Battle Creek, Michigan, to Brother and Sister Lindsay. Portions of this letter appear in *Child Guidance*.) Your letters I have read with interest and sympathy. I would say your son now needs a father as he has never needed one before. He has erred; you know it, and he knows that you know it, and words that you would have spoken to him in his innocency with safety and which would not have produced any bad results, would now seem like unkindness and be sharp as a knife. I am a mother of boys, and I know in this age, when the enemy of God and his workmanship is seeking to destroy the youth under his hellish banner, he will make every effort to lead them into temptation and into sin. Then they become desperate and discouraged as this sin is kept ever before them. [Cf: 21MR429.01] p. 145, Para. 5, [1890MS].

Some natures cannot bear censure. This is the case with yourself, my brother. Nothing will make your heart so heavy and you so completely shorn of your strength, whether you think you deserve it or not. If you do merit any reproof, then almost any movement in this direction seems to be construed by you to mean more than it truthfully does mean, and it makes you just as wretched and unhappy in supposing they reflect on

you and mean to hurt you as if it were all verity and truth. [Cf: 21MR429.02] p. 145, Para. 6, [1890MS].

When our children fall into sin and everyone draws away from the misguided youth and would condemn him in an unsparing manner, should not the father and mother show a remarkable tenderness, not making sin appear the less grievous and abhorrent, but helping the inexperienced youth to recover himself? Should not your son who has erred be encouraged to consider that if he returns to his father, confessing his sin, he will be freely and fully pardoned and his disgrace covered with your own pitying love? I know that parents feel very keenly the shame of the wrongdoing of a child that has dishonored them, but does the erring one wound and bruise the heart of the earthly parent any more than we as the children of God bruise our heavenly Parent who has given us and is still giving us His love, inviting us to return and repent of our sins and iniquities and He will pardon our transgression? [Cf: 21MR429.03] p. 146, Para. 1, [1890MS].

Do not withdraw your love now. That love and sympathy is needed now as never before. When others look with coldness and put the worst construction upon the misdeeds of your boy, should not the father and mother in pitying tenderness seek to guide his footsteps into safe paths? I do not know the character of your son's sins, but I am safe in saying, Whatever they may be let no comments from human lips, no pressure from human actions, who think they are doing justice, lead you to pursue a course which can be interpreted by your son that you feel too much mortified and dishonored to ever take him back into confidence and to forget his transgressions. Let nothing cause you to lose hope, nothing to cut of your love and tenderness for the erring one. Just because he is erring he needs you, and he wants a father and a mother to help him to recover himself from the snare of Satan. Hold him fast by faith and love, and cling to the all-pitying Redeemer, remembering that he has one who has an interest in him, even above your own. [Cf: 21MR429.04] p. 146, Para. 2, [1890MS].

Jesus died to redeem him. He is the purchase of the blood of Christ. His soul is of value with God. If you can turn a sinner from the error of his ways, you have saved a soul from death. I know that many parents are in danger, through the shame and disappointment brought upon them by one of their children, to treat the erring one with greater severity than they would one who is not related to them, because then our heart has been bruised and wounded. But without Christ we are all liable to go astray, to do those things grievous in His sight, and this should make us kind and forgiving. [Cf: 21MR430.01] p. 146, Para. 3, [1890MS].

Justice has a twin sister that should ever stand by her side, which is Mercy and Love. I again say to you, Take this erring one to your heart of love, just as Christ takes His erring ones to His heart of infinite love. [Cf: 21MR430.02] p. 146, Para. 4, [1890MS].

My brother and sister, let us be like Jesus. Throw around your son the atmosphere of tenderness; now manifest your affection and your forgiveness, and this will do for him just what it would do for you-- break down every barrier and melt your heart of stone. Hold your son in faith, grieved and disappointed and dishonored as you may feel. Save him, save him, save him from ruin! He needs you now, father and mother.

I know you will not give him up to his deadly foe. [Cf: 21MR430.03] p. 146, Para. 5, [1890MS].

Do not talk discouragement and hopelessness. Talk courage. Tell him he can redeem himself, that you, his father and mother, will help him to take hold from above to plant his feet on the solid Rock, Christ Jesus, to find a sure support and unfailing strength in Jesus. If his fault be ever so grievous, it will not cure your son to press this constantly upon him. A right course of action is needed to save a soul from death and keep a soul from committing a multitude of sins. In your humiliation do not forget that Jesus knows it all, that His love is deep and unchangeable, that He pities our woes, He carries our sorrows, He is our Helper in whom we may trust. [Cf: 21MR430.04] p. 147, Para. 1, [1890MS].

Draw nigh to God as you never have before, for I know there is no sorrow, no grief, like that which a parent can feel for an erring child. But trust in God; be cheerful; do not appear as though the rays of the Sun of Righteousness no longer came to your hardened hearts. Look up to the mighty Healer. Look and live. [Cf: 21MR431.01] p. 147, Para. 2, [1890MS].

P.S. I have just received your letter and your son's letter. I deeply sympathize with you, his father and mother. But I feel the deepest interest for your son. I see nothing in your letter but the tenderest sympathy. Do not think I mean to wound you by censuring you, for I would not open a wound afresh.--Letter 18e, 1890. [Cf: 21MR431.02] p. 147, Para. 3, [1890MS].

(Diary entries, November 20-24, 1890.) *New York City, November 20, 1890.* I spoke this evening at eight o'clock, and the Lord gave me great freedom. I feel my weakness, and I am pleading with God to restore me. I believe that He will do it. I am reaching out for stronger faith. [Cf: 21MR446.01] p. 147, Para. 4, [1890MS].

November 21. During the night season I was specially moved upon by Spirit of God. My soul had been drawn out in earnest supplication to God. I was distressed on account of the backsliding of His people. While lying in bed, unable to sleep because of the burden resting upon me, I was pleading with the Lord. I fell asleep, and in the night season I was taught of God. My guide said, "I have a work for you to do. You must speak the words given you by the Lord. After these words have been spoken, your duty here is done. [Cf: 21MR446.02] p. 147, Para. 5, [1890MS].

"You are not required to enter into details before individuals, whatever may be their position or work, if they do not recognize the voice of God in the message He gives you to bear in His name. All your efforts to remove their doubts will be of no avail if they gather the clouds of darkness about their souls. If you enter into particulars, you weaken the message. It is not you speaking, but the Lord speaking through you. Those who want to know the will of God, who do not desire to follow their own will and judgment, will be easily entreated. They will be ready to discern the right way. [Cf: 21MR446.03] p. 147, Para. 6, [1890MS].

"The whys and wherefores are concealed from you, yet speak the words I

give you, however painful it may be to you. The ways in which God leads His people are generally mysterious. You have asked to know God's way. Your supplication has been answered. God knows better than you do what is good and essential for His children. He never leads them otherwise than they would wish to be led if they were able to see as clearly as He does what they must do to establish characters that will fit them for the heavenly courts. [Cf: 21MR446.04] p. 147, Para. 7, [1890MS].

"The people whom God is leading must venture out upon His word. They must walk forward by faith. Truths have been committed to them which they must obey. The work of God is aggressive. No one can stand in a neutral position and yet be a soldier in the Lord's army. God has commands for His people, and if they keep in close connection with Him, they will hear His voice, and will keep in step with their Captain. They will go forward in the conflict to fight the battles of the Lord. But those who place themselves in an indifferent, non-committal position will gain no victories. We are to work by faith and not by sight, allowing God to direct the warfare. [Cf: 21MR446.05] p. 148, Para. 1, [1890MS].

"The men who are placed in positions of responsibility are not to betray sacred trusts. I have a message for you to those who are serving self, but they will pass it by as though they heard it not. They will close their eyes, lest they see and be converted. They have been planning and contriving in their own human wisdom, and they do not seek God earnestly. But imbued and stimulated by the Spirit of God, you are to bear the message given you, without worrying or calculating the result. [Cf: 21MR447.01] p. 148, Para. 2, [1890MS].

"You are to act your part, and then leave the rest to God. You will have startling, surprising messages to bear, but if those who hear cannot see the import of these messages, explanations from you will not lead them to understand any more clearly. They have ears, but they hear not. Satan takes control of their unsanctified reason, and leads them to misunderstand and misapply. [Cf: 21MR447.02] p. 148, Para. 3, [1890MS].

"Before you enter into private counsel to give the details of your message, be sure that the Lord would have you do this. After the message from God is given, you will feel that you have risked much, that there are those who have not faith enough to appreciate the message because they have not kept the way of the Lord, but have walked in the sparks of their own kindling. You feel a remorse which they should feel, and wish you had not spoken. [Cf: 21MR447.03] p. 148, Para. 4, [1890MS].

"God desires the pure gospel to be preached to His people. Selfishness will appear in many ways. The despondency which you feel after bearing a plain testimony comes not because you have erred in bearing this testimony. If you do not bear the message given you, God will send it to His people through some other channel. [Cf: 21MR447.04] p. 148, Para. 5, [1890MS].

"The men who now occupy positions of responsibility do not feel the necessity of making God their trust as did those who first led out in this work. They have planned for themselves. An independent, self-sufficient spirit has been coming into our publishing house in Battle

Creek. The managers have followed the inclinations of their own hearts to go beyond the leadings of God. In some things, those who carry heavy responsibilities in the institutions in Battle Creek have exercised a wonderful prudence. They have prudently refrained from pointing out the existing dangers in the institution. [Cf: 21MR447.05] p. 148, Para. 6, [1890MS].

"God would not have large expenditures made to enlarge the facilities in Battle Creek. More is now located in Battle Creek than those there have ability to manage after God's order. This fact has been partially discerned, especially in regard to the publishing institution. Principles are being sacrificed that God has plainly specified should not control His work. An order of things has been instituted which is leading men farther from God than they are now aware of. They feel no necessity for the earnest prayer, the self-denial, the self-sacrifice which is after God's order, after the example of Christ. [Cf: 21MR448.01] p. 148, Para. 7, [1890MS].

"But," said my guide, "their lips will be opened by the Lord to speak the words He shall give them in plainness of language and in demonstration of the Spirit. They will speak that which they have been reluctant to utter, which they have shrunk from speaking. Under the constraining power of God, they will declare the danger threatening the cause of God, and the plain facts and principles of truth to which we must adhere, which every worker must respect." [Cf: 21MR448.02] p. 149, Para. 1, [1890MS].

The religion of Jesus is endangered. It is being mingled with worldliness. Worldly policy is taking the place of the true piety and wisdom that comes from above, and God will remove His prospering hand from the conference. Shall the Ark of the Covenant be removed from this people? Shall idols be smuggled in? Shall false principles and false precepts be brought into the sanctuary? Shall antichrist be respected? Shall the true doctrines and principles given us by God, which have made us what we are, be ignored? Shall God's instrumentality, the publishing house, become a mere political, worldly institution? This is directly where the enemy, through blinded, unconsecrated men, is leading us. [Cf: 21MR448.03] p. 149, Para. 2, [1890MS].

These things have gone as far as they should without someone protesting against them in plain words. The Lord's time to set things in order has fully come. There are men in positions of trust who have not had an experience in the leading out of this work, and these men should walk with humility and caution. [Cf: 21MR448.04] p. 149, Para. 3, [1890MS].

In the night season I was present in several councils, and there I heard words repeated by influential men to the effect that if *The American Sentinel* would drop the words "Seventh-day Adventist" from its columns, and would say nothing about the Sabbath, the great men of the world would patronize it, it would become popular, and do a larger work. This looked very pleasing. These men could not see why we could not affiliate with unbelievers and non-professors to make *The American Sentinel* a great success. I saw their countenances brighten, and they began to work on a policy to make the *Sentinel* a popular success. [Cf: 21MR448.05] p. 149, Para. 4, [1890MS].

This policy is the first step in a succession of wrong steps. The principles which have been advocated in *The American Sentinel* are the very sum and substance of the advocacy of the Sabbath, and when men begin to talk of changing these principles they are doing a work which it does not belong to them to do. Like Uzzah, they are attempting to steady the ark which belongs to God and is under His special supervision. [Cf: 21MR449.01] p. 149, Para. 5, [1890MS].

Said my guide to those in these councils, "Who of the men among you have felt the burden of the cause from the first and have accepted responsibilities under trying circumstances? Who has carried the burden of the work during the years of its existence? Who has practiced self-denial and self-sacrifice? The Lord made a place for His staunch servants, whose voices have been heard in warning. He carried forward His work before any of you put your hands to it, and He can and will find a place for the truth you would suppress. In *The American Sentinel* has been published the truth for this time. Take heed what you do. 'Except the Lord build the house, they labor in vain that build it.'" [Cf: 21MR449.02] p. 149, Para. 6, [1890MS].

Brooklyn, New York, Sabbath, November 22. This morning I pleaded most earnestly with the Lord for His presence, for the enlightenment which He alone can give me. I wrestled for some time in prayer, and placed myself decidedly on the Lord's side, to believe every word that proceeds out of the mouth of God. I will not take myself out of His hands. Infirmities press me at all times, and my faith is tested severely. Oh, that I may never lose sight of Jesus, my hope and my consolation. [Cf: 21MR449.03] p. 150, Para. 1, [1890MS].

I spoke from Isaiah 58 to a room packed with interested listeners. The Lord's presence was in the congregation. We knew that His Holy Spirit was impressing the hearts of those present. As soon as I had ceased speaking, a woman of commanding appearance arose and bore a testimony from a full heart. She thanked the Lord, she said, that she was present to hear that discourse, for it had decided her to keep the Sabbath of the Lord. Although trials and difficulties were before her, she would trust in the Lord, for He would be her fortress, her support, and she would make known the light of truth to others. Testimonies followed in quick succession. [Cf: 21MR449.04] p. 150, Para. 2, [1890MS].

Brother Washburn bore a good testimony. The Spirit of the Lord was upon him, and his face was pale. He said that he knew that the Spirit and power of God were in the message borne by Sister White, and that he had been receiving light and blessing. He felt more deeply the Spirit of the Lord than he had ever felt it before in his religious experience. [Cf: 21MR449.05] p. 150, Para. 3, [1890MS].

Brother Asa Robinson bore witness that the Lord had deeply impressed his mind, and he longed to drink richer and deeper draughts of the water of life than he had ever yet done. [Cf: 21MR450.01] p. 150, Para. 4, [1890MS].

Brother Lindsay spoke with deep contrition of soul, referring to the remarks of the speaker in reference to Joshua and the words spoken to him by Christ. The people of God, represented by Joshua, stood before the angel of God clothed with filthy garments, and Satan was complaining because he [was] prevented from destroying them as he was

determined to do. He pointed to their filthy garments as a reason why he should do this. But the Lord Jesus would not permit him to destroy them. With the voice and attitude of a king, He said, "Take away the filthy garments from him." Turning to Joshua, Christ said, "I will clothe thee with change of raiment," even the righteousness of Christ. [Cf: 21MR450.02] p. 150, Para. 5, [1890MS].

Brother Lindsay said he felt that he had labored in his own strength too long, clothed with the filthy garments of selfishness. He wanted the endowment of the Spirit of God and the baptism of the Holy Ghost, that he might no longer work in his own spirit, after his own way and will. Others followed with testimonies right to the point. [Cf: 21MR450.03] p. 150, Para. 6, [1890MS].

We then invited those who had not this evidence of their acceptance with God to come forward, and about forty responded. Many of these expressed their desire to be clothed with the garments of Christ. It was evident that the Spirit of the Lord was making deep impressions on the minds of all present. Many with deep feeling asked the prayers of God's people in behalf of fathers, mothers, husbands, wives, brothers, and sisters. We bowed in prayer, and I know that the Lord's presence was with us. Most earnest, heartfelt supplications ascended in faith to the throne of God, and the Lord hearkened and heard those earnest cries. Many hearts were blessed, and their countenances reflected the bright beams of the Sun of righteousness. [Cf: 21MR450.04] p. 150, Para. 7, [1890MS].

This was a precious day to our souls, a season long to be remembered, never, never to be forgotten. Praise and thanksgiving ascended from the hearts and lips of many to the glory of God. "Whoso offereth praise glorifieth God." The Lord would have His people a bright, cheerful, gladsome people, light bearers to the world. Light, precious light, represents the cheerfulness and happiness which should be reflected to the world. [Cf: 21MR450.05] p. 151, Para. 1, [1890MS].

November 24, 1890. I rise this morning with gratitude in my heart for a precious night's rest. The cars on the elevated railroad have been thundering past all night, but I have slept excellently well. [Cf: 21MR450.06] p. 151, Para. 2, [1890MS].

I did not fill my appointment at the hall yesterday evening at five o'clock. The managers of the building let it to other parties, when our people had engaged it for the day. But we could not help ourselves as there was no written contract. This ought always to be secured. Many had purposed to come with their unbelieving relatives, and this was a great disappointment to them. They went with sorrow. This disappointment we must reckon among the "all things" that shall work together for good to those that love God. [Cf: 21MR451.01] p. 151, Para. 3, [1890MS].

I was solicited to speak in the evening to those assembled in the next tenement, the canvassing class, to understand why they were advised by conference presidents and canvassing agents not to canvass for *The Great Controversy* and *Patriarchs and Prophets*. I spoke to them for about one hour. This ends my speaking in this city. It is the universal testimony of those present at these meetings that they have been a blessing. The Spirit of the Lord has had free course and been

glorified. [Cf: 21MR451.02] p. 151, Para. 4, [1890MS].

We feel the necessity of urging home upon the people the needs of the work. The Saviour of the world makes the subject of missionary labor so plain that His people need not misunderstand their work. He would send us as missionary messengers to the world. His voice was often uplifted to reiterate the truth, to urge it home upon their hearts, lest they should by any means lose sight of the mission and work of the church. His servants were to circulate the message of truth in all directions, and with earnest longing of soul they were to carry the tidings of light and peace to those in the darkness of error. Christ kept before them the fact, "Ye are the light of the world." Those nigh and those afar off must hear the message of peace and hope and joy. [Cf: 21MR451.03] p. 151, Para. 5, [1890MS].

Christ left the abodes of bliss and came to this world as the light of truth, to shine amid the moral darkness, that the bright beams of light might penetrate the darkness of superstition, that divine truth might shine forth in contrast with the maxims and traditions and errors prevailing everywhere. Thus the bright beams of the Sun of righteousness were to dispel the thick clouds of ignorance. Christ opened the fountain of life, not only for the Jews, but for all nations, kindreds, tongues, and peoples. He knew the unrest and earnest longing of soul for something which could satisfy the heart. Before leaving His disciples, He made His plans and set in order His work, that the church might be impressed with its missionary character, that it might see that its work is to diffuse the gospel of truth. [Cf: 21MR451.04] p. 151, Para. 6, [1890MS].

The church as a whole is responsible for the fulfillment of the sacred commission, "Go ye into all the world and preach the gospel to every creature," to those in the highways and those in the hedges. Every member of the church is held accountable in Christ's work. Every power of those who have come to a knowledge of the truth is to be enlisted. Reach to the heights; reach to the depths; there is no boundary. Everyone is to hear. Everyone is to receive light and truth and transmit it to others. We are not half awake. [Cf: 21MR451.05] p. 152, Para. 1, [1890MS].

I have now spoken four times in the morning and business meetings, and for one hour last evening to the canvassing class. This morning Brother Chadwick leaves us and returns to Battle Creek. He is in danger through the prevailing influences which exist there. Willie leaves late in the week for Battle Creek. Sara and I shall attend meetings at Norwich, Connecticut, and at Danvers [Massachusetts]. Brother Asa Robinson will be in attendance at these meetings, but it seems to be necessary for him to go to Battle Creek at this time to attend to important matters. I ought to have him with me in my work, but if the presence of the Lord goes with us we shall have profitable and successful meetings. I send large packages of important matter to be used during the remnant of the year 1890. I want to arouse and break the silence of the churches, that they may have a sense of their work. This burden is on my mind constantly. [Cf: 21MR452.01] p. 152, Para. 2, [1890MS].

The Lord Jesus Christ appeared to John on the Isle of Patmos and revealed many things of solemn importance to him. [Rev. 1:3-8, 18, 19, quoted.] [Cf: 21MR452.02] p. 152, Para. 3, [1890MS].

Matters of deep importance were opened to John, which were to be given to the world to be read, understood, and appreciated. The books *Daniel and Revelation* and *The Great Controversy* are the books which above all others should be in circulation now. Give them to the people. Light and truth they must have. [Cf: 21MR452.03] p. 152, Para. 4, [1890MS].

Again and again the true Witness says, "He that hath an ear let him hear what the Spirit saith unto the churches." But it is evident that some who have ears will not hear, will not receive, and will not become wise in regard to sacred truth. The Lord Jesus, the Alpha and Omega, gave the message to John in regard to the church. He understood the danger of their neglecting their God-given work. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." When God's people hear to a purpose the things that are revealed to the churches, when they get the burden of the message, and say to others, "Come," they are laborers together with God. [Cf: 21MR452.04] p. 152, Para. 5, [1890MS].

During the night I have been holding communion with God. I was brought by my guide into councils in Battle Creek. I have a message for them, whether they will hear or reject. The people must know that they are not moving in the order of God. They have been arranging to leave Christ out of their councils. These men are giving a mold to the work that will result in the loss of many souls. They lead away from safe paths. [Cf: 21MR452.05] p. 152, Para. 6, [1890MS].

Men come from far countries, thinking that if they can only get to Battle Creek, from whence come the publications of truth, they will be next door to heaven. But, oh, how disappointed they are! They hear leading men making God's message and messengers a subject of ridicule. Why? Because the message does not coincide with their ideas. [Cf: 21MR453.01] p. 153, Para. 1, [1890MS].

God's messengers speak words that are truth, but men do not want to accept them. False waymarks will be made. Signboards pointing in the wrong direction will be set up. Men connected with the publishing house will form a ring, the members of which will voice the works spoken by one another. Slowly and solemnly my guide said. "'Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: Gird yourselves and ye shall be broken in pieces;... Take counsel together, and it shall come to nought; speak the word, and it shall stand: for God is with us'" [Isa. 8:9, 10]. [Cf: 21MR453.02] p. 153, Para. 2, [1890MS].

Whoever the conference may select to connect with the offices of publication, unless they look to God daily and are firmly decided that eternal vigilance is the only price of safety, unless they seek counsel from God in the small or large matters connected with His sacred work, they will swerve from safe paths. Unless they are converted men, who realize the sacredness of the work for these last days, they will imperil the cause. It is not enough for them to assent to the truth. The question is, Are they sanctified through the truth? Is the truth brought into the inmost sanctuary of the soul? [Cf: 21MR453.03] p. 153, Para. 3, [1890MS].

The past, present, and future were plainly revealed to me. Brother Chadwick was connected with the office in integrity and righteousness of purpose, but the atmosphere he has breathed, the words and example of the men with whom he has been connected, have transformed him. He is another man. He has become sick at heart, and is desperate when opposed. Saul became another man, because the Spirit of the Lord came upon him and gave him another heart. but in the case of Brother Chadwick, the change was not from God. [Cf: 21MR453.04] p. 153, Para. 4, [1890MS].

This was plainly revealed to me to show to the people. I have no words to speak to these men privately. My words must be given to the people as a whole. It is not to be left to some to repeat my words and transmit them to others. I wish to present the matter as God has presented it to me. How long shall blindness be upon the men who have had evidence piled upon evidence in regard to the testimony of God's Spirit to His people? They do not discern where or how God is working. Eyes have they, but they see not; ears have they, but they hear not; understanding have they, but they understand not the things of God. "Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: for He maketh sore, and bindeth up: He woundeth, and His hands make whole" [Job 5:17, 18]. [Cf: 21MR453.05] p. 153, Para. 5, [1890MS].

Many of the old experienced hands, those who led out in the work of God, who could tell how it came into existence, have fallen in death, and inexperienced hands and unsanctified minds have been placing their mold upon the work. The principles designed by Jehovah to control the work have been departed from. Self has been woven into the work. [Cf: 21MR454.01] p. 153, Para. 6, [1890MS].

Before the destruction of the old world by a flood, there were talented men, men who possessed skill and knowledge. But they became corrupt in their imagination, because they left God out of their plans and councils. They were wise to do what God had never told them to do, wise to do evil. The Lord saw that this example would be deleterious to those who should afterwards be born, and He took the matter in hand. For 120 years He sent them warnings through His servant Noah. But they used the probation so graciously granted them in ridiculing Noah. They caricatured him and criticized him. They laughed at him for his peculiar earnestness and intense feeling in regard to the judgments which he declared God would surely fulfill. They talked of science and of the laws controlling nature. Then they held a carnival over the words of Noah, calling him a crazy fanatic. God's patience was exhausted. He said to Noah, "The end of all flesh is come before Me. For the earth is filled with violence through them; and, behold, I will destroy them with the earth" [Gen. 6:13]. [Cf: 21MR454.02] p. 154, Para. 1, [1890MS].

There is a wisdom that is not from above, an unsanctified wisdom which has been in our world since the fall. I have been shown that there is danger in the office of publication in Battle Creek. It is losing its peculiar character. The Lord directed in the establishment of this institution, and it should never, never take a worldly mold. The men who have banded together to carry certain matters without the voice of the church or the people will not stand, for God will not permit it. There is a lifting up of self. Too much confidence is shown in what man

can do, and too little in what God can do, and therefore man's wisdom has become foolishness. [Cf: 21MR454.03] p. 154, Para. 2, [1890MS].

The men handling sacred things do not feel the reverence and awe that they should. They do not speak with trembling of the things of God. This is the sure result of a lack of personal piety. They take very little time to seek God's counsel in humble contrition of soul. Earnest heart-searching, constant reliance upon God, is not revealed by the atmosphere that surrounds the soul. Men in positions of trust are fast losing the sense of the preciousness and sanctity of sacred things. Unless they feel the converting power of God, they will not, cannot, be one with God. They will not keep the way of the Lord, but like the Pharisees in the days of Christ, they will teach for doctrine the commandments of men. [Cf: 21MR454.04] p. 154, Para. 3, [1890MS].

The Lord has no use for them. They cannot be laborers together with Him while cherishing the spirit which in the past has exercised a controlling Power over them. They have felt little respect for those who have stood under the direction of God, receiving counsel from One mighty in wisdom, regarding the foundation and upbuilding of His great work. The consecration, the vital piety and humility which God requires, does not exist. Self is exalted, and Jesus, the blessed and only Potentate, the Mediator between God and man, does not work with them. Satan's insinuations are credited, and God's plan command in regard to mercy and tender compassion is ignored. [Cf: 21MR455.01] p. 154, Para. 4, [1890MS].

Those who are handling sacred things in the publishing institutions and in every branch of God's work are invited to enter the work prepared to put forth the highest powers of their mental and moral energies. They are continually to study, not the will of man, but the will of God. His grace must be revealed in all their work, of whatever kind and degree it may be. Every day the proud heart must be humbled before God, lest He humble it. The success of the work will be proportionate to the consecration, self-denial, and self-sacrifice which is blended with it. [Cf: 21MR455.02] p. 154, Para. 5, [1890MS].

I was instructed that the Lord's will is not being done by the men in the office who grasp such large wages. Things are taking a mold decidedly contrary to the principles upon which the publishing work was established. Serious mistakes have been made in exalting business above the service and worship of God. Thus thousands have made shipwreck of the faith. We are exhorted to be "not slothful in business, fervent in spirit, serving the Lord." We are to be active in our work, but another element is to mingle with this energy, a living zeal in the service of God. We are to be "fervent in spirit, serving the Lord." Into our daily work we are to bring devotion, piety, godliness. This is to be interwoven with every business transaction. Carry on your business without this and you will make the greatest mistake of your life, for you are committing robbery toward God, while professing to serve Him. [Cf: 21MR455.03] p. 155, Para. 1, [1890MS].

We see home relations neglected. We see broken-down family altars. We see the first love left, the religion of Christ expelled from the soul, to give place to constantly increasing speculations. Men are leaving God and heaven out of their reckoning. It is regarded as a waste of time to search the heart. The Bible is neglected. A multitude of cares

over-balance the truth in the heart, and the spiritual eyesight is blinded. They need the heavenly anointing, oh, so much!--Ms 29, 1890. [Cf: 21MR456.01] p. 155, Para. 2, [1890MS].

(Written July 14, 1890, from Battle Creek, Michigan, to Brother Graham.) Your letter was received in due time, but I have been passing through trial and affliction, and for some time have been able to write but little. In looking over my letters, I see some things written years ago in reference to the Sabbathkeepers in Washington and Oregon. These conferences were reproved by the Lord because they in a large degree held themselves aloof from each other. From the light given me of God they should be in perfect harmony. [Cf: 21MR457.01] p. 155, Para. 3, [1890MS].

I saw that the enemy had been working, and would continue to work to lead them to draw apart, to encourage sectional interests that would lessen the strength of both conferences. [Cf: 21MR457.02] p. 155, Para. 4, [1890MS].

In the camp meeting held in Kansas last year, the subject of schools was quite fully canvassed. The several delegates from the conferences that were represented there made earnest pleas for the establishment of a school in the States where they lived. It was thought by many that two schools should be established in the West. But I had a word of counsel from the Lord. From the light which He had given me, I knew the true condition of these conferences--that with two schools there would certainly be weakness and inefficiency in both. Large expense would be incurred, money would be used that might better be applied to other enterprises. If all would unite as Christians, only one school would be necessary; and under the circumstances, the one would be much more complete and successful than two. [Cf: 21MR457.03] p. 155, Para. 5, [1890MS].

There were some determined ones who argued strongly for two schools. But the decision was made just as it should be, to have only one school, and our brethren are now seeking to unite their means and their influence to make it a success. If, as the work extends, it becomes necessary to have another school, they will have gained an experience that will help to make this also a success. [Cf: 21MR457.04] p. 155, Para. 6, [1890MS].

When I heard that in Oregon, and in the Upper Columbia Conference you were proposing to invest means in two institutions of learning, I said, God will not be pleased with these movements. These two conferences are quite small. If their influence and means were united, they might succeed in establishing one school; but if they have an unsanctified independence, and indulge sectional feelings, they will incur discouraging debts in the erection of buildings for two schools, neither of which will be likely to prosper. Now is the time to develop character in the decision of this school question. I cannot see light in your having two schools. Neither will be able to bear its own weight, and the Lord has shown me that the right kind of men to manage these institutions are not now at hand. [Cf: 21MR457.05] p. 156, Para. 1, [1890MS].

Now, brethren, I have not strength to write you as fully as I would, but one thing I do know, and that is, the condition of your conferences

is such that you should unite willingly in establishing as complete a school as possible. Do not reveal your decided weakness by doing those things that tend to cause division instead of bringing you shoulder to shoulder, heart to heart. Press together, harmonize, unite. If you expect God to work for you, you must cooperate with Him and with one another. [Cf: 21MR458.01] p. 156, Para. 2, [1890MS].

There is not in either conference persons of the right talent to supply all the teachers for a school. New elements must be brought in; they must be supplied by those who know from experience what talents are needed to conduct a school profitably. Pride and ambition, selfish ideas and principles, will not meet the approval of God. All these things must be overcome through the grace of Christ. It is very much in fashion at this time for our brethren to work away from Christ, and do many things in their own finite wisdom. They are not humble in heart; they do not learn in the school of Christ the very lessons they need to learn. They incur peril to their own souls in stubbornly desiring to have their own way; they involve the churches in their conferences in the peril and guilt of fighting against God. [Cf: 21MR458.02] p. 156, Para. 3, [1890MS].

Even in our churches are found men who are engaged in unchristian strife. They set themselves in opposition to the purposes of the Most High. What is needed in both of these conferences is more of Jesus, and less of self. Humility is needed. All who are finally saved will in this life humble themselves before God, and seek to do His will. Thus the influence that goes forth from them will be of the character that makes for peace, that strengthens piety, that increases spiritual efficiency. [Cf: 21MR458.03] p. 156, Para. 4, [1890MS].

There are institutions of learning already established among us that are situated near important centers of our work--at Healdsburg and at Battle Creek--and yet these institutions have not proved to be self-sustaining. The rates of tuition have been so low that a cloud of debt still hangs over our schools. From time to time larger facilities have had to be provided in order to do justice to the students; and even now arrangements must be made at Healdsburg to carry forward the work more efficiently. The school in Battle Creek has an excellent faculty. In Healdsburg there is a call for additional help in order to do more perfect work. [Cf: 21MR458.04] p. 156, Para. 5, [1890MS].

Can you expect that in Oregon or Upper Columbia, with your interests divided, you can secure thoroughness and efficiency, with fewer advantages and workers who are not so thoroughly trained? Will the Lord be pleased to have large expense incurred merely to indulge a selfish, sectional interest? Is it not time that "me and mine" should cease to be a controlling power? The means that God has entrusted to His servants to be wisely invested for advancing the interests of His cause, may through selfish desires be diverted to building up partition walls, to separate the interests and divide the strength of sister conferences that should be closely united. [Cf: 21MR459.01] p. 157, Para. 1, [1890MS].

What is the object of establishing colleges among Seventh-day Adventists? It is to provide for our youth, so far as possible, the very best instruction, that which is free from error and in every respect pure from corrupting influences. There are in our land, schools

in abundance where education in the sciences may be carried to a high point, but they fail to reach the Bible standard of education. "The fear of the Lord is the beginning of wisdom." The Lord must preside in our institutions of learning, or the object for which they were brought into existence, with great outlay of means, will fail of being accomplished. We profess to believe important truth, that the Lord is soon coming in the clouds of heaven with power and great glory to take the faithful to the higher school in the mansions He has gone to prepare for them. We should meet a standard very much higher than do those who do not believe these solemn truths. [Cf: 21MR459.02] p. 157, Para. 2, [1890MS].

The Lord has placed great responsibilities upon His people who have had so much light. But the majority of those who claim to believe present truth are neither doing nor attempting to do their duty in the education of the youth. There is great neglect on the part of parents, both of home training and of cooperation with the school workers in that kind of education which is dearest to the Saviour's heart. [Cf: 21MR459.03] p. 157, Para. 3, [1890MS].

They lay off their own responsibility for the training of their children, so that the schools established shall be a success, after the Lord's plans. They are but little better than idlers in the Lord's vineyard, when they should be earnest workers, making the most of the facilities God has placed within their reach. [Cf: 21MR459.04] p. 157, Para. 4, [1890MS].

I would feel sad indeed to see two schools established, one in Oregon and one in Upper Columbia, it is so contrary to the light which God has been pleased to give me. If you have a school, you want to make it the best that both conferences, with their united means and talent, shall be able to secure. I hope that as Christians you will be awake to your ever-increasing responsibilities, and be prepared to act the part of faithful stewards, both of means and of talents. Will you lay aside all selfish interests, and all sectional feelings, and manifest your missionary zeal to work for the best interest of the cause of God? Will you put away all strife in the matter, and show that we are all one in Christ Jesus? God help us as a people to see how imperfect is our service to Him. May He help you to feel that you are brethren. [Cf: 21MR459.05] p. 157, Para. 5, [1890MS].

Jesus has shown His interest in you by an infinite sacrifice, and the remembrance of this calls for intense interest in, and devotion to, one another in our great missionary work. We are fellow laborers in the same cause. The harvest truly is great, and the laborers are few. The opposing forces of the world are vastly great. Satan with his hosts is arrayed against any and every enterprise that will be for the saving of souls. We must bend all our energies to devising and planning how to make the most of the talents found in young men and women, how to educate and train them, not only to become devoted home missionaries, but to carry the truth to all nations, tongues, and peoples. [Cf: 21MR460.01] p. 158, Para. 1, [1890MS].

There is a positive necessity among us of obtaining grace and knowledge in our Lord Jesus Christ. Then we shall have clearer conceptions of the sacred character of our educational work for this time. We need more earnestness, we need to make the truth more of a

living reality, that we may arouse the flagging zeal of others. We need the faith that is a working power to convert the soul, and then we shall strengthen our brethren. There are so few who feel the necessity of disciplining the soul, seeking grace daily that they may appreciate the position we occupy, and arouse in others the earnest devotion so much needed at this time. Again I repeat: If you will, in your two conferences, consolidate your capital of means and ability, so as to have one good school, you will meet the mind of the Spirit of God. [Cf: 21MR460.02] p. 158, Para. 2, [1890MS].

There are persons in each of your conferences who should attend the Healdsburg or the Battle Creek College to gain an experience and training which you cannot give them in your school. They need instruction that will qualify them to become active educators in some branch of the great missionary field. The Lord Jesus has been disappointed in many ways in regard to the laborers. They bring so much of self into the work; they put their own impress upon it. In order that we may have complete success, the impress of Christ must be upon the work. The teachings of Christ must be understood and practiced by every educator. [Cf: 21MR460.03] p. 158, Para. 3, [1890MS].

Because of the unconsecrated lives of those who claim to believe the truth, but little is done, when very much more might be accomplished if the soul were fully surrendered to God. Is Satan always to have so great control of the mind, as well as of the body? Jesus, in giving His life for our redemption, intended greater things for man than our eyes have witnessed. [Cf: 21MR461.01] p. 158, Para. 4, [1890MS].

If all who claim to believe the truth for this time would use in His service the power that God has provided for them through Jesus Christ, we should see the working of the Spirit of God that would produce great changes. The divine blessing would be greatly increased by the cooperation of human agencies to communicate these blessings to the world. Because of unbelief and want of consecration, the church has scarcely tested the strength of the promises of God. [Cf: 21MR461.02] p. 158, Para. 5, [1890MS].

We have not realized the wonderful power of education and religious training for the youth. And those of all ages may receive greater benefit than they have yet realized through the same means. In the Scriptures are mines of precious ore which have not been sought for, because there is so great satisfaction in working merely upon the surface. A more persevering, careful, thorough effort put forth in exploration would reveal precious resources which have scarcely seemed possible. The Lord has for us a storehouse full of treasures that will, if appropriated, tend to the present and lasting improvement of teachers, both in our day schools and in our Sabbath schools. [Cf: 21MR461.03] p. 158, Para. 6, [1890MS].

There is talent among us that may be and should be developed. Every year a company of enlightened workers may be raised up to do home and foreign missionary work--workers who will have more breadth of mind and will plan with far greater wisdom because they have a conception of the greatness of the work which God would have done. They will realize something of its depth and vastness, for their eyes have been anointed to see the sacred trust given to every man, according to his ability. Through the selfishness, covetousness, and slothfulness of those who

claim to be children of God, through their misconception of duty, the work of God has been greatly lowered and constricted. [Cf: 21MR461.04] p. 159, Para. 1, [1890MS].

When as sons and daughters of God, we stand in our place, doing our appointed work, we shall be clearing the King's highway. Those whose eyes are anointed with the heavenly eyesalve will read lessons in the life of Christ that will mean more to them than they ever before conceived of. They will recognize a standard of piety that would put to shame their present ideas, their want of faith, and their practice, so unlike that of Christ. If the right training is given in our colleges, the youth coming forth from them will have a mind to work, and new light will shine upon the mind and heart of the workers. [Cf: 21MR461.05] p. 159, Para. 2, [1890MS].

Parents, the teachers in our day schools and Sabbath schools, and the laborers in word and doctrine, should harmonize in their work, for all are educators, both for this life and for the life to come. All should join hands, putting their personal interests at the disposal of Christ, who has purchased them by His own blood. Then they will see fresh beams of light shining forth from the Word of God, which will not only rejoice their own heart, but which they may place before other minds. There will be a new, inspiring zeal to engage in the work of God in any of its many branches, all of which are embraced in the one great commission, "Go ye into all the world, and preach the gospel to every creature." [Cf: 21MR462.01] p. 159, Para. 3, [1890MS].

For this work there must be a deeper consecration. We must have all of Jesus, and none of self. Then there will not exist one selfish thought. With an eye single to the glory of God, we shall do good as we have opportunity. We shall give of our means as God has prospered us. We shall not take into consideration whether we ourselves are to be benefitted, but shall do all we can for the common good. [Cf: 21MR462.02] p. 159, Para. 4, [1890MS].

It should be the object of our colleges to prepare workers for home and foreign fields. The duty devolves on the church to see that a fund is raised to be appropriated to the education of students who are worthy but have not at their command the means of obtaining an education. When these students shall be in a position where they can replace what they receive, they should do so, that the fund may be kept good. Our colleges are not able to give the students their tuition, for they do not, like other denominational schools, receive donations and endowments. Hence there is greater necessity for raising special funds to be wisely appropriated by the judgment of a board of directors. There are many unordained men and also women who can do much in the several branches of the work in the great harvest field. May the Lord open the minds and the hearts of His people to discern what needs to be done, and to do it. Let us work while the day lasts, for the night cometh, in which no man can work.--Letter 25a, 1990. [Cf: 21MR462.03] p. 159, Para. 5, [1890MS].

The tender mercies and lovingkindnesses of the Lord have been toward us all the days of our life, and the whole world should be filled with thankful voices, proclaiming the benevolence and love of God. The psalmist says: "The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the

desire of every living thing." When we were sold under sin, He who was rich in glory, for our sake became poor, that we through his poverty might be rich. Well may we ask our souls, "How much owest thou unto my Lord?" The benevolence of Christ is exercised every day in the year. He gives daily his gifts unto men. His Holy Spirit is constantly at work, drawing the hearts of men, guiding them into all truth. Before the crucifixion of Christ, he told his sorrowing disciples that he would send them another Comforter, which should abide with them forever. The grace of Christ is multiplied toward us, and given without stint. The streams of salvation are continually flowing for us. [Cf: ST 01-06-90 para. 01] p. 160, Para. 1, [1890MS].

In view of what Christ has done and is doing for the children of men, should we not bring gratitude offerings to him? Should our gifts flow only to one another, and the Giver of every good and perfect gift be forgotten? The Lord has said, "Them that honor me, I will honor." We should not wait to make an offering to God until we are out of debt. His cause demands the means that he has given to us in trust, and we should present a portion on the altar of God as freely as the infinite sacrifice was made for us. We have no time to lose in passing our treasures on to the bank of heaven. Whatever we may do, let us not forget God. If we love him with all the heart, we shall remember his claims upon us. God requires that we shall be like him, that we shall imitate the self-sacrificing example of Christ, and live a life of self-denial. We should prayerfully consider the question, "How much owest thou unto the Lord?" [Cf: ST 01-06-90 para. 02] p. 160, Para. 2, [1890MS].

Are there those who are robbing God in tithes and offerings? Seek to make your accounts straight; do not leave your obligation to God as the last thing to be settled. Let those who have borrowed, try to pay their debts; especially see to it that no poor person who has labored hard for his means, is left in perplexity because you fail to pay what you owe him. Let no injustice be done to your neighbors, but let everything be made right as far as possible between you and your fellow-men. This is keeping the last six commandments. [Cf: ST 01-06-90 para. 03] p. 160, Para. 3, [1890MS].

Let those who have means give of their means to the glory of God. Let them show that they appreciate the gift of God's dear Son, that they love him with undivided affection, and will manifest their faith in his mission and work by replenishing the treasury of God. The means that God intrusts to men is for the forwarding of his work in the earth. God's word appeals to you to give. There are souls to be saved. There are those who know not the truth, and they must be enlightened by missionary effort. How many have withheld their tithe? How many have withheld themselves from the service of God? When those who have for years withheld their tithes become convicted, and reckon up and see how large is the sum they owe to God, they must not become discouraged and do nothing to diminish the debt. If you can, pay the whole amount, but if you cannot, do the best you can, begin to pay tithes from the first of 1890. Confess to the Lord your robbery toward him, and give yourselves in full surrender as an offering to the Lord. Tell the Lord that if he will place it in your power, you will meet your obligation to him, and render back to him his own. [Cf: ST 01-06-90 para. 04] p. 160, Para. 4, [1890MS].

Do something, do it soon. In the sight of God, in the sight of heavenly angels, make decided moves toward a better life. What does God speak to us at this time? He says: "And He shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Let the purifying process go on in every soul. Pray that every sin may be revealed, that the corruption of the heart may be made plain; and when it is exposed, pray for grace to put away defilement. Make wrongs right between you and your brethren; and when you do your part, God will not fail to do his part. [Cf: ST 01-06-90 para. 05] p. 161, Para. 1, [1890MS].

Why delay? Why go on in weakness? Why not cast your soul in all its helplessness upon Christ, and lay hold on the merits of his precious blood? He waits to receive you. He longs to help you. And when the soul temple is cleansed from every defilement, you will have a new and precious experience. The Lord says: "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." But if the work of repentance and reformation is neglected, if you pass on your way, sinning in word and action, the Lord says: "I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." [Cf: ST 01-06-90 para. 06] p. 161, Para. 2, [1890MS].

If the Lord did not continue his guardian care over us by day and night, Satan would exercise his power against us, and we should be consumed. The Lord has appointed his angels to shield his people, that the wicked one may not destroy us. But because of the preserving care and tender mercies of the Lord, men become careless. The wise man says, "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." The patience and forbearance of God should soften instead of hardening the hearts of men. Do not presume upon the forbearance of God, but rather seek to understand his dealings with the children of earth. An unerring register is kept with the accuracy of Omniscience of the iniquities of nations and individuals; Christ declares, "I know thy works." But although the figures rapidly accumulate, God's mercy does not cease until a certain amount is reached, which marks the limit of divine forbearance. There is still time for wrongs to be righted by confession and restitution to man and God. By faith we may claim the merits of the blood of Christ, and those who will receive his counsel may be purged and made white. Shall we not now draw nigh to God? Shall there not be confession of sin while it is called today? The record in the books of heaven may be canceled by the shed blood of Jesus. The Lord says, "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them." This is the charge the Lord makes against the unfaithful ones. (*Concluded next week.*) By Mrs. E. G. White. [Cf: ST 01-06-90 para. 07] p. 161, Para. 3, [1890MS].

Satan is in controversy with God. Says the prophet: "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: ST 01-13-90 para. 01] p. 161, Para. 4, [1890MS].

We should seek to appreciate the unparalleled mercy and the inexpressible love of God in not giving those who have dishonored him into the hands of the enemy of souls. It is the care of God that preserves them from Satan's power. Satan constantly presents the sins and wrongs of those who claim to be the children of God, and he taunts the angels of God with their defects. What will bring the Lord's people into a right position before him? The Lord answers the question in Malachi, saying, "Return unto me, and I will return unto you, saith the Lord of hosts." When we seek the Lord with full purpose of heart, he will be found of us. [Cf: ST 01-13-90 para. 02] p. 162, Para. 1, [1890MS].

Daniel purposed in his heart that he would be true to the God of heaven. He determined that he would not eat of the king's meat, or drink of his wine; and his three companions determined that they would not dishonor God by bowing down before the golden image that Nebuchadnezzar set up in the plain of Dura. When we purpose to serve the Lord with a determination like that of these faithful servants of God, the Lord will take our part, and enable us to lay hold of his strength. When there is no repentance for sin, no effort made to reform, Satan will not molest the soul; but when the heart is touched by the love of Christ, when sin is confessed, and in the strength of Christ efforts for reform are put forth, then Satan arouses to oppose the work that God would do for his children. At every step he will seek to hedge up the way; but if the children of God will press on, the Lord will work in their behalf, and reveal himself as a sin-pardoning Saviour, who will impart his grace and righteousness to all that come unto him. [Cf: ST 01-13-90 para. 03] p. 162, Para. 2, [1890MS].

The prophet speaks of a class who are insensible of their need. They ask, "Wherein shall we return?" They do not realize that they are far from God. But the answer is, "Will a man rob God?" as though this was a crime of which man could scarcely be guilty. Angels look with amazement upon the ingratitude of those for whom God has done so much in continually bestowing his favors and gifts. Men forget the claims of God, and indulge in selfishness and worldliness. The Lord says: "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." [Cf: ST 01-13-90 para. 04] p. 162, Para. 3, [1890MS].

God cannot bless men in lands and flocks when they do not use his blessings for his glory. He cannot trust his treasure to those who misapply it. In the simplest language the Lord has told his children

what he requires of them. They are to pay tithes of all they possess, and to make offerings of that which he bestows upon them. His mercies and blessings have been abundant and systematic. He sends down his rain and sunshine, and causes vegetation to flourish. He gives the seasons; sowing and reaping-time come in their order; and the unfailing goodness of God calls for something better than the ingratitude and forgetfulness that men render to him. Shall we not return to God, and with grateful hearts present our tithes and offerings? The Lord has made duty so plain that if we neglect to fulfill his requirements we shall be without excuse. The Lord has left his goods in the hands of his servants to be handled with equity, that the gospel may be preached in all the world. The arrangement and provision for the spread of his truth in the world has not been left to chance. The tithe is the Lord's, it is his interest money, and it is to be paid regularly and promptly into his treasury. We are to render him his own with gladness for his love toward those who are so undeserving of his mercy. The gospel of Christ is to go to the uttermost part of the earth, and when men fail to pay God his interest money, they are unfaithful stewards. Souls just as precious as their own are to be saved, and missionaries must be sent, that the precious light of the truth which the Lord has permitted to shine upon us in these last days may be diffused. We should see to it that there is provision made for the cause of God and for the relief of the poor; for these claims cannot be neglected; they must be met with the unvarying promptness that their importance demands. The Lord says: "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." By Mrs. E. G. White. [Cf: ST 01-13-90 para. 05] p. 162, Para. 4, [1890MS].

At the first advent of Christ, darkness, covered the earth, and gross darkness the people. Light and truth seemed to have departed from among men, and Satan appeared to reign in undisputed power. Rival sects existed, and among those who professed to be the servants of God were displayed love of preeminence and strife for power and position. Souls who were desirous of light were filled with perplexity and sorrow. Many were sighing, "What is truth?" Ignorance prevailed, but many were looking for something better, looking for light that would illuminate the moral darkness of the world. They were thirsting for a knowledge of the living God, for some assurance of a life beyond the tomb. There were men not of the Jewish nation who prophesied that an inspired instructor would come to teach them of the truth. There were among the Jews who had not polluted their integrity, who read with eager anticipation the sure word of prophecy that pointed to the advent of the Redeemer. They rejoiced in the promise that God had made to his servant Moses: "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." [Cf: ST 01-20-90 para. 01] p. 163, Para. 1, [1890MS].

Again they read how the Lord should anoint Him to preach good tidings unto the meek, to bind up the brokenhearted, proclaim liberty to the captives, and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord. They read how he would set judgment in the earth, how the isles should wait for his law, how the Gentiles would come to his light, and kings to the brightness of his rising. [Cf: ST 01-20-90 para. 02] p. 163, Para. 2, [1890MS].

Christ came just as prophecy had foretold. He was the "way, the truth, and the life," and the beams of the Sun of Righteousness dispelled the moral darkness so that the honest in heart might see the truth. The absence of outward display and worldly grandeur, called forth comments of disapprobation from the people. Doubt and criticism met him on every side. Christ himself had chosen the human conditions of his life. He had selected the lowliest place in society. He was the Majesty of heaven, and he knew that the world would bear sway by magnificence, carrying everything before its display and grandeur; but Jesus honored those whom the world looked upon with contempt. Christ's birthplace was devoid of conveniences, not to speak of riches and luxury. And his entire life in this world was in keeping with the humble home of his early experience. [Cf: ST 01-20-90 para. 03] p. 163, Para. 3, [1890MS].

The Saviour of the world proposed that no attraction of an earthly character should call men to his side. The light and beauty of celestial truth alone should be the drawing power. The outward glory, the worldly honor, which attracts the attention of men, he would not assume. He made himself accessible to all, teaching the pure, exalted principle of truth as that which was only worthy of their notice. But although so humbly born, so unpretending in life, God did not leave him without a witness. The principalities of heaven did him homage. Wonders in the heavens above and signs in the earth beneath attested his power and majesty. At his baptism a voice from heaven fell upon the ears of men, declaring, "This is my beloved Son, in whom I am well pleased." The bright glory of God in the form of a dove of burnished gold encircled him. John declared: "That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not." [Cf: ST 01-20-90 para. 04] p. 163, Para. 4, [1890MS].

Christ came to represent the Father. We behold in him the image of the invisible God. He clothed his divinity with humanity, and came to the world that the erroneous ideas Satan had been the means of creating in the minds of men, in regard to the character of God, might be removed. We could not behold the glory of God unveiled in Christ and live; but as he came in the garb of humanity, we may draw nigh to our Redeemer. We are called upon to behold the Lord our Father in the person of his Son. Christ came in the robe of the flesh, with his glory subdued in humanity, that lost man might communicate with him and live. Through Christ we may comprehend something of him who is glorious in holiness. Jesus is the mystic ladder by which we may mount to behold the glory of the infinite God. By faith we behold Christ standing between humanity and divinity, connecting God and man, and earth and heaven. [Cf: ST 01-20-90 para. 05] p. 164, Para. 1, [1890MS].

Christ came to save fallen man, and Satan with fiercest wrath met him

on the field of conflict; for the enemy knew that when divine strength was added to human weakness, man was armed with power and intelligence, and could break away from the captivity in which he had bound him. Satan sought to intercept every ray of light from the throne of God. He sought to cast his shadow across the earth, that men might lose the true views of God's character, and that the knowledge of God might become extinct in the earth. He had caused truth of vital importance to be so mingled with error that it had lost its significance. The law of Jehovah was burdened with needless exactions and traditions, and God was represented as severe, exacting, revengeful, and arbitrary. He was pictured as one who could take pleasure in the sufferings of his creatures. The very attributes that belonged to the character of Satan, the evil one represented as belonging to the character of God. Jesus came to teach men of the Father, to correctly represent him before the fallen children of earth. Angels could not fully portray the character of God, but Christ, who was a living impersonation of God, could not fail to accomplish the work. The only way in which he could set and keep men right was to make himself visible and familiar to their eyes. That men might have salvation he came directly to man, and became a partaker of his nature. [Cf: ST 01-20-90 para. 06] p. 164, Para. 2, [1890MS].

The Father was revealed in Christ as altogether a different being from that which Satan had represented him to be. Said Christ, "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." The love of Jesus, expressed for the fallen race in his life of self-denial and sufferings, is the manifestation of the Father's love for a sinful, fallen world. Christ endured shame and grief and death for those who despised his love and trampled upon his mercy. He paid the debt of man's transgression upon the cross of Calvary with his own precious blood. The men of his own nation, the leaders of the people, were so ensnared by the deceptions of Satan that the plan of redemption for a fallen race seemed to their minds indistinct and unexplainable. [Cf: ST 01-20-90 para. 07] p. 164, Para. 3, [1890MS].

Man was God's workmanship, made after his image, endowed with talents, and fitted for a high destiny. But Satan has worked to obliterate the divine image, and to impress his own image instead of the image of God in man's nature. Jesus condescended to humble himself, to take human nature, and by uniting divinity with humanity, he proposed to elevate man in the scale of moral value. All heaven was poured out in the gift of God's dear Son. Through faith in him the sinner could be justified, and God could yet be just in justifying the sinner; for Christ had become a propitiation for the sins of the repentant soul. The only plan that could be devised to save the human race was that which called for the incarnation, humiliation, and crucifixion of the Son of God, the Majesty of heaven. After the plan of salvation was devised, Satan could have no ground upon which to found his suggestion that God, because so great, could care nothing for so insignificant a creature as man. The redemption of man is a wonderful theme, and the love manifested to the fallen race through the plan of salvation, can be estimated only by the cross of Calvary. The depth of this love even angels cannot sound. That God could consent to become flesh, and dwell among fallen beings, to lift them up from their helplessness and despair, is an unfathomed mystery. He whose kingdom is an everlasting kingdom, whose dominion endureth throughout all generations, made himself to be sin for us that

he might lift up all that are bowed down, and give life to those who are ready to perish. [Cf: ST 01-20-90 para. 08] p. 164, Para. 4, [1890MS].

Oh, that men might open their minds to know God as he is revealed in his Son! Truth came forth from the lips of Jesus, uncorrupted with human philosophy. His words were from heaven, such as mortal lips had never spoken nor mortal ears ever heard. His heart was an altar on which burned the flames of infinite love. Goodness, mercy, and love were enthroned in the breast of the Son of God. He set up his tabernacle in the midst of our human encampment, pitched his tent by the side of the tents of men, that he might dwell among them and make them familiar with his divine character and love. No one could love Christ and pay homage to him without serving and honoring the infinite God. Those who had an appreciation of the character and mission of Christ, were filled with reverence and awe, as they looked upon him and felt that they were looking upon the temple of the living God. Officers were sent to take the Son of God, that the temple in which God was enshrined might be destroyed. But as they drew near and heard the words of divine wisdom that fell from his lips, they were charmed, and the power and excellence of his instruction so filled their hearts and minds that they forgot the purpose for which they had been sent. Christ revealed himself to their souls. Divinity flashed through humanity, and they returned so filled with this one thought, so charmed with the ideas he had presented, that when the leaders of Israel inquired, "Why have ye not brought him? they replied, "Never man spake like this man." They had seen that which priests and rulers would not see,--humanity flooded with the light and glory of divinity. Those who would behold this glory would be drawn to love Jesus and to love the Father whom he represented. Christ exalted the character of God, attributing to him the praise, and giving to him the credit, of the whole purpose of his own mission on earth,--to set men right through the revelation of God. In Christ was arrayed before men the paternal grace and the matchless perfections of the Father. In his prayer just before his crucifixion, he declared, "I have manifested thy name." "I have glorified thee on the earth; I have finished the work which thou gavest me to do." When the object of his mission was attained,--the revelation of God to the world,--the Son of God announced that his work was accomplished, and that the character of the Father was made manifest to men. By Mrs. E. G. White. [Cf: ST 01-20-90 para. 09] p. 165, Para. 1, [1890MS].

"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 01-27-90 para. 01] p. 165, Para. 2, [1890MS].

The Lord does not delight in the deficiencies of his people, and as we are the objects of his love and pardoning mercy, we should seek most earnestly to come into harmony with his will. The purest, meekest, most childlike Christian will be the most effectual agent in the hands of God for the advancement of his work. The accepted instrument of God will make no great display, but his work will be as enduring as eternity. We are to be laborers together with God. The preaching of the word is an important part of the divine plan of making known Christ and

him crucified. The apostle asks: "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" [Cf: ST 01-27-90 para. 02] p. 165, Para. 3, [1890MS].

Those to whom the gospel is committed should labor diligently to convert souls; and in doing this work, they will save themselves and those who hear them. Those who refresh others will themselves be refreshed. The faithful workers who have consecrated all to Christ, will receive a hundredfold in this life, and in the world to come life everlasting. The Lord confers special honors upon the men to whom he has given the work of proclaiming the glad tidings of salvation. The Lord's ambassadors are to stand as a mouthpiece for God, showing forth the love, goodness, and compassion of our heavenly Father. The prayer of Christ for his disciples was: "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: ST 01-27-90 para. 03] p. 166, Para. 1, [1890MS].

The apostles had been associated with Christ in his work, but there were still greater attainments for them than they had yet reached. They needed to be purified, renewed, and consecrated to God for the important mission before them. The Master had opened before them many precious gems of truth that had been hidden beneath the rubbish of error; he had placed them in their proper framework of truth; and yet all this labor of the Son of God would be in vain unless the truth should be enshrined in the inner sanctuary of the soul. The revealed truth of God must become an abiding principle in the hearts of his followers. The teacher of truth must be a living representation of its sanctifying power. The truth he reveals to others must become a living agent to transform his soul into the divine image. The minister must dedicate all his intrusted capital of power to the Lord's service. [Cf: ST 01-27-90 para. 04] p. 166, Para. 2, [1890MS].

Ministers and people have lost much by not dwelling more continually upon the work of our Redeemer. We should contemplate the love that led Christ to give himself as a ransom for fallen man, and this amazing love should be revealed in every discourse. The sacrifice of Christ not only makes apparent his compassion for the children of men, but also makes manifest the love of the Father; and this love ought to draw all men to God. The closest relation exists between God and his people, and the ambassador of God's truth should ever represent Christ. He should exemplify, by precept and example, the love of God, that those who are instructed by him may be brought into a position where they shall receive the divine blessing. The servants of God are to be earnest, penitent, trustful, thankful. Their lives should be living epistles, known and read of all men. They should be continually looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ. The subjects dwelt upon by the gospel minister will be of a character to elevate, ennoble, and sanctify the soul. The teacher of divine truth should present the necessity of close communion with God, and dependence upon the righteousness of Christ. When the minister fully realizes his own helplessness without the aid of

Christ, the danger of his becoming exalted will be removed, and Christ will absorb everything; his presence will pervade the whole soul, and impress all the senses. [Cf: ST 01-27-90 para. 05] p. 166, Para. 3, [1890MS].

Faith in the abiding presence of Jesus will not bring gloom and depression, but it will bring the peace that elevates the mind, the pure and holy joy that is inexpressible and full of glory. It is thus that the Christian will become a light to the world. The truth we believe should make us earnest, full of love, and kindle in us desires to communicate to others that which we have found so great a blessing to ourselves. The representatives of Christ will emit light that will shine into the hearts of the people, and lead them to hold up the standard of divine truth. They will be the agents through whom God will call the attention of men to Him who was lifted up on the cross of Calvary. [Cf: ST 01-27-90 para. 06] p. 166, Para. 4, [1890MS].

The people of the world would gladly forget all about eternal things; but they cannot do this while the ambassadors of Christ are working together with God to shed light upon the world. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The duty of letting your light shine can be well done only when you diffuse the light of truth in a humble, Christlike character. Regulation, ceremony, and display may be found in the church, but without inward holiness it will not shed forth warm, softening rays of light that will subdue the heart, awaken the sympathy, and inspire faith and love in the soul. Christ has said, "Without me ye can do nothing." [Cf: ST 01-27-90 para. 07] p. 167, Para. 1, [1890MS].

The minister whose discourses simply move the feelings of the people, does not exert the most healthful influence, nor work for his own spiritual advancement or for that of his hearers. The preaching that calls forth the praises of men to a poor, fallible mortal, instead of to God, does not lead to the best results. If a minister has really accomplished a good work, if he has set forth Christ crucified among you, if he has drawn men and women, not to himself, but to God, the church will not bemoan that he cannot always minister to them. If he has indeed been a messenger of light, if he has done a work for the Master, if the church has been illuminated, the church in her turn will let her light shine in clear, steady, bright rays. We shall know those to whom has come the light of life, for they will arise and shine, because the glory of God has risen upon them. To every man the Lord has given his work, and if the members of the church have indeed opened their hearts to the Sun of Righteousness, wherever they are found they will be a light, for in them Christ will be glorified. They will bear an effective testimony. A living energy will attend their words, because they have a rich endowment in the gift of the Holy Spirit. [Cf: ST 01-27-90 para. 08] p. 167, Para. 2, [1890MS].

The success of a church does not depend on the efforts and labor of the living preacher, but it depends upon the piety of the individual members. When the members depend upon the minister as their source of power and efficiency, they will be utterly powerless. They will imbibe his impulses, and be stimulated by his ideas, but when he leaves them, they will find themselves in a more hopeless condition than before they had his labors. I hope that none of the churches in our land will

depend upon a minister for support in spiritual things; for this is dangerous. When God gives you light, you should praise him for it. If you extol the messenger, you will be left to barrenness of soul. Just as soon as the members of a church call for the labors of a certain minister, and feel that he must remain with them, it is time that he was removed to another field, that they may learn to exercise the ability which God has given them. Let the people go to work. Let them thank God for the encouragement they have received, and then make it manifest that it has wrought in them a good work. Let each member of the church be a living, active agent for God, both in the church and out of it. We must all be educated to be independent, not helpless and useless. Let it be seen that Christ, not the minister, is the head of the church. The members of the body of Christ have a part to act, and they will not be accounted faithful unless they do act their part. Let a divine work be wrought in every soul, until Christ shall behold his image reflected in his followers. [Cf: ST 01-27-90 para. 09] p. 167, Para. 3, [1890MS].

I would warn the churches everywhere to respect your ministers, but do not make idols of them; for you not only imperil your own souls, but the souls of God's messengers. Do not flatter and extol your minister, telling him what a fine discourse he has preached. Let him stand in his position as Christ's ambassador. Listen to his words as to one sent from God; heed his instructions, and show by your life that you have heard to some purpose. And as a humble Christian, without any parade, let the minister fulfill his duties, and give to others what he has received of God. We are nearing the judgment, and the Lord has set watchmen upon the walls of Zion, who are never to hold their peace day or night. They are to watch for souls as they who must give an account. By Mrs. E. G. White. [Cf: ST 01-27-90 para. 10] p. 167, Para. 4, [1890MS].

Christ's church is to be a blessing, and its members are to be blessed as they bless others. The object of God in choosing a people before all the world, was not only that he might adopt them as his sons and daughters, but that through them he might confer on the world the benefits of divine illumination. When the Lord chose Abraham it was not simply to be the special friend of God, but to be a medium of the precious and peculiar privileges the Lord desired to bestow upon the nations. He was to be a light amid the moral darkness of his surroundings. Whenever God blesses his children with light and truth, it is not only that they may have the gift of eternal life, but that those around them may also be spiritually enlightened. Jesus has said of his followers, "Ye are the light of the world," "a city set upon a hill" that "cannot be hid;" "Ye are the salt of the earth." And when God makes his children salt, it is not only for their own preservation, but that they may be agents in preserving others. The religion of Christ is not a selfish religion. It is not to be kept under lock and key, but it is to be an influence of power going forth from every genuine Christian to enlighten those that sit in darkness. Every soul connected with a true Christian will be made better thereby. We are to be God's lightbearers, reflecting the steady beams of heaven upon others. [Cf: ST 02-03-90 para. 01] p. 168, Para. 1, [1890MS].

It is through the merits of Christ that all our spiritual and temporal blessings are given us to enjoy. The salvation of Christ was placed within our reach that we might lay hold upon it by faith, that we might

weave the love of Christ into our characters, and practice it in our lives, that we might be a blessing to all our race. But not one of us can shed light upon others unless we ourselves have gathered rays of divine illumination from the word of God. We must have the Christlike mould of character or we cannot be true representatives of our Lord. We can do nothing without the help of God. The Spirit of God must work with our efforts, and if God's blessing attends us, we shall be channels of light. The Lord is willing to give us all an experience, which, if improved, will bring us from the lowlands of earth into close, heavenly relationship with God, and every fiber of selfishness will be uprooted from our natures. Do you shine as living stones in God's building? There are many who say, "I am so full of business, I cannot give time to religious things." But if they cannot give time to the service of the Lord, can they expect that he will command his angels to prosper the work of their hands? We have not the genuine religion, unless it exerts a controlling influence upon us in every business transaction. We should have practical godliness to weave into our lifework. We should have the transforming grace of Christ upon our hearts. We need a great deal less of self, and more of Jesus. [Cf: ST 02-03-90 para. 02] p. 168, Para. 2, [1890MS].

Many who profess to believe the truth, deal too closely with their hired help, and God is not well pleased, and cannot bless and prosper such in their business. They need the converting, sanctifying power of the truth in their souls. They need to become Christlike. Everyone who has to deal with others, should make their case his own; for just as we deal with others will God deal with us. We are treating Christ as we treat his children; for he is represented in the person of his saints. The truth of God must sanctify the soul, refine and elevate the character, and we must obtain the heavenly mould, before we shall be fitted for the courts above. [Cf: ST 02-03-90 para. 03] p. 168, Para. 3, [1890MS].

Many are situated where they are brought in contact with believers in present truth, and with those who do not believe, and how important that all the lower lights should be trimmed and burning, that all may catch rays of light from the shining lamps of those who profess to be the followers of Christ. We need plenteous grace for this time of spiritual declension. We need plenteous grace to keep us humble, to make us prayerful, pitiful, tenderhearted, and courteous, that we may deal with others as the Lord designs we should. [Cf: ST 02-03-90 para. 04] p. 168, Para. 4, [1890MS].

Have you, who have hired help, let your light shine to your workmen, that they, too, may be laborers together with God? God has given you precious privileges and advantages in sending you the light of his truth, and you are to improve these blessings, and let others share your mercies. What large missionary fields there are right around your homes, what opportunities every day for you to speak of the value of God's promises, to revive poor souls who are compelled to labor hard for small wages, to encourage the hearts of those who are struggling with poverty, who have scarcely the bare necessities of life! The children of God are called upon to show forth the praises of him who has called them out of darkness into his marvelous light; for they are to be Christ's representatives. They should ever seek to teach those with whom they come in contact, of higher, holier truths than the questions of commonplace life. The Lord says through the prophet

Ezekiel, "I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing." (*Concluded next week.*) By Mrs. E. G. White. [Cf: ST 02-03-90 para. 05] p. 169, Para. 1, [1890MS].

Entire abstinence from every pernicious indulgence, and especially tobacco and intoxicating drink, should be strenuously taught in our homes, both by precept and example. Upon no consideration should wine be placed upon our tables. Our children should grow up to consider it a deadly evil, leading to misery and crime. [Cf: ST 02-03-90 para. 01] p. 169, Para. 2, [1890MS].

The youth of today are the sure index to the future of society; and as we view them, what can we hope for the future? These young men are to take a part in the legislative councils of the nation; they will have a voice in enacting and executing its laws. How important, then, it is that the voice of warning should be raised against the indulgence of perverted appetite in those upon whom such solemn duties will rest! If parents would zealously teach total abstinence, and emphasize the lesson by their own unyielding example, many who are now on the brink of ruin might be saved. [Cf: ST 02-03-90 para. 02] p. 169, Para. 3, [1890MS].

What shall we say of the liquor sellers, who imperil life, health, and property, with perfect indifference? They are not ignorant of the result of their trade, but they become callous of heart. They listen carelessly to the complaints of famishing, half-clad mothers and children. Satan has no better agents by which to prepare souls for perdition, and he uses them with most telling effect. The liquor seller deals out his fiery draughts to men who have lost all control of reason and appetite; he takes their hard-earned money and gives no equivalent for it; he is the worst kind of robber. [Cf: ST 02-03-90 para. 03] p. 169, Para. 4, [1890MS].

We find in the special precepts given by God to the Hebrews, this command: "if an ox gore a man or a woman, that they die; then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him." "And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein; the owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his." [Cf: ST 02-03-90 para. 04] p. 169, Para. 5, [1890MS].

The principle embodied in this statute holds good in our time. The liquor seller compares well with the man who turns a vicious ox loose upon his neighbors. The liquor seller is not ignorant of the effects of the fiery draught which he deals out unhesitatingly to husbands, fathers, youth, and aged men. He knows that it robs them of reason, and in many cases changes them to demons. The liquor seller makes himself responsible for the violence that is committed under the influence of the liquor he sells. If the drunkard commits murder under the effect of the maddening draught, the dealer who sold it to him, aware of the

tendency of its effect, is in the sight of God equally responsible for the crime with him who did the deed. [Cf: ST 02-03-90 para. 05] p. 170, Para. 1, [1890MS].

The liquor dealer digs a pit for his neighbor to fall into. He has seen the consequences of liquor drinking too often to be ignorant of any one of their various phases. He knows that the hand of the man who drinks at his bar is likely to be raised against his own wife, his helpless children, or his aged father or mother. He knows, in very many instances, that the glass he hands to his customer will make him a raging madman, eager for quarrel and thirsting for blood. He knows that he is taking bread from the mouths of hungry children, that the pence which fall into his till, and enable him to live extravagantly, have deprived the drunkard's children of clothes, and robbed his family not only of the comforts, but of the very necessities, of life. He is deaf to the appeals of weeping mothers, whose hearts are breaking from cruelty and neglect. [Cf: ST 02-03-90 para. 06] p. 170, Para. 2, [1890MS].

Crimes of the darkest dye are daily reported in the newspapers as the direct result of drunkenness. The prisons are filled with criminals who have been brought there by the use of liquor; and the blood of murdered victims cries to heaven for vengeance, as did the blood of Abel. The laws of the land punish the perpetrator of the deed; but the liquor seller, who is also morally responsible for it goes free; no man calls him a murderer; the community looks calmly on his unholy traffic, because justice is fallen in the streets, and equity cannot enter. But God, who declared that if a man owned a dangerous ox, and knew it to be so, yet let it loose upon his neighbors, if it caused the death of any man or woman, he should pay the penalty with his own life--that just and terrible God will let fall the bolts of his wrath on the liquor vender who sells violence and death to his fellow-men in the poisonous cup of the inebriate, who deals him out that which takes away his reason and makes him a brute. [Cf: ST 02-03-90 para. 07] p. 170, Para. 3, [1890MS].

Parents who freely use wine and liquor leave to their children the legacy of a feeble constitution, mental and moral debility, unnatural appetites, irritable temper, and an inclination to vice. Parents should feel that they are responsible to God and to society to bring into existence beings whose physical, mental, and moral characters shall enable them to make a proper use of life, be a blessing to the world, and an honor to their Creator. The indulgence of perverted appetite is the greatest cause of the deterioration of the human race. The child of the drunkard or the tobacco inebriate usually has the depraved appetites and passions of the father intensified, and at the same time inherits less of his self-control and strength of mind. Men who are naturally calm and strong-minded not infrequently lose control of themselves while under the influence of liquor, and, though they may not commit crime, still have an inclination to do so, which might result in the act if a fair opportunity offered. Continued dissipation makes these propensities a second nature. Their children often receive the stamp of character before their birth; for the appetites of the parents are often intensified in the children. Thus unborn generations are afflicted by the use of tobacco and liquor. Intellectual decay is entailed upon them, and their moral perception is blunted. Thus the world is being filled with paupers, lunatics, thieves, and murderers;

and disease, imbecility, and crime, with private and public corruption of every sort, are making the world a second Sodom. [Cf: ST 02-03-90 para. 08] p. 170, Para. 4, [1890MS].

For the sake of that high charity and sympathy for the souls of tempted men for whom Christ died, Christians should come out from the popular customs and evils of the age, and be forever separated from them. But we find in the clergy themselves the most insurmountable obstacle to the promotion of temperance. Many are addicted to the use of the filthy weed tobacco, which perverts the appetite, and creates the desire for some stronger stimulant. The indifference or disguised opposition of these men, many of whom occupy high and influential positions, is exceedingly damaging to the cause of temperance.-- *Mrs. E. G. White, in Bible Echo, Australia.* [Cf: ST 02-03-90 para. 09] p. 171, Para. 1, [1890MS].

There is a work for every Christian to do right at his own door, in his own neighborhood. But how many lose sight of eternal interests and are completely swallowed up in their temporal affairs. There is no necessity for this, for Jesus says, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Make your own and your neighbor's eternal welfare the first and most important consideration. Your neighbors have souls to save or to lose, and God expects those to whom he has given the light, to make decided, interested efforts for others. They must remember the holy claims of the truth in every transaction of life. Let believers and unbelievers see in the life of those who claim to have a knowledge of advanced truth, a steady, clear, strong light shining forth in zeal, in devotion, in nobility of character, in their dealings with men. Then the Lord will deal bountifully with you, his servants. We should take time to pray. The time is all the Lord's, and we should be careful not to give others, in our example, a specimen of how we may rob God. Do not steal the time that should be given to God's service, and for gaining spiritual strength, and appropriate an extra half hour to your temporal affairs. May God forbid that those who have had the light of the truth, shall be found as were the foolish virgins, without oil in their vessels. [Cf: ST 02-10-90 para. 01] p. 171, Para. 2, [1890MS].

Suppose that you let your light shine, and through your devotion to the cause of God, a few others are led to consecrate their service to him, then they will be a blessing to still others that you could not reach by your personal influence. The Lord says, "I will make the places round about a blessing." Your light is to be far-reaching. You are God's hired servant to give light, to give time, thought, tact, to his work; and if you do this, you will receive the approbation of your heavenly Father and the gift of eternal life. Talk of the Bible truth, live it out, and when Jesus comes the "Well done" will be spoken to you. [Cf: ST 02-10-90 para. 02] p. 171, Para. 3, [1890MS].

May the Lord open the eyes of our brethren that they may see the precious opportunities on every hand, and improve them. Be much in prayer. Let no person, or personal interest, separate you from God, who is the source of your strength. When you arise in the morning, gather all the members of your household together, as did Abraham, and invite them to seek God with you. If your business presses strongly, and urges you to your work, then there is still greater need to take time to pray, to present your petitions to a throne of grace, and secure the

protecting care, the aid, the mercy and blessing of God. Do not grudge the time that God requires, and hurry through a faithless, formal prayer, that you may rush to your business. God can do much for you, even in your labor, if you ask him. He can send his angels to preserve you from accidents, from breakage, and losses of life and property. The reason why those who neglect the privileges that God has provided, have no more comfort and peace and joy, is that they do not pause to have communion with God, who is the source of their strength. Can God pour out his Spirit, can he bless us, when there is so much indifference to his service? He cannot give us his rich blessing without our cooperation in his plans. He says, "Them that honor me I will honor." [Cf: ST 02-10-90 para. 03] p. 171, Para. 4, [1890MS].

It is just as convenient, just as essential, for us to pray three times a day as it was for Daniel. Prayer is the life of the soul, the foundation of spiritual growth. In your home, before your family, and before your workmen, you should testify to this truth. And when you are privileged to meet with your brethren in the church, tell them of the necessity of keeping open the channel of communication between God and the soul. Tell them that if they will find heart and voice to pray, God will find answers to their prayers. Tell them not to neglect their religious duties. Exhort the brethren to pray. We must seek if we would find, we must ask if we would receive, we must knock if we would have the door opened unto us. If there are only a few assembled, there are enough to claim the precious promises of God. The Father, the Son, and the holy angels will be present with you to behold your faith, your steadfast principle, and there you will have of the outpouring of God's Holy Spirit. God has rich blessings in store for those who will bring not only all the tithes into his storehouse, but also time and strength of bone and brain and muscle into his service. Those who will do this, will walk in the light, and will triumph in God. [Cf: ST 02-10-90 para. 04] p. 172, Para. 1, [1890MS].

Let each professed follower of Christ carry out the principles of practical godliness in his own house. Religion in the home is the best proof of genuine piety. It is not the stranger, the visitor, the minister, that can best judge of your Christian devotion; it is your children, your servants, the workmen who toil in your fields, who can best tell whether or not you love God and keep his commandments. If your household, your workmen, are not better for your Christianity, then the truth has not wrought its designed work upon your soul. Let not your workmen say; "This man for whom we work has a queer sort of religion. There are no morning or evening prayers in his house. We begin and end the day with drudgery, and we have so much to do on the Sabbath that we can scarcely get time for secret prayer." [Cf: ST 02-10-90 para. 05] p. 172, Para. 2, [1890MS].

Carry your Christianity into your family. Let a bright, steady light be burning. Let impressions be left upon minds of the truth of your God, and the value of his service, that will be as far-reaching as eternity. Oh, how much need there is of prayer, of tears, of faith! You should pray for the ministers, for those who are weak in faith. You should let your prayers follow the laborers as sharp sickles in the great harvest field. You should wrestle with God as did Jacob. We may have pentecostal seasons even now, if the people will pray fervently, and believe in the promises of God. And when prayer and faith abound among God's people, the world will see a steady light shining forth

from them. [Cf: ST 02-10-90 para. 06] p. 172, Para. 3, [1890MS].

We should study the experience of past life, study it just as we study the proof-sheets of an article, to find the errors and to note them on the margin of the page. We should do this daily, and note our faults so that we may avoid them in the future. Do not forget to examine yourselves whether you are in the faith. Prove your own selves, for unless Christ is in you, you are reprobates. Reform every unchristlike action, seeking the Spirit of your divine Master. Take your hearts, by nature cold as an iron wedge, and let melting mercy fall upon them, that they may be subdued by the grace of God, and impressed by the Spirit with the image of your divine Lord. By Mrs. E. G. White. [Cf: ST 02-10-90 para. 07] p. 172, Para. 4, [1890MS].

"So run that ye may obtain." Not all who run obtain the prize. Some miss the crown that is to be given at the end of the race. Not everyone that seeketh, not everyone that striveth for the mastery, is victorious. Paul says, "If a man also strive for masteries, yet is he not crowned, except he strive lawfully." [Cf: ST 02-17-90 para. 01] p. 173, Para. 1, [1890MS].

Multitudes have had light upon the truth for this time. They have understood the claims of the law of God, but because the world keeps Sunday, they reason to themselves that they cannot be singular. They say, "I will serve God, and be correct in everything else; but I cannot keep the Sabbath, because I should lose my influence in the world. I cannot afford to be unpopular." They say, "I will run, I will strive to obtain the crown of life, and the Lord will not refuse to give me the reward simply because I did not keep the Sabbath of the fourth commandment. I will keep Sunday as sacredly as anyone can keep the seventh day." But the Lord has said, "Yet is he not crowned, except he strive lawfully." "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it." "And when the king came in to see the guests, he saw there a man which had not on a wedding garment; and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen." [Cf: ST 02-17-90 para. 02] p. 173, Para. 2, [1890MS].

Many profess to be children of God who have not taken heed to their ways. They have not understood what Christ meant when he prayed that his disciples might be sanctified through the truth, and added, "Thy word is truth." The man who presumed to come to the wedding feast with

the citizen's dress on represents that class who decide that their own righteousness is sufficient to recommend them to God, and they do not purify their souls by looking to Christ, and striving to run so that they may obtain. They do not put away the evil of their doings. They do not the words of Christ. They do not see the necessity of putting on the robe that has been prepared for them at an infinite cost, the robe of Christ's righteousness, and they will be cast into outer darkness, where there is weeping and gnashing of teeth. [Cf: ST 02-17-90 para. 03] p. 173, Para. 3, [1890MS].

In the parable of the ten virgins, five of them are described as wise, and five as foolish. The foolish virgins took no oil in their vessels with their lamps. They did not obtain the grace of Christ. They were just like the wise virgins as far as theory and appearances were concerned. They had their lamps, but they had no oil. They made a profession, but they did not know what genuine conversion meant; and when the bridegroom came, they that were ready went in with him to the marriage, and the door was shut. "When once the master of the house is risen up," saith Christ, "and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are; then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity." [Cf: ST 02-17-90 para. 04] p. 173, Para. 4, [1890MS].

There will be multitudes who run but cannot enter into heaven's gates; for they are not crowned unless they strive lawfully. In life and spirit and character they must come into conformity with the will of God. [Cf: ST 02-17-90 para. 05] p. 174, Para. 1, [1890MS].

Genuine faith works by love, and purifies the soul. There is a faith that has power to cleanse the life from sin. The devils believe that Christ came into this world as man's Redeemer, that he wrought mighty miracles, that he was one with the Father, that he died a shameful death to save fallen man. The devils believe that he rose from the dead, that he ascended into the heavens, and sitteth on the right hand of the Father. The devils believe that he is coming again, and that shortly, with power and great glory, taking vengeance on them that know not God and obey not the gospel. They believe all that is recorded in the Old and New Testaments. But will this faith save the demons of darkness? They have not the faith that works by love and purifies the soul. That faith, and that alone, which cleanses the soul temple, is the genuine faith. Everything that defileth must be put away, all filthiness of the flesh and spirit must be removed from us, if we would enter in through the gates into the city. Jesus says, "If ye love me, keep my commandments." By Mrs. E. G. White. [Cf: ST 02-17-90 para. 06] p. 174, Para. 2, [1890MS].

The religion of the Bible comprises not only faith but works. The Christian is not simply to believe on Christ, but to do the will of God. Genuine love to God will open the heart, and make a man liberal and charitable. He will know what it means to hunger and thirst after righteousness, and will continually desire that the power and grace of Christ shall be expressed in his life, that glory may redound to God. Every opportunity to do good to those for whom Christ died will be sought out and improved. The love of God will transform the character,

and fashion it after the lovely character of Christ. The apostle says, "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." [Cf: ST 02-24-90 para. 01] p. 174, Para. 3, [1890MS].

In doing the works of Christ, in imitating his life, in feeding the hungry, clothing the naked, visiting the sick, in being eyes to the blind, feet to the lame, in manifesting compassion to the widow and the fatherless, we shall be manifesting the characteristics of true religion. The doing of the works of Christ will not bring remorse. If we carry out the principles of God's love for Christ's sake, we shall know genuine happiness and peace. Ambition, covetousness, vanity, inordinate affection, malice, revenge, and envy, carry with them a weight of woe. The exercise of evil passions sows a harvest after their kind that will bring no pleasure to reap. God declares that there is no peace to the wicked, and without repose of mind there can be no true happiness. [Cf: ST 02-24-90 para. 02] p. 174, Para. 4, [1890MS].

Everyone who is a new creature in Christ Jesus will have new and elevated motives of action, for the Spirit of Christ within will prompt his deeds. To love God supremely and our neighbor as ourselves is genuine sanctification. Pride will be expelled from the sanctified heart, and with all lowliness of mind we shall esteem others better than ourselves. To esteem others better than themselves is a great trial to those who are naturally self-inflated. There are many who despise those who have had advantages inferior to their own, in birth or education. They exalt their own judgment and experience, and look disparagingly upon those who have had to battle with greater obstacles. But could they see as God sees, they would have a different estimation both of themselves and of those whom they think inferior. Every step of progress that is made by those who have to battle for advancement, wins the approval of God, and we should take heed that we despise not one of these little ones, for their angels do always behold the face of the Father. [Cf: ST 02-24-90 para. 03] p. 174, Para. 5, [1890MS].

Those who are attaining to holiness, are daily growing in love, in meekness, in patience, and in loveliness of character. As faith increases, holiness grows in the soul. As the knowledge of God is enlarged, love is increased, because God is love. The love of God is unlike the carnal attribute which fastens the mind upon the human, and leads men to neglect the service of God. There are many who have only a kind of halfway religion. At times they appear to be humble, to esteem others better than themselves; and again self rises, and their meekness is broken by impatience. Their love for God is not equal to their love for themselves, and love for their neighbor is fitful, mingled with envy, evil surmising, and jealousy. Those who are in this condition have never fully submitted their will to God's will. They should consider the example and spirit of the Captain of their salvation. He said, "I came down from heaven, not to do mine own will, but the will of Him that sent me." When we have the mind of Christ, we shall love and work as Christ has loved and worked. When the love of Christ is in the heart, it exerts a controlling influence over the thoughts and affections. [Cf: ST 02-24-90 para. 04] p. 175, Para. 1, [1890MS].

Whatever may be our condition or position in life, it is our privilege to have the faith that works by love and purifies the soul. Faith that

produces love to God and love to our neighbor is true faith. This faith will lead to genuine sanctification. It will increase our reverence for sacred things. The name of God will not be used carelessly. It is dishonoring God to speak of him as though he were on a level with finite man. We should speak with reverence the sacred name of Christ, for, although he humbled himself and became obedient to the death of the cross, yet he thought it not robbery to be equal with God. Let us take this precious name upon our lips with profound reverence. Some have allowed their feelings to control their judgment, in meetings for worship, and have indulged in words and attitudes that have not been in harmony with the solemn worship of God. We have heard men shout and jump, and pound the desk, and use vain repetition, and this they thought was worship to God. But it was not according to the direction or will of God. All that is coarse in attitude or word makes the service of Christ a matter of ridicule, and brings confusion into the house and worship of God. True religion is not to be found in noise, in contortion of the body, which profiteth little, but it is made manifest in good works, and in the holy temper of the soul. Genuine sanctification will make a man calm and sensible. He will be humble, gentle, kind, forbearing, full of love,--this is the fruit of sanctification. Those who possess these graces of the spirit will alone be counted worthy of eternal life. [Cf: ST 02-24-90 para. 05] p. 175, Para. 2, [1890MS].

So deceitful is the human heart, so skillfully do the cherished passions justify themselves, that many will pass on in deception, satisfied with counterfeit religion and fraudulent sanctification, until probation closes, and the harvest is past. [Cf: ST 02-24-90 para. 06] p. 175, Para. 3, [1890MS].

One of the chief characteristics of true love is humility. The apostle says: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." The man who has true zeal for God will be distrustful of self, and little in his own eyes. Love teaches us to be meek as well as lowly. Sanctified love will enable us to exhibit the grace of patience; it will help us to restrain impetuosity and fretfulness, so that we shall repine at nothing. Love to God and our neighbor will melt away all hatred, bitterness, wrath, malice, prejudice, envy, and evil surmising. [Cf: ST 02-24-90 para. 07] p. 175, Para. 4, [1890MS].

A Christian once said that when he reached heaven he expected to meet with three causes of wonder. He would wonder to find some that he did not expect to see there. He would wonder not to see some that he expected to meet, and, lastly, he would wonder most to find so unworthy a sinner as himself in the Paradise of God. Many who have stood in high places as Christians upon earth, will not be found with the happy throng that shall surround the throne. Those who have had knowledge and talent, and yet have delighted in controversy and unholy strife, will not have a place with the redeemed. Their hearts were not in harmony with the meekness and self-denial of Christ. They desired to do some great work, that they might be admired and flattered by men, but their names were not written in the Lamb's book of life. "I know you not," are the sad words that Christ addresses to such. But those whose lives

were made beautiful by little acts of kindness, by tender words of affection and sympathy, whose hearts recoiled from strife and contention, who never did any great work in order to be lauded of men, these are found recorded in the Lamb's book of life. Though the world counted them as insignificant, they are approved of God before the assembled universe. They are astonished to hear the word, from the lips of the divine Master, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." [Cf: ST 02-24-90 para. 08] p. 176, Para. 1, [1890MS].

I would impress upon all Christians that patience, resignation, humility, and self-control are the fruits of real faith and love, fruits of true zeal for God. But impatience, fretfulness, discontent, and all manner of unkindness, are revealings of an unsanctified heart. What mischief false zeal has wrought in the church. Bigotry, love of one's own opinion and way, has been called zeal for God, but it is of the earth, earthy. The Scripture says, "It is good to be zealously affected always in a good thing." We are to serve the Lord with the whole heart, might, mind, and strength. We are to walk faithfully in the path of his commandments, hearkening unto the voice of his word. Those who study carefully what God requires of them, and will carefully avoid what he has forbidden, will always do zealously what he has enjoined. By Mrs. E. G. White. [Cf: ST 02-24-90 para. 09] p. 176, Para. 2, [1890MS].

"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: ST 03-03-90 para. 01] p. 176, Para. 3, [1890MS].

Christ is willing to take possession of the soul temple, if we will only let him. He is represented as knocking at the door of our hearts for admission, but Jesus never forces himself upon us; he will come in only as an invited guest. If we seek him, we shall certainly find him. Many seem to have an idea that Christ is a great way off. It was difficult for the children of Israel to understand that Christ was their divine leader, and that he was enshrouded in the pillar of cloud by day, and in the pillar of fire by night. If we could only realize that we do not have to ascend into the heavens to bring Christ down, nor descend into the earth to bring him up, but that he is near us, how different would be our actions. There would not be so much trifling conversation. We would not be so easily led into temptation, and there would not be so many things in our lives to displease Jesus. We would realize that the divine eye is upon us, and that the record is passing up to heaven which we must meet again in the day of final accounts; for the judgment is to sit, the books are to be opened, and everyone is to be judged according to the deeds done in the body. [Cf: ST 03-03-90 para. 02] p. 176, Para. 4, [1890MS].

In order to let Jesus into our hearts, we must stop sinning. The only definition for sin that we have in the Bible is that it is the transgression of the law. The law is far-reaching in its claims, and we must bring our hearts into harmony with it. Men may wrap themselves about with their own righteousness, they may reach their own standard of character, but they do not reach the standard that God has given them in his word. We may measure ourselves by ourselves, and compare ourselves among ourselves; we may say we do as well as this one or as that one, but the great question is, Do we meet the claims that Heaven

has upon us? The reason why iniquity prevails to such an alarming extent is that the law of God is made void in the earth. His law spoken from Sinai and exemplified in the life of Christ, is perfect, converting the soul. It condemns every sin, and requires every virtue. Not only does it demand a correct outward deportment, but its principles reach even to the thoughts and affections of the heart. "Behold," said the psalmist, "thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom." In the light of the law, covetousness is seen to be idolatry, lust adultery, and anger murder. No wonder that the carnal mind is enmity against God, and not subject to his law. [Cf: ST 03-03-90 para. 03] p. 177, Para. 1, [1890MS].

Those who are loyal to God's law will not always find the way smooth. God has not promised his people exemption from trials, but he has promised that which is far better. He has said: "As thy days, so shall thy strength be." "My grace is sufficient for thee; for my strength is made perfect in weakness." "The God of all comfort, who comforteth us in all our tribulation." "As the sufferings of Christ abound in us, so our consolation also aboundeth." All who love and fear God will suffer persecution. But Jesus will be near to sustain everyone who is afflicted for the truth's sake. When in the prison of Philippi, the scourged and heavily-manacled servants of Christ had such divine consolation that they sang praises to God, and the walls resounded with their triumph. To these faithful messengers, that cold dungeon, reeking with dampness, was made as the gate of heaven. The glory of the Sun of Righteousness beamed forth into that inner prison, making it radiant with a divine effulgence. Christ, the royal messenger, came to John when on his sea-bound isle, and gave him the most wonderful revelations of himself, and of what was to take place in the world's history prior to his second appearing. Jesus revealed himself to Stephen while he was surrounded with pitiless foes. The martyr was given a view of the glory of God with Jesus standing at his right hand to give help to his suffering servant. [Cf: ST 03-03-90 para. 04] p. 177, Para. 2, [1890MS].

Like Paul and the worthies who suffered for the truth's sake, we may be brought into positions of great trial because of our fidelity to God. But Christ is a tender, pitiful Saviour, and will never forsake his children. When on earth, his heart was ever touched with human woes. On every occasion he relieved the afflicted and suffering that were brought to him; he turned none away. A woman who had suffered for years believed that Christ had power to heal her of her infirmity if she could only go to him and tell him her great need. The multitude thronged him as he passed on his way, but she pressed her way through the crowd, and as Jesus came near, she reached forth her hand, and succeeded in touching the hem of his garment, and in a moment she felt that she was made whole. Hers was not the casual touch; it was the touch of faith. This should impress us all with the importance of having living faith in Jesus as our personal Saviour. Many say that all we have to do is to believe, but they make the service of Christ altogether too superficial. They are satisfied with a nominal belief in Christ; but it is not enough to merely assert that Jesus is the Son of God. We must abide in him as the branch abides in the vine. We must have an experimental faith, a faith that works by love and purifies the soul. Then we have evidence that we bear fruit to the glory of God. What is it to bear fruit to the glory of God? It is to manifest the

love of Jesus in our daily life, to be kind and courteous and forbearing to those around us, and to try to lead them to the Saviour. The divine light that shines in the face of Jesus shines also in the heart of the believers, and they walk in the light as he is in the light. That same Jesus represents himself as standing at the door of our hearts and knocking for entrance. Every one of us has a work to do to open the door, if we would have Jesus as our guest. The work of perfecting the soul through obedience to all God's requirements must be constantly going on in our lives. If we regard iniquity in our hearts, the Lord will not hear us. Will you open the door of the heart, and let the light of heaven in? Will you just now invite Jesus as a welcome guest to take possession of your heart? We should desire his presence above everything else on the earth. We should regard him as the one altogether lovely, the chief among ten thousand. Why do we keep the door of the heart closed, when he has given us such a gracious invitation to open the door and let him in? [Cf: ST 03-03-90 para. 05] p. 177, Para. 3, [1890MS].

Some seem to think that if they accept the religion of Christ, they will take a step down; but that is not so. Those who receive honors from earthly kings feel that they are exalted; how much more are they exalted who receive honors from the King of heaven! The Monarch of the universe has promised to adopt into his family all who come out from the world and are separate. All who are faithful in his service will become members of the royal family, children of the heavenly King. Is not this an exalted privilege? We should seek to increase in knowledge and wisdom; for we are to take our talents of intellect into the future world. Our minds should become strengthened, and our hearts refined and elevated, that Jesus may take possession of them. We must imitate his character if we would find ourselves in the society of holy angels in the kingdom of glory. All who enter there will be obedient to the law of God. That law may be trampled under foot here by those who are rebels to God's government, but Jesus 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." It would be a terrible thing to meet the Lawgiver over the broken law. We should pray, as did David, "Open thou mine eyes, that I may behold wondrous things out of thy law." By Mrs. E. G. White. [Cf: ST 03-03-90 para. 06] p. 178, Para. 1, [1890MS].

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life. For 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: ST 03-10-90 para. 01] p. 178, Para. 2, [1890MS].

When the children of Israel were passing through the wilderness toward Canaan, they brought upon themselves the judgments of God by murmuring and complaining. They were bitten by fiery, poisonous serpents of the wilderness, and were smitten with death. A messenger came through the camp, with the news that a remedy had been provided. By the direction of Christ a brazen serpent had been lifted up, and those who would but look upon it would be healed. When this message was announced, some of the sick and dying did not accept it. Here and there throughout the camp were heard the words, "It is impossible for me to be healed, because I am in such a dreadful condition. Those who are not in so bad

a state as I am, may, perhaps, look and live." Others thought they had a remedy of their own that could cure the poisonous bite of the serpent; but only those who accepted the message and looked to the brazen serpent were healed. This serpent represented Christ. He says, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." [Cf: ST 03-10-90 para. 02] p. 178, Para. 3, [1890MS].

Man is poisoned by sin; but a remedy has been provided for the fallen race in the Lamb of God that taketh away the sin of the world. Every hope that we have of salvation out of Christ is a vain hope. We cannot dishonor our Saviour more than by doubting that he will save us. Whatever may have been our life of transgression, however deep may be the stain of our sin, there is One who is able to save to the uttermost all that come unto God by him. Jesus is the remedy for sin. We may have intellect, but human intelligence can devise no way of salvation; we may have earthly possessions, but that will not provide a ransom for the sin of our soul. Salvation is the gift of God through Christ, and the promise is, "Whosoever believeth on him shall not perish, but have eternal life." [Cf: ST 03-10-90 para. 03] p. 178, Para. 4, [1890MS].

It is not enough to have a nominal faith. We must have faith that will appropriate the lifegiving power to our souls. We suffer great loss because we do not exercise simple, living faith in Christ. We should be able to say, "He is my Saviour; he died for me; I look to him as my complete Saviour and live." We are to look to Christ day by day. We are to regard him as our example in all things. This is faith. The true believer in Christ is represented by a branch connected with a living vine. The sap and nourishment of the vine extends through every vein and fiber of the branch, and thus the branch becomes knit with the life of the vine, and bears precious fruit. Every soul that abides in Christ will do the works of Christ. Those who love God will keep his commandments; for Christ has said, "I have kept my Father's commandments." Jesus made an infinite sacrifice in leaving his majesty, to come to a fallen world, that he might lift up sinful man; and everyone that is connected with Christ, as the branch is united with the vine, will manifest the spirit of his Redeemer. [Cf: ST 03-10-90 para. 04] p. 179, Para. 1, [1890MS].

We honor our Lord and Master when we place implicit confidence in him. If we distrust the message that he has sent us, we shall be in a position similar to that of the Israelites who were bitten by the fiery serpents, but who would not look and live. If we accept the message of love that has come to us in invitations, exhortation, and reproof, it will prove life and healing to our souls. [Cf: ST 03-10-90 para. 05] p. 179, Para. 2, [1890MS].

We should not be satisfied with anything less than a close connection with Christ. Freedom and salvation are offered to us, and we should grasp the precious promises of God by living faith. But if we only partially believe, if we do not show in our experience the power of living faith that works by love and purifies the soul, we shall fail to meet the expectation of our Lord and Master. Jesus says, "Without me, ye can do nothing," but if he abides in us and we in him, we can do all things through the power of his might. We should trust him as a child trusts his earthly parents. We should feel such love toward him that we cannot betray his confidence in us, or distrust him under any

circumstances. We should have a knowledge of the truth as it is in Jesus. We should be like the afflicted woman who pressed her way through the throng to touch the hem of Christ's garment. She gave no casual touch; it was the touch of faith; for virtue went out from Christ and healed her. Although the throng were pressing and crowding about the Saviour, he recognized the touch of faith. He turned and asked, "Who touched me?" His disciples looked up in wonder and replied: "Master, the multitude throng thee and press thee, and sayest thou, Who touched me? And Jesus said, Somebody hath touched me; for I perceive that virtue has gone out of me. 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." p. 179, Para. 3, [1890MS].

Neither learning, oratory, nor wealth can bring men into favor with God; but simple, trusting faith will bring his blessing. We are to take God at his word. The experience that comes through living faith is the experience that God wants every one of us to have. We should reach out the hand of faith, and grasp the arm of infinite power. The simplest prayer that is put up in faith is acceptable to heaven. The humblest soul that looks up to Christ in faith is connected with the God of the universe. We may walk in the light as Christ is in the light. We are to look into the great mirror of God's law and see if our characters are condemned therein. If condemnation is resting upon us, we need not despair, for he has provided a way whereby we may not perish, but have pardon and life. The promise is given that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I am glad every day I live that this precious promise has been recorded for us. We may be filled with rejoicing that we have a living Saviour who is mighty to save to the uttermost all who come unto God by him. Jesus desires you to ask much that you may receive much, and we need him with us at every step as we advance. When we see that there are defects in our characters, we must be zealous and repent and reform; for if we regard iniquity in our hearts, the Scripture declares that God will not hear us. Christ has given us an invitation full of mercy. He says, "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." There is nothing worse than a scarlet sin except the sin that can have no forgiveness in this life or in the life to come. [Cf: ST 03-10-90 para. 07] p. 179, Para. 4, [1890MS].

When I see my Saviour so full of mercy toward us, it seems to me that every heart ought to be melted into tenderness and gratitude toward God. Sin should be hated because it grieves our very best Friend; we should desire to know the truth even though it require a sacrifice, and no one who has stood in defense of truth has done so without sacrifice. Those who have living faith in Christ will pass through difficulties as did Paul. They will say with him: "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." Paul measured the difficulties of the present with the glory of the eternal. And the glory to come so far overbalanced the suffering of the present, that he

said it was not worthy to be compared with it. We must keep our eyes fixed upon the mark of the prize of the high calling in Christ Jesus, and as we do this, we shall receive comfort, and peace, and joy. (Concluded next week.) By Mrs. E. G. White. [Cf: ST 03-10-90 para. 08] p. 180, Para. 1, [1890MS].

The Christian is not to live for this present life. We are to look to Jesus, who through an ignominious death made a way for our escape. We must every one of us lay hold of the hope that is set before us in the gospel, if we would have everlasting life. You should ask yourself, "How much am I willing to sacrifice for the truth's sake?" Before you answer this question, I would direct you to the life and sacrifice of Jesus for you. As you see him whom your sins have pierced, lifted upon the cross of Calvary, you will in contrition of soul lay all at his feet. When we remember how much our salvation has cost, we may be sure that eternal life is worth everything. The enemy is determined that we shall not come into possession of this precious boon. We are traveling through an enemy's land, and we must keep on the whole armor of righteousness, that we may fight the good fight of faith, and lay hold on eternal life. [Cf: ST 03-17-90 para. 01] p. 180, Para. 2, [1890MS].

Satan will come in many ways to tempt the soul away from Christ. He will first tell you that you are good enough of yourself; that you do not need a work of reformation wrought for you. He will suggest to you that you have made but few mistakes in your life, and that these will be overbalanced by the good you have done. If you have lived such a life as he would make you believe you have, it would be like a chain with unsound links in it, wholly worthless. One sin unrepented of is enough to close the gates of heaven against you. It was because man could not be saved with one stain of sin upon him, that Jesus came to die on Calvary's cross. Your only hope is to look to Christ and live. He came to save to the uttermost all who come unto him; and he is fully able to do all that he has undertaken to do for you. He will lift us up from the degradation into which we have fallen because of sin. [Cf: ST 03-17-90 para. 02] p. 180, Para. 3, [1890MS].

We should exercise living faith in Christ. When our hopes of life seem to be slipping away, Jesus is ready to put his everlasting arms beneath us, and to draw us to his heart, and to comfort, encourage, and bless us. As soon as you surrender wholly to Christ, he will accept you. Christ has said that it was his will that your joy should be full. Why should you not have fullness of joy, when through Christ you have the prospect of eternal life at his coming? Why should we not every day show forth the praises of Him who has called us out of darkness into His marvelous light? "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? He wants us to grow better in his love every day. As we follow on to know the Lord, we shall know that his goings forth are prepared as the morning. The sun rises in dimness; but as it begins to climb the heavens, its rays become more and more bright. Thus it is with the Christian in his life. He catches the bright beams of light from Christ, and by trusting in him he becomes better acquainted with his Saviour. It is a difficult matter for human nature to have perfect confidence in divine power, but the Lord will strengthen our faith, and we may have a precious experience in the knowledge of Jesus. We do not have the simplicity we should have in coming to our heavenly Father. We are sinners, but Christ has died for us, and it is our privilege to

place ourselves upon the platform of his promises. If we have the love of Jesus in our hearts, we shall express it in our actions toward others. We shall proclaim to those who are out of Christ the beauty of faith and religion. It is not our place to inquire whether we shall have trials if we walk in the path of obedience; we are to search for the truth as for hidden treasures, and to accept it whatever may be its cost. [Cf: ST 03-17-90 para. 03] p. 180, Para. 4, [1890MS].

Christ prayed that his disciples might be sanctified through the truth. It is not error but the truth of God that sanctifies the soul. When we follow in the humble path of obedience, we leave a bright track heavenward for others to walk in. It is our privilege to have a deeper experience in the things of God. Will you review your past life, will you see where your defects and mistakes have been, and when you see that they are many, will you remember that Jesus lives to make intercession for you, and not sink down in discouragement? Jesus pleads his blood before the Father, and says, "I am he that blotteth out thy transgressions as a thick cloud." Let this be the language of your heart: "Hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God." Do not even for a moment distrust your Saviour's power to save you. Fall in your helplessness at the foot of the cross; today believe the promise of God. Jesus loves us with a love that is infinite. Oh, what love, what matchless love, he has shown for the children of men! Jesus does not desire you to wait to make yourself better; he desires you to take him today as your Saviour. This very day say: "He is mine, and I am his. I will give my soul into his keeping, and he will keep that which I have committed to his trust against that day. Through faith he will give me victory over the temptations of the enemy. I shall see of his salvation. I shall triumph in God." Do you not think that such language as this will drive back the enemy from the tempted soul? Satan tries to interpose himself between us and Christ, but we must drive him back by talking faith, and by exalting the power of Jesus to save us. Shall we not take steps in advance without delay? Shall we not show that we are not afraid to trust our Saviour in the darkness as well as in the light? I have been tested on this point. One loved one after another has been torn from me by death, and it has seemed as though it would crush me; but in these hours Jesus has seemed to say to me: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." [Cf: ST 03-17-90 para. 04] p. 181, Para. 1, [1890MS].

The peace that Jesus gives is not the peace of the world. In my sorest trials, when I could not understand why they had come upon me, the only course I could take was to believe that Jesus doeth all things well. After the death of him who had stood by my side for thirty-six years, I was in great distress, in such anguish that it seemed that I would die; but I had to fight the fight of faith. While Satan suggested temptations, and sought to make me distrust God, I would continually say, "He knows what is best for me, and I will trust him." [Cf: ST 03-17-90 para. 05] p. 181, Para. 2, [1890MS].

We should not think that Jesus has forsaken us when clouds and darkness come upon our souls. He is a pitying, loving Redeemer. He does not willingly afflict or grieve the children of men. He is not willing that any of us should perish, but that all should have eternal life; but he wants us to follow him as the sheep follow the shepherd; and by

and by he will lead us to living waters, and wipe away all tears from our eyes. [Cf: ST 03-17-90 para. 06] p. 181, Para. 3, [1890MS].

Jesus loves you, and when trials come upon your soul, as they surely will, you must be often found with God in prayer. The enemy may tell you that God will not hear you; but you must rest in his promise that he will hear the prayer of the contrite soul. Keep your petitions continually ascending to Jesus, and believe that he hears you, and he will hear you and deliver you from every trial and temptation. The apostle says: "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; receiving the end of your faith, even the salvation of your souls." By Mrs. E. G. White. [Cf: ST 03-17-90 para. 07] p. 181, Para. 4, [1890MS].

The blood of Christ was shed to atone for sin and to cleanse the sinner; and we must take hold of the merits of Christ's blood, and believe that we have life through his name. Let not the fallacies of Satan deceive you; you are justified by faith alone, but faith in Christ does not absolve you from obligation to keep God's unchangeable law, which is as sacred as his throne. Faith is essential, but genuine faith will enable its possessor to bring forth the fruits of the Spirit. [Cf: ST 03-24-90 para. 01] p. 182, Para. 1, [1890MS].

Sin is the transgression of the law, and no man can be saved in sin. The sinner must repent toward God, and become obedient to God's law through faith in Christ. Faith is the hand that lays hold on Omnipotence. When we do those things that are lawful and right, through the grace of Christ, we are keeping God's commandments; and to such God has pledged his word that he will do great things. Like Daniel, you may make confession of your sin, and present daily supplication unto God; but however poor and unworthy and erring you may feel yourselves to be, it is your privilege to appropriate the promises of God. You may obtain the grace and help which Christ alone is able to give you. God can no more forget one of his children who is seeking to be obedient to his holy requirements than he can forget himself. The Scriptures declare that Christ has graven us on the palms of his hands, that he holds us in everlasting remembrance. [Cf: ST 03-24-90 para. 02] p. 182, Para. 2, [1890MS].

An impulse, an emotional exercise, is not faith or sanctification. Sanctification is the doing of all the commandments of God. Some of you have failed to do this, because you have taken your eyes away from Jesus, and have looked to yourselves. Some have kept Christ apart from their lives because they felt their own unworthiness; but Christ died upon the cross of Calvary for the unrighteous and unworthy. If they look to him, will they perish?--No; they are to look and live. You who feel that your work is unworthy and full of imperfections, you who are weary and heavy laden, Jesus invites you to come to him, that you may find rest to your souls. Jesus desires you to wear his yoke, to lift his burdens, and he says his yoke is easy, and his burden is light. [Cf: ST 03-24-90 para. 03] p. 182, Para. 3, [1890MS].

Noah was a preacher of righteousness; but all his warnings were despised by the generation to whom they were addressed. Truth will

never be popular with the world; for the world is at enmity with God's law. The world is full of sin, full of falsehood, full of transgression. Jesus preached the truth faithfully, affectionately, earnestly, practicing self-denial; and did the world flock to his banner?--No; when did truth ever meet with more stern and positive rejection than at the time of Christ? If we place ourselves in right relation to God, that we may teach the truth, practice the truth, and become sanctified through it, we shall not always meet with success in our efforts for others; we shall have to trust the result with God, and not drive ourselves to the brink of despair because men will harden their hearts and reject the plainest declaration of the Scriptures. We must hold fast our faith, and strengthen our souls by firm reliance upon the promise of God. You may say, "I know I am an unworthy laborer, but I rely upon Christ's righteousness. The merit of the blood of Christ is my only plea. I know I am a sinner, but the blood of Christ cleanseth from all sin." We must honor God by believing his promises. [Cf: ST 03-24-90 para. 04] p. 182, Para. 4, [1890MS].

There are those who have had an excellent experience, who have been strong in the truth, who have known what it is to believe God, and their faith has been counted unto them for righteousness, but Satan has worked to discourage them and to break their hold upon God. Although clouds have encompassed them, the Lord has not forsaken, the Lord will lift them up, give them physical strength, and encourage and revive their faith. We shall have to wage a constant battle with Satan, if we preserve our faith to the end amid the discouragements that will press upon us. We must look away from self, for Jesus is our only hope. The language of the soul must be, "He is mine; I will never let go his arm. He will bless me; the cleansing blood will be applied to my soul." [Cf: ST 03-24-90 para. 05] p. 183, Para. 1, [1890MS].

Whatever may be our difficulties, Jesus knows all about them; we may tell them all to our sympathizing Saviour. He pities our every weakness, he is touched with the feeling of our infirmities. Let us carry our burdens to him trustingly, and we shall see his salvation. If we pray for it, if we believe for it, we shall have the heavenly endowment of his Spirit. Stretch forth your hands in faith today, for Jesus of Nazareth passeth by. Send up your petitions, crying, "Abide with us; we need thy presence, thy love, thy pardon." He will not pass you by, he will abide with you and bless you. [Cf: ST 03-24-90 para. 06] p. 183, Para. 2, [1890MS].

The Lord is willing to give each of you a rich experience; for he would have you able to appreciate the knowledge of the truth he has given you, and to value the precious tokens of his love. He desires to give you greater evidences of his love, still more marked answers to your prayers, a deeper and closer acquaintance with himself; for the Lord has a work for each one to do. If you will come up to your exalted privileges, you will have increased faith. Remember that faith is not feeling. We are inclined to measure our religious attainments by our emotions; but feeling is no criterion by which to judge. "Faith is the substance of things hoped for, the evidence of things not seen." Those who have had moral courage to stand in defense of the faith in times past, should now be strong in the Lord and in the power of his might. We have a work to do for the Master, and we should put on the whole armor of righteousness. When Satan tells you of your unworthiness, you can acknowledge it, but at the same time you can present a

compassionate Saviour, who will save to the uttermost all who come unto God by him. Talk faith, talk hope and courage, and come into the light. It is by beholding the loveliness of the character of Christ that we are to be changed into his image. Look away from the darkness, look away from yourself to your compassionate Redeemer, and let your soul be inspired by faith and prayer. Bring Jesus into your life, the virtues of his character into your character. [Cf: ST 03-24-90 para. 07] p. 183, Para. 3, [1890MS].

We are not to yield to the suggestions of Satan. It is his design to deceive you either by flattering your vanity, or by causing you to become discouraged in dwelling upon your unworthiness. He will seek to surround you with the society of those who will confuse your faith and break your connection with God; but you should keep a holy trust in God, and maintain a Christian character consistent with your religious faith. You should be meek yet resolute, cheerful yet devout, that sin may not be sanctioned by you in any form. [Cf: ST 03-24-90 para. 08] p. 183, Para. 4, [1890MS].

In your home life you should manifest patience, forbearance, and love. You should walk circumspectly, wisely, and in a perfect way. You should begin and end the day with prayer, and be full of faith and gratitude toward God. Let your words be select, well chosen, seasoned with salt, that your soul may be constantly reaching up for higher attainments. If this is your attitude, the peace of God will not be an occasional visitor, but an abiding guest, ruling in the heart. The Spirit of God will soften and subdue the soul, and ennoble the character. What is healthful piety but a well-balanced experience? We must have more faith. The language of the soul should be, "Because Jesus lives, I shall live also." There is freedom for us in Christ, and if we look to him in faith at all times, we shall have the blessed assurance of his presence; but if we distrust his love and power, we shall dishonor God. It is our privilege to have Jesus as our constant helper. By Mrs. E. G. White. [Cf: ST 03-24-90 para. 09] p. 184, Para. 1, [1890MS].

"Without faith it is impossible to please God." It is our privilege to appropriate to our own use the promises which God has given us in his word. We have had great light, most wonderful truths have been unfolded to us; and our faith should correspond to the light and power of the truth that has been opened to our understanding. Our prayer should be as was the prayer of David, "Open thou mine eyes, that I may behold wondrous things out of thy law." We have a great and solemn work before us. We are to present the last message of mercy to the world,--the commandments of God and the testimony of Jesus Christ. We should have faith corresponding to the message we have to bear to the world. We shall need more than finite wisdom in doing this work. We must have divine power connected with our efforts, that we may reach the people. [Cf: ST 03-31-90 para. 01] p. 184, Para. 2, [1890MS].

It is our privilege to take God at his word. As Jesus was about to leave his disciples to ascend into heaven, he commissioned them to bear the gospel message to all nations, tongues, and peoples. He told them to tarry in Jerusalem until they were endued with power from on high. This was essential to their success. The holy unction must come upon the servants of God. All who were fully identified as disciples of Christ and associated with the apostles as evangelists, assembled together in Jerusalem. They put away all differences. They continued

with one accord in prayer and supplication, that they might receive the fulfillment of the promise of the Holy Spirit; for they were to preach the gospel in the demonstration of the Spirit and in the power of God. It was a time of great danger for the followers of Christ. They were as sheep in the midst of wolves, yet they were of good courage, because Christ had risen from the dead, and had revealed himself to them, and had promised them a special blessing, which would qualify them to go forth to proclaim his gospel to the world. They were waiting in expectation of the fulfillment of his promise, and were praying with special fervency. [Cf: ST 03-31-90 para. 02] p. 184, Para. 3, [1890MS].

This is the very course that should be pursued by those who act a part in the great work of proclaiming the coming of the Lord in the clouds of heaven; for a people are to be prepared to stand in the great day of God's preparation. Although Christ had given the promise to the disciples that they should receive the Holy Spirit, this did not remove the necessity of prayer. They prayed all the more earnestly; they continued in prayer with one accord. Those who are now engaged in the solemn work of preparing a people for the coming of the Lord, should also continue in prayer. The early disciples were of one accord. They had no speculations, no curious theory to advance as to how the promised blessing was to come. They were one in faith and spirit. They were agreed. The disciples of Christ should become one with him, and one with each other. All differences should disappear. Soul should blend with soul. No strife should be permitted to sway the soul; no love of supremacy, no thought of self, should be cherished; we should be one in Christ. [Cf: ST 03-31-90 para. 03] p. 184, Para. 4, [1890MS].

It is the privilege of God's people to go forth to their work in the strength of Jesus. We should go forth, not depending upon our talents, but wrestling with God for sanctification through the truth. We should feel a constant assurance that Jesus is present to help us. If success attends our labors, we should give all the glory to God. The frail, defective beings of earth should not take one particle of honor to themselves. The worker for God is to be clothed with humility; for Christ has condescended to be his helper. Paul may plant, and Apollos water, but it is God that gives the increase. [Cf: ST 03-31-90 para. 04] p. 185, Para. 1, [1890MS].

We shall have to meet many false doctrines and deceptive theories, and it will require more than human intelligence to discern their falsity, and to keep clear of their influence. Many claim sanctification who are wholly deceived in themselves; and we should inquire, How can we present their deceptions in a true light, that souls may be delivered from the snare of the enemy? There is only one test for all doctrines, and that is God's great standard of righteousness. 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." Many of those who claim sanctification present themselves, like the enemy of God and his law, in the garments of their own righteousness. They oppose the commandments of God, and show that their heart is carnal. Many years after the crucifixion of Christ, the apostle wrote these words, that test the profession of those who claim holiness, and yet oppose the law of God,--"The carnal mind is enmity against God; for it is not subject to the law of God neither indeed can be." [Cf: ST 03-31-90 para. 05]

p. 185, Para. 2, [1890MS].

With ruthless hands many have sought to remove the landmarks, to tear down God's great moral standard, and to erect one of their own. In claiming holiness they measure themselves by their own standard. They do not test their actions and character by the law of God. It was by his own standard that Satan measured his actions, he represented himself before men as an angel of light; but his pretension does not make him such, by any means. There is a class of persons who are not following the example of Christ in keeping God's law, yet they claim to be holy. They are ready to appropriate the promises of God without fulfilling the conditions upon which they are given. But their faith has no foundation; it is like sliding sand. There is another class who see the claims of the law of God, and, although it involves a cross, they choose the path of obedience, coming out and separating themselves from the world. They do not consult convenience, nor shrink from accepting the truth for fear of reproach. They step out from the path of transgression, and place their feet in the way of God's commandments. The promises of God, which are given on condition of obedience, are for those who walk in the light of his holy word. Those who do his will may claim all the benefits the Lord has promised. The obedient do not simply cry, "Believe, all you have to do is believe in Christ;" but their faith is like Noah's and Abraham's, which led them to keep the commandments. They follow the example of Christ, they listen and wait to catch every word of direction from the Captain of their salvation. They respond to the voice that says, "This is the way, to walk ye in it." Every step that Noah and Abraham took in obedience to God's word was a step of victory. A "Thus saith the Lord" fortified Noah in doing his work of warning the world. The testimony in regard to Noah is, "And Noah did according to all that the Lord commanded him." The path of obedience is the path in which our safety lies; for it is the willing and obedient that shall eat the good of the land. If we keep the commandments of God, we may claim his recorded promises in all their fullness. Many feel so unworthy that like the poor publican they dare not lift up so much as their eyes to heaven. They should encourage faith. We may have an intelligent faith; we may not only say we believe, but we may in meekness and confidence be able to define what we believe, and why we believe as we do. We should exercise living faith, not a blind credulity. All heaven is at the command of those who keep the commandments of God and have the faith of Jesus. [Cf: ST 03-31-90 para. 06] p. 185, Para. 3, [1890MS].

We need to come up to a higher standard, to go forward and claim our exalted privileges. We should walk humbly with God, make no proud boasts of perfection of character, but in simple faith claim every promise in the word of God; for they are for the obedient, not for the transgressors of God's law. We are simply to believe the testimony of God, and have entire dependence on him, and all possibility of self-glory or pride will be removed. We are indeed saved by faith, not by a passive faith, but by the faith which works by love, and purifies the soul. The hand of Christ can reach the veriest sinner, and bring him back from transgression to obedience; but no Christianity is so lofty that it can soar above the requirements of God's holy law. This would be beyond Christ's power to help, it would be outside of his teachings and his example; for he says, "I have kept my Father's commandments, and abide in his love," and all who follow Christ will render obedience to God's holy law. By Mrs. E. G. White. [Cf: ST 03-31-90 para. 07] p.

186, Para. 1, [1890MS].

"Thou therefore, my son, be strong in the grace that is in Christ Jesus." Those who engage in the work of God in any capacity should strengthen themselves for the work. They should not lift themselves up in self-conceit, but by their humility of spirit, make it manifest that they are strong in the grace of Christ. As opposition and trials increase, the Christian should grow stronger in the power that comes from Heaven. There is always great weakness where there is self-sufficiency, but when, through humble contrition of soul, we take hold of the strength of Jesus, special help will be given as our need may require. We are exhorted to "be strong in the Lord, and in the power of his might." [Cf: ST 04-07-90 para. 01] p. 186, Para. 2, [1890MS].

Great self-sufficiency was manifested by Peter when he confidently declared, "Though I should die with thee, yet will I not deny thee." Peter supposed himself to be strong, but when the test came he discovered that he was weakness itself. He had been with Jesus and had often obtained his help, but past grace does not avail for present needs. Daily, hourly, we must have divine strength imparted to us. We must trust at all times in Christ, dwell upon his words till we long to realize their fulfillment in our own case. The reason that more power does not attend the proclamation of the truth for this time, is that there is too much reliance placed upon the ability of man, too much trust in the talent and tact of the workers, and not enough reliance upon the arm of Infinite Power. The gospel of truth is not preached in demonstration of the Spirit and in the power of God. Self is ready to take the credit if any measure of success attends the work, self is flattered, self is exalted, and the impression is not made upon minds that God is all and in all. [Cf: ST 04-07-90 para. 02] p. 186, Para. 3, [1890MS].

Paul gave a solemn charge to Timothy that has the same importance in this day as it did when given. He said, "And the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." This injunction we must cherish, as did Timothy, as a sacred trust from the apostle. Paul saw that the night in which he could no longer work, was fast hastening upon him. He was to die a martyr's death, and the precious light given him of God was not to lose any of its brightness, but to be committed to others as a rich legacy. Timothy was to train up others to succeed him in the ministry of the gospel. He was not to think that his work was done in merely teaching the truth to unbelievers; he was to impart the knowledge he had received, to repeat the precious instruction he had heard from the lips of Paul, and to record the things which he himself had witnessed, that the light of truth might be passed along to others who were faithful, and who should be ordained to the ministry. These, in their turn, were to realize their responsibility, and teach others also, and thus the sacred truth of the gospel would be communicated from one to another throughout the ages. [Cf: ST 04-07-90 para. 03] p. 186, Para. 4, [1890MS].

Timothy was to have discernment that would enable him to choose men of fidelity and integrity, for he was to commit the word of God to faithful men. The men to whom the solemn truth of God was to be given in trust were not to be self-seekers, but men who would lose sight of self, and have an eye single to the glory of God, and work for the

salvation of souls. They were to be willing to do everything in their power to advance the Redeemer's kingdom. They must not only be capable of comprehending the evidences of the truth themselves, but they must be able from their knowledge and experience to impart truth to others; they must be apt to teach. This was the precious light that Paul had received through inspiration, and it was his work to see that no part of this instruction should be lost. He charged Timothy with the responsibility of committing it to faithful men, who would in their turn transmit the precious legacy of truth, pure and uncorrupted, to others. The words, the ideas, of men were not to be mingled with the sacred truth of God in any way to lessen its divine importance. Men of ability, of humility,--men who had a conscientious realization of the fact that they were not to misstate the lessons given them by Paul, were to be chosen, who would not take from or add to the sacred teaching of Scripture. Mark the care with which Paul guards the matter so that the light and knowledge of the gospel shall be imparted in its purity. Timothy was instructed to commit it to *faithful* men, who would seek others equally faithful, so that the precious truth might reach even to our day, and shine upon our pathway in undimmed brightness. [Cf: ST 04-07-90 para. 04] p. 187, Para. 1, [1890MS].

The New Testament was not then written, therefore there was need of the greatest caution, that the teachings of Christ might be imparted without adulteration. What a responsibility rests upon the chosen men of God for this time; for they, too, are to train up others to succeed them in the ministry, and they are also to see to it that self does not mingle with their work. [Cf: ST 04-07-90 para. 05] p. 187, Para. 2, [1890MS].

The work of the ministry is no common work. Christ is withdrawn only from the eye of sense, but he is as truly present by his Spirit as when he was visibly present on earth. The time that has elapsed since his ascension has brought no interruption in the fulfillment of his parting promise,--"Lo, I am with you always, even unto the end of the world." God has provided light and truth for the world by having placed it in the keeping of faithful men, who in succession have committed it to others through all generations up to the present time. These men have derived their authority in an unbroken line from the first teachers of the faith. Christ remains the true minister of his church, but he delegates his power to his undershepherds, to his chosen ministers, who have the treasure of his grace in earthen vessels. God superintends the affairs of his servants, and they are placed in his work by divine appointment. [Cf: ST 04-07-90 para. 06] p. 187, Para. 3, [1890MS].

The work of the messengers the Lord sends to earth is not understood, and the message of truth is too lightly regarded. The energizing presence of Christ is not felt as it should be among the ministers of God. They do not sacrifice all to him as they should; but Paul further charged Timothy to "endure hardness as a good soldier of Jesus Christ." All Christians are represented as soldiers of the cross of Christ, but especially this figure applies to the ministers of the gospel. They are to fight under the banner of Prince Emmanuel, and wage war against his enemies, trusting in Christ, for he is the Captain of their salvation. The soldiers of Christ must prove themselves faithful, they must have courage, and be willing to endure hardness. They must expect to have hard things to meet, and they must accustom themselves to bear burdens with patience and fortitude, always maintaining and representing the

simplicity of Christ. (*Concluded next week.*) By Mrs. E. G. White. [Cf: ST 04-07-90 para. 07] p. 187, Para. 4, [1890MS].

We should educate the mind so that we can hold communion with God constantly. We must learn to glance upward in sincere desire, sending a prayer to Heaven in all places and under all circumstances. You may have that faith that will place your hand in the hand of Jesus, and by faith you may keep hold of him. You should keep your mind filled with the precious promises of God. As Christians we do not make half enough of the promises, for God will never fail in any good thing which he has promised. We should take these promises singly, view them critically in all their richness, meditate upon them until the soul is burdened with their greatness, and delighted with their strength and power. I am so sorry that we deprive ourselves of the blessing we might have, and it is simply because we do not cherish the thought that the promises of God are for us. God has left them in this word for us, and we should dig for them as for hidden treasures. Why are we so easily satisfied with little flashes of light when there is a heaven of illumination for us? We drink at shallow streams, when there is a great fountain just above us, if we will only rise a little higher in the pathway of faith. Our natures must be raised from their earthliness, they must be kindled and purified in the upper brightness of God's divine presence. But you must remember that only those who obey the commandments of God through his grace have a right to appropriate the promises written for the consolation of the children of God. The psalmist says: "Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom." [Cf: ST 04-14-90 para. 01] p. 188, Para. 1, [1890MS].

When a man gives himself to the work of the gospel and is made overseer of the church of God by the Holy Ghost, he is to keep himself as free as possible from everything that would hinder his work. The apostle writes: "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." Christ has given the command, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." And when one gives himself to the ministry he should not in his very first move entangle himself with the perplexities and burdens of this life, but he should seek to be free that he may attend to his Captain's orders. He must so arrange his affairs that he may be able to give undivided attention to the work of saving souls. If he is so circumstanced that he is drawn away from his duty to God, he should not claim to be an enlisted soldier in the service of God. The greatest anxiety of the soldier should be to please his captain, and the greatest care of Christ's soldiers should be to please their divine Master. Many have become cumbered with care; earthly things have taken up their attention until their spiritual discernment is dimmed. They cannot appreciate the wants of the cause of God, and therefore cannot put forth well-directed efforts to meet its emergencies, and to advance its interests. They constantly seek to shape the work in accordance with their circumstances, in place of shaping circumstances to meet the demands of the cause of God. [Cf: ST 04-14-90 para. 02] p. 188, Para. 2, [1890MS].

The minister's first thought should be, How shall I labor so that I will meet with God's approval? If a soldier loads himself down with extra burdens, he unqualifies himself both for the march and the

battle, and if a minister becomes absorbed in the temporal things of this life, he cannot be a success as a soldier of Christ. "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully . The husbandman that laboreth must be first partaker of the fruits." The minister is to present the truth to others, not in a harsh, dictatorial manner, manifesting fretfulness when opposed, and becoming impatient when those for whom he labors are slow to accept the truth; he is to be patient, gentle unto all men, in meekness instructing those who oppose themselves, if peradventure God may give them repentance to the acknowledging of the truth. The laborer for God will not receive the crown unless he strives according to the requirement of God, and that is in the spirit of Christ. [Cf: ST 04-14-90 para. 03] p. 188, Para. 3, [1890MS].

The apostle says: "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." [Cf: ST 04-14-90 para. 04] p. 189, Para. 1, [1890MS].

Those who strive lawfully will have complete victory at last, but there is too much striving that is not done in the Spirit of Christ. We should strive to obtain the victory over every unholy passion of the soul, over every spiritual weakness, over every defect of character. We should seek to excel in the graces of the Spirit of God, in meekness, patience, goodness, love, peace, and joy. If we strive for this, it will be a worthy, lawful striving that will be rewarded of God. In contending for the faith, we must be careful to stand as did Christ before the people; we must have a spirit that will correspond to the purity and greatness of the doctrines we advocate. We must teach the truth as it is in Jesus. We must labor as does the husbandman, with diligence and patience, that we may be partakers of the fruits. We must do the will of God before we can receive the promise. "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." "Consider what I say; and the Lord give thee understanding in all things." By Mrs. E. G. White. [Cf: ST 04-14-90 para. 05] p. 189, Para. 2, [1890MS].

The words of Jesus addressed to this generation may well be regarded with sorrow and awe. He asks, "When the Son of man cometh, shall he find faith on the earth?" Christ looked down the ages, and with prophetic eye marked the conflict between the antagonistic principles of truth and error. He saw how real Christianity would become almost extinct in the world, so that at his second advent he would find a state of society similar to that which existed before the flood. The world would be engaged in festivity and amusement, in theatrical shows, in the indulgence of base passions. Intemperance of every grade would exist, and even the churches would be demoralized, and the Bible would be neglected and desecrated. He saw that the desperate revelries of the last days would only be interrupted by the judgments of God. [Cf: ST 04-21-90 para. 01] p. 189, Para. 3, [1890MS].

Society is now in a state of demoralization, and this will ripen until the nations become as lawless, as corrupt, as were the inhabitants of the world before the flood. The degradation that is found in the world today is largely due to the fact that the Bible no longer exerts a controlling influence upon the minds of men. It has become fashionable to doubt. The law of God has been made void to those in sacred office, and what can be expected of those who have listened to their sophistry and error? What can be expected of the youth who have come under the influence of those who have cast away the law of the Lord of hosts and have despised the word of the Holy One of Israel? It is no wonder that the Bible has come to be lightly regarded. [Cf: ST 04-21-90 para. 02] p. 189, Para. 4, [1890MS].

Infidelity is increasing in our land. Our youth are sent to college, and are brought into association with those who hold skeptical views; for even well-educated young men now boast of their unbelief in the word of God. Who is chargeable for this state of affairs? Is it not chargeable to those who from the sacred desk have belittled the claims of the law of God? Is it not chargeable to those who lead men away from the path of truth by terming the law of God a yoke of bondage, and who thereby picture transgression as a state of liberty? Oh, if those who make light of the requirements of God's law, did but know what they are doing, if they did but realize that they were undermining the faith of our youth in the Bible, sending them adrift without anchor or compass on a shoreless sea, they would recoil with horror from their fearful work! [Cf: ST 04-21-90 para. 03] p. 189, Para. 5, [1890MS].

I feel the most intense anguish for our youth. I warn you, as one who knows the danger, not to be entrapped by Satan through the little knowledge of science which you may have acquired. It is better to have a pure and humble heart than all the knowledge you can possibly gain without the fear of the Lord. The youth of today will be likely to meet skeptics and infidels wherever they may go, and how necessary that they be equipped, so that they may be able to give a reason of their hope with meekness and fear. Thomas Paine has passed into his grave, but his works live to curse the world, and those who doubt the truth of God's word, will place these infidel productions in the hands of the young and inexperienced, to fill their hearts with the poisonous atmosphere of doubt. The spirit of Satan works through wicked men to carry on his schemes for the ruin of souls. [Cf: ST 04-21-90 para. 04] p. 190, Para. 1, [1890MS].

We are living in an age of licentiousness, and men and youth are bold in sin. Unless our youth are sacredly guarded, unless they are fortified with firm principles, unless greater care is manifested in choosing their associates and the literature which feeds the mind, they will be exposed to a society whose morals are as corrupt as were the morals of the inhabitants of Sodom. The appearance of the people of the world may be very attractive, but if they are continually throwing out suggestions against the Bible, they are dangerous companions; for they will ever seek to undermine the foundations of your faith, to corrupt the conscientiousness of old-fashioned, gospel religion. [Cf: ST 04-21-90 para. 05] p. 190, Para. 2, [1890MS].

The youth often come in contact with those of skeptical tendencies, and their parents are in ignorance of the fact, until the terrible work of evil is consummated, and the youth are ruined. The young should be

instructed diligently, that they may not be deceived in regard to the true character of these persons, and not form friendships with this class, or listen to their words of sarcasm and sophistry. Unless our young people have moral courage to sever their connection with these persons when they discover their unbelief, they will be ensnared, and will think and talk as do their associates, speaking lightly of religion and the faith of the Bible. [Cf: ST 04-21-90 para. 06] p. 190, Para. 3, [1890MS].

Could the eyes of deluded youth be opened, they would see the exultant leer of Satan at his success in ruining souls. In every conceivable way he seeks to adapt his temptations to the various dispositions and circumstances of those whom he wishes to entangle. He will try every device, and if the subjects of these temptations do not seek God, they will be blinded to his deceptions, and will be self-confident, self-sufficient, and in ignorance of their condition and danger. They will soon come to despise the faith once delivered to the saints. I speak to the youth as one who knows, as one to whom the Lord has opened the perils that attend their pathway. Self-confidence will lead you into the snare of the enemy. The youth do not ask counsel of God, and make him their refuge and strength. They enter society with all assurance, confident that they are fully able to choose the right and to comprehend divine mysteries, because of their powers of reason, as though they could discover truth for themselves. We fear more for those who are self-confident than for any others, for they will surely be entangled in the net that has been set by the great adversary of God and man. Some associate who has been chosen as a familiar friend, who has been tainted with the corruption of doubt, will instill his leaven of unbelief into the minds of this class. By fulsome flattery of their talent, their intellectual superiority, by inciting in them an ambition for high position, their attention will be gained, and moral blight will fall upon them. Those who are exalted in their own opinions will despise the blood of the Atoning Sacrifice, and will do despite to the Spirit of grace. [Cf: ST 04-21-90 para. 07] p. 190, Para. 4, [1890MS].

The children of Sabbath-keeping parents, who have had great light, who have been the objects of the tenderest solicitude, may be the ones who will leave a heritage of shame, who will sow to the wind and reap the whirlwind. In the judgment the names of those who have sinned against great light, will be written with those who are condemned to be separated from the presence of the Lord and from the glory of his power. They will be lost, lost, and will be numbered with the scorers of the grace of Christ. I would rather see my children laid in the grave, than see them taking the path that leads to death. The terrible fact that I had nurtured children to fight against the God of heaven, to swell the ranks of apostates in the last days, to march under the black banner of Satan, would indeed be a thought of horror to me. [Cf: ST 04-21-90 para. 08] p. 191, Para. 1, [1890MS].

Our youth will meet temptations on every hand, and they must be so educated that they will depend upon higher power, higher teaching, than can be given by mortals. There are despisers of our Lord everywhere, who habitually throw contempt upon Christianity. They call it the plaything of children, invented to impose on the credulity of the ignorant. Those who have not moral power cannot stand in defense of the truth; they have not courage to say: "Unless such conversation ceases, I cannot remain in your presence. Jesus, the world's Redeemer, is my

Saviour; in him is centered my hope of eternal life." But this is the very way in which to silence them. If you argue with them, they will have arguments with which to meet you, and nothing you may say will touch them; but if you live for Christ, if you are firm in your allegiance to the God of heaven, you may do for them that which argument will fail to do, and convince them of the fallacy of their doctrines, by the power of godliness. [Cf: ST 04-21-90 para. 09] p. 191, Para. 2, [1890MS].

There is no sadder spectacle than that of those who have been purchased by the blood of Christ, who have been intrusted with talents wherewith they may glorify God, turning to jest the messages graciously sent to them in the gospel, denying the divinity of Christ, and trusting to their own finite reasoning, and to arguments that have no foundation. When tested with affliction, when brought face to face with death, all these fallacies they have cherished will be melted away like frost before the sun. How terrible it is to stand by the coffin of one who has rejected the appeals of divine mercy! How terrible to say: Here is a life lost! Here is one who might have reached the highest standard, and gained immortal life, but he surrendered his life to Satan, became ensnared by the vain philosophies of men, and was a plaything of the evil one! [Cf: ST 04-21-90 para. 10] p. 191, Para. 3, [1890MS].

The Christian's hope is as an anchor to the soul, both sure and steadfast, and entereth into that which is within the veil, whither Christ the forerunner is for us entered. We have an individual work to do to prepare for the great events that are before us. The youth should seek God more earnestly. The tempest is coming, and we must get ready for its fury, by having repentance toward God, and faith toward our Lord Jesus Christ. The Lord will arise to shake terribly the earth. We shall see troubles on all sides. Thousands of ships will be hurled into the depths of the sea. Navies will go down, and human lives will be sacrificed by millions. Fires will break out unexpectedly, and no human effort will be able to quench them. The palaces of earth will be swept away in the fury of the flames. Disasters by rail will become more and more frequent; confusion, collision, and death without a moment's warning will occur on the great lines of travel. The end is near, probation is closing. Oh, let us seek God while he may be found, call upon him while he is near! The prophet says: "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." By Mrs. E. G. White. [Cf: ST 04-21-90 para. 11] p. 191, Para. 4, [1890MS].

Before Lucifer was banished from heaven, he sought to abolish the law of God. He claimed that the unfallen intelligencies of holy heaven had no need of law, but were capable of governing themselves and of preserving unspotted integrity. Lucifer was the covering cherub, the most exalted of the heavenly created beings; he stood nearest the throne of God, and was most closely connected and identified with the administration of God's government, most richly endowed with the glory of his majesty and power. The prophet writes of his exaltation, saying: "Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." [Cf:

The angels had been created full of goodness and love. They loved one another impartially and their God supremely, and they were prompted by this love to do his pleasure. The law of God was not a grievous yoke to them, but it was their delight to do his commandments, to hearken unto the voice of his word. But in this state of peace and purity, sin originated with him who had been perfect in all his ways. The prophet writes of him: "Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness." Sin is a mysterious, unexplainable thing. There was no reason for its existence; to seek to explain it is to seek to give a reason for it, and that would be to justify it. Sin appeared in a perfect universe, a thing that was shown to be inexcusable and exceeding sinful. The reason of its inception or development was never explained and never can be, even at the last great day when the judgment shall sit and the books be opened, when every man shall be judged according to the deeds done in the body, when the sins of God's repentant, sanctified people shall be heaped upon the scapegoat, the originator of sin. At that day it will be evident to all that there is not, and never was, any cause for sin. At the final condemnation of Satan and his angels and of all men who have finally identified themselves with him as transgressors of God's law, every mouth will be stopped. When the hosts of rebellion, from the first great rebel to the last transgressor, are asked why they have broken the law of God, they will be speechless. There will be no answer to give, no reason to assign that will carry the least weight. [Cf: ST 04-28-90 para. 02] p. 192, Para. 2, [1890MS].

The change from perfection of character to sin and defection did come even in heaven. Lucifer's heart was lifted up because of his beauty, his wisdom was corrupted by reason of his brightness. Self-exaltation is the key to his rebellion, and it unlocks the modern theme of sanctification. Satan declared that he had no need of the restraints of law, that he was holy, sinless, and incapable of doing evil; and those who boast of holiness and a state of sinlessness, while transgressing the law of God, while willfully trampling underfoot the Sabbath of the Lord, are allied on the side of the first great rebel. If the sanctified, holy angels became unsanctified and unholy by disobedience to God's law, and their place was no longer found in heaven, think you that men, redeemed by the blood of the Lamb, will be received into glory who break the precepts of that law which Christ came to magnify and make honorable by his death upon the cross? Adam and Eve were in possession of Eden, and they fell from their high and holy estate by transgression of God's law, and forfeited their right to the tree of life and to the joys of Eden. [Cf: ST 04-28-90 para. 03] p. 192, Para. 3, [1890MS].

Satan had told them that they were under restriction, under bondage to the law, and that they might be free and independent by disregarding the divine prohibition concerning the tree of the knowledge of good and evil. He informed them that they would be as the angels if they would but partake of its fruit, for they would then be able to discern both good and evil. But what angels would they be like?--Not holy angels, but like the angels who had left their first estate, who were reserved under everlasting chains unto the judgment of the great day. The holy pair had received the positive word of God in regard to what they should do, but they presumed on God's mercy, and ate of the forbidden

fruit. [Cf: ST 04-28-90 para. 04] p. 193, Para. 1, [1890MS].

Is not the story of the fall repeated by thousands of lips today, and even from the pulpit do we not hear the words of the tempter, "Thou shalt not surely die"? Is not the law of God represented as a yoke of bondage which men are free to violate as they choose? Satan insinuated to Adam and Eve that they might reach a higher, happier state by violation of the divine command, and today the same falsehood is spread through the world, even by those who claim to be sanctified. Do not these who claim sanctification while violating the commands of God, become a false and fatal sign to the world? Do they not say to the sinner, "It shall be well with thee"? The Lord has defined sin as the transgression of his law, but they say they are saved in sin, and thus make Christ the minister of sin. These professed Christians are doing the very work that Satan did in Paradise, they are leading souls astray by precept and example. They say to the sinner, to the transgressor, It shall be well with thee; you will rise to a higher, holier state by violating the law of God. The lesson that is heard throughout the land is, "Disobey and live." But how different is this teaching from the lessons of Christ. He declared: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." [Cf: ST 04-28-90 para. 05] p. 193, Para. 2, [1890MS].

If the law of God should relinquish its claims upon men, if its restraints were removed, the result would be a state of society in which lawlessness would be rife, and our world would be in a condition similar to that which existed before the flood, which brought down on the earth the wrath of God. If the law of God could have been changed, or altered in one of its statutes, it would have been so altered when sin originated in heaven, when the brightest son of the morning, who was good, noble, and lovely above all the beings that God had created, found fault with the precepts of that law in the counsels of angels. If ever a change was to have been made, it would have been accomplished when rebellion revealed itself in heaven, and so have prevented the great apostasy of the angels. The fact that no change was made in God's administration, even when the most exalted of the angels drew away from allegiance to God's law, is evidence enough to reasonable minds that the law, the foundation of God's government, will not relax its claims to save the willful transgressor. [Cf: ST 04-28-90 para. 06] p. 193, Para. 3, [1890MS].

Satan and his followers were expelled from heaven in consequence of rebellion, and the spirit of the evil one now works in the children of disobedience; Satan carries on his rebellion against God in this world. He seeks to corrupt all; but the instruments most favorable to his purpose of ruining souls, are men who have had great light and blessing from God; for they can accomplish more harm in making void the law than can those who have been less favored of heaven. They use the same flattering sophistry that Satan used in heaven and in Eden; they speak of the law as a yoke of bondage, and picture the liberty of him who disregards its claims, as a state of holiness and sanctification. Those

who claim holiness and make a boast that they cannot sin, though at the same time living in transgression of the law, are in the same condition as the angels that sinned in heaven. They make great pretensions to the favor of Heaven, claim to possess exalted knowledge of spiritual things, while they go on in reckless disregard of the word of the Lord. [Cf: ST 04-28-90 para. 07] p. 193, Para. 4, [1890MS].

Satan deceives and corrupts the world and makes men believe that they are sinless and holy while sinning against God, but in so doing he is only carrying on his original work. He has introduced no new arguments, he has created no new empire of darkness from which to draw supplies for the furtherance of his deceptions. And sin that was sin in the beginning is sin today; and sin, the apostle declares, is the transgression of God's law. In these days it is Satan's determined purpose to intensify sin by making it legal in the children of disobedience. He is to reveal to the world and to heaven what is the order and result of a government carried on according to his ideas of administration and law. He is working with secret yet with intense zeal in both Church and State, to cause men to throw off all the restraints of God's law, and take a decided stand with him in the ranks of rebellion; but when his work is accomplished, the Lord will interpose, and vindicate his honor as the supreme Ruler of the universe. By Mrs. E. G. White. [Cf: ST 04-28-90 para. 08] p. 194, Para. 1, [1890MS].

When our first parents were placed in the beautiful garden of Eden, they were tested in regard to their loyalty to God. They were free to choose the service of God, or by disobedience to ally themselves with the enemy of God and man. If they would abstain from that which God had forbidden, they might keep possession of their beautiful Eden home, and remain in the favor of God, but if they disregarded God's commands, and listened to the voice of Satan, as he spoke through the serpent, they would not only forfeit their claim to Eden, but to life itself. The penalty for sin had been set before them, and they were informed as to the tremendous issues depending on their action in obeying or disobeying the requirements of God. [Cf: ST 05-12-90 para. 01] p. 194, Para. 2, [1890MS].

With what intense interest the whole universe watched the conflict that was to decide the position of Adam and Eve. How attentively the angels listened to the words of Satan, the originator of sin, as he placed his own ideas above the commands of God, and sought to make of none effect the law of God through his deceptive reasoning! How anxiously they waited to see if the holy pair would be deluded by the tempter, and yield to his arts. They asked themselves, Will the holy pair transfer their faith and love from the Father and Son to Satan? Will they accept his falsehoods as truth? They knew that they might refrain from taking the fruit, and obey the positive injunction of God, or they might violate the express command of their Creator. [Cf: ST 05-12-90 para. 02] p. 194, Para. 3, [1890MS].

The mildest test was given them that could be given; for there was no need of their eating of the forbidden tree; everything that their wants required had been provided. The special work of Satan was to misrepresent the character of God, and in the first effort at man's overthrow he impeached the veracity of God. God had said to them of the forbidden tree, "In the day that thou eatest thereof thou shalt surely die;" but the enemy of all righteousness declared: "Ye shall not surely

die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Satan represented God as a deceiver, as one who would debar his creatures from the benefit of his highest gift. The angels heard with sorrow and amazement this statement in regard to the character of God, as Satan represented him as possessing his own miserable attributes; but Eve was not horror-stricken to hear the holy and supreme God thus falsely accused. If she had turned her thoughts toward God, if she had looked upon beautiful Eden and remembered all the tokens of his love, if she had fled to her husband, she might have been saved from the subtle temptation of the evil one. One word of repulse would have brought to her the aid that God could give. One word in vindication of her Creator would have caused the accuser to flee, and her integrity would have been untarnished. If she had resisted the first temptation, she would have stood on higher, holier ground than ever before; but she yielded to the flatteries of her enemy, and became a captive to his will. [Cf: ST 05-12-90 para. 03] p. 194, Para. 4, [1890MS].

Our first parents fell through disobedience to God's express command, and this is where thousands fall today. The Lord says, "Thou shalt not," but Satan persuades that it is for man's interest to disobey God. There are many who even claim to be sanctified, who do not yield obedience to God's expressed command, and these cannot be sanctified through the truth. They seek to climb up to heaven some other way than the way which has been appointed. They say, "Believe, only believe," and they make a great boast of their faith, but the faith they claim to possess is simply presumption, and they have no knowledge of what constitutes genuine faith. The Jews cast aside Christ, and rejected the idea that faith in him would be efficacious in saving their souls; but they trusted in their works as a means of salvation. Genuine faith in Christ works by love and purifies the soul. Faith and works go hand in hand, for faith without works is dead. God requires of every soul today what he required of our first parents in Eden,--perfect obedience to his law. There must be found in the life unswerving allegiance to God, righteousness without a flaw in the character. We must be clothed with the righteousness of Christ, and stand without blemish before God. The requirement that God has made in grace is the requirement that God made in Paradise. [Cf: ST 05-12-90 para. 04] p. 195, Para. 1, [1890MS].

It is a dangerous theory that leads men to declare that all that is necessary to salvation is to simply believe in Christ, while disregarding his plain commands. The gospel is not the Old Testament standard lowered, it requires faith that works righteousness, that keeps the commandments of God. Says the apostle, "This is the love of God that we keep his commandments, and his commandments are not grievous. "When men claim to be saved while living in violation of God's law, they claim that to which they have no right. Their salvation is not assured, but they are deceived by the falsehood of the evil one. The same sophistry is indulged, the same lie repeated by men, as was first spoken in Eden through the mediumship of the serpent. Though the medium is changed, the sentiment is the same. [Cf: ST 05-12-90 para. 05] p. 195, Para. 2, [1890MS].

God's law appeals to man as an intelligent being; he possesses a mind to understand its demands, a conscience to feel the power of its claims, a heart to love its requirement of perfect righteousness, a will to render prompt and implicit obedience. God does not compel men

to render obedience to his law. If man purposes to defy God, and transgress his law, as did Adam, he may do so, but he must suffer the terrible consequences. If he chooses to obey God, he may attain to the experience of the psalmist when he says, "I love thy commandments above gold; yea, above fine gold." By Mrs. E. G. White. [Cf: ST 05-12-90 para. 06] p. 195, Para. 3, [1890MS].

"And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour." In all the fullness of his divinity, in all the glory of his spotless humanity, Christ gave himself for us as a full and free sacrifice, and each one who comes to him should accept him as if he were the only one for whom the price had been paid. As in Adam all die, so in Christ shall all be made alive; for the obedient will be raised to immortality, and the transgressor will rise from the dead to suffer death, the penalty of the law which he has broken. [Cf: ST 05-19-90 para. 01] p. 195, Para. 4, [1890MS].

Obedience to the law of God is sanctification. There are many who have erroneous ideas in regard to this work in the soul, but Jesus prayed that his disciples might be sanctified through the truth, and added, "Thy word is truth." Sanctification is not an instantaneous but a progressive work, as obedience is continuous. Just as long as Satan urges his temptations upon us, the battle for self-conquest will have to be fought over and over again; but by obedience, the truth will sanctify the soul. Those who are loyal to the truth will, through the merits of Christ, overcome all weakness of character which has led them to be moulded by every varying circumstance of life. [Cf: ST 05-19-90 para. 02] p. 195, Para. 5, [1890MS].

Many have taken the position that they cannot sin because they are sanctified, but this is a delusive snare of the evil one. There is constant danger of falling into sin, for Christ has warned us to watch and pray lest we enter into temptation. If we are conscious of the weakness of self, we shall not be self-confident and reckless of danger; but we shall feel the necessity of seeking to the Source of our strength, Jesus our righteousness. We shall come in repentance and contrition, with a despairing sense of our own finite weakness, and learn that we must daily apply to the merits of the blood of Christ, that we may become vessels fit for the Master's use. While thus depending upon God, we shall not be found warring against the truth, but we shall always be enabled to take our stand for the right. We should cling to the teaching of the Bible, and not follow the customs and traditions of the world, the sayings and doings of men. When errors arise and are taught as Bible truth, those who have a connection with Christ will not trust to what the minister says, but, like the noble Bereans, they will search the Scriptures daily to see if these things are so. When they discover what is the word of the Lord, they will take their stand on the side of truth. They will hear the voice of the true Shepherd saying, "This is the way, walk ye in it." Thus you will be educated to make the Bible the man of your counsel, and the voice of a stranger you will neither hear nor follow. [Cf: ST 05-19-90 para. 03] p. 196, Para. 1, [1890MS].

If the soul is to be purified and ennobled, and made fit for the heavenly courts, there are two lessons to be learned,--self-sacrifice and self-control. Some learn these important lessons more easily than

do others, for they are exercised by the simple discipline the Lord gives them in gentleness and love. Others require the slow discipline of suffering, that the cleansing fire may purify their hearts of pride and self-reliance, of earthly passion and self-love, that the true gold of character may appear, and that they may become victors through the grace of Christ. The love of God will strengthen the soul, and through the virtue of the merits of the blood of Christ we may stand unscathed amid the fire of temptation and trial; but no other help can avail to save but Christ, our righteousness, who is made unto us wisdom and sanctification and redemption. True sanctification is nothing more or less than to love God with all the heart, to walk in his commandments and ordinances blameless. Sanctification is not an emotion, but a heaven-born principle that brings all the passions and desires under the control of the Spirit of God; and this work is done through our Lord and Saviour. [Cf: ST 05-19-90 para. 04] p. 196, Para. 2, [1890MS].

Spurious sanctification does not glorify God, but leads those who claim it to exalt and glorify themselves. Whatever comes in our experience, whether joy or sorrow, that does not reflect Christ and point to him as its author, bringing glory to him, and sinking self out of sight, is not true Christian experience. When the grace of Christ is implanted in the soul by the Holy Spirit, its possessor will become humble in spirit and will seek for the society of those whose conversation is upon heavenly things. Then the Spirit will take the things of Christ and show them unto us, and will glorify, not the receiver, but the Giver. If, therefore, you have the sacred peace of Christ in your heart, your lips will be filled with praise and thanksgiving to God. Your prayers, the discharge of your duty, your benevolence, your self-denial will not be the theme of your thought or conversation, but you will magnify Him who gave Himself for you when you were yet a sinner. You will say: "I give myself to Jesus. I have found him of whom Moses in the law, and the prophets, did write." As you praise him, you will have a precious blessing, and all the praise and glory for that which is done through your instrumentality will be given back to God. [Cf: ST 05-19-90 para. 05] p. 196, Para. 3, [1890MS].

The peace of Christ is not a boisterous, untamable element made manifest in loud voices and bodily exercises. The peace of Christ is an intelligent peace, and it does not make those who possess it bear the marks of fanaticism and extravagance. It is not a rambling impulse, but an emanation from God. When the Saviour imparts his peace to the soul, the heart will be in perfect harmony with the word of God; for the Spirit and the word agree. The Lord honors his word in all his dealings with men. It is his own will, his own voice, that is revealed to men, and he has no new will, no new truth, aside from his word to unfold to his children. If you have a wonderful experience that is not in harmony with the expressed directions of God's word, you may well doubt it; for its origin is not from above. The peace of Christ comes through the knowledge of Jesus whom the Bible reveals. [Cf: ST 05-19-90 para. 06] p. 197, Para. 1, [1890MS].

If happiness is drawn from outside sources, and not from the Divine Fount, it will be as changeable as varying circumstances can make it; but the peace of Christ is a constant and abiding peace. It does not depend on any circumstance in life, on the amount of worldly goods, or

the number of earthly friends. Christ is the fountain of living waters, and happiness and peace drawn from him will never fail, for he is a wellspring of life. Those who trust in him can say: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High." [Cf: ST 05-19-90 para. 07] p. 197, Para. 2, [1890MS].

We have reason for ceaseless gratitude to God that Christ, by his perfect obedience, has won back the heaven that Adam lost through disobedience. Adam sinned, and the children of Adam share his guilt and its consequences; but Jesus bore the guilt of Adam, and all the children of Adam that will flee to Christ, the second Adam, may escape the penalty of transgression. Jesus regained heaven for man by bearing the test that Adam failed to endure; for he obeyed the law perfectly, and all who have a right conception of the plan of redemption will see that they cannot be saved while in transgression of God's holy precepts. They must cease to transgress the law, and lay hold on the promises of God that are available for us through the merits of Christ. [Cf: ST 05-19-90 para. 08] p. 197, Para. 3, [1890MS].

Our faith is not to stand in the ability of men but in the power of God. There is danger of trusting in men, even though they may have been used as instruments of God to do a great and good work. Christ must be our strength and our refuge. The best of men may fall from their steadfastness, and the best of religion, when corrupted, is ever the most dangerous in its influence upon minds. Pure, living religion is found in obedience to every word that proceedeth out of the mouth of God. Righteousness exalts a nation, and the absence of it degrades and ruins man. [Cf: ST 05-19-90 para. 09] p. 197, Para. 4, [1890MS].

From the pulpits of today the words are uttered: "Believe, only believe. Have faith in Christ; you have nothing to do with the old law, only trust in Christ." How different is this from the words of the apostle, who declares that faith without works is dead. He says, "But be ye doers of the word, and not hearers only, deceiving your own selves." We must have that faith that works by love and purifies the soul. Many seek to substitute a superficial faith for uprightness of life, and think through this to obtain salvation. The Lord requires at this time just what he required of Adam in Eden,--perfect obedience to the law of God. We must have righteousness without a flaw, without a blemish. God gave his son to die for the world, but he did not die to repeal the law which was holy and just and good. The sacrifice of Christ on Calvary is an unanswerable argument showing the immutability of the law. Its penalty was felt by the Son of God in behalf of guilty man, that through his merits the sinner might obtain the virtue of his spotless character by faith in his name. The sinner was provided with a second opportunity to keep the law of God in the strength of his Divine Redeemer. The cross of Calvary forever condemns the idea that Satan has placed before the Christian world, that the death of Christ abolished not only the typical system of sacrifices and ceremonies but the unchangeable law of God, the foundation of his throne, the transcript of his character. Through every device possible Satan has sought to make of none effect the sacrifice of the Son of God, to render his

expiation useless, and his mission a failure. He has claimed that the death of Christ made obedience to the law unnecessary, and permitted the sinner to come into favor with a holy God without forsaking his sin. He has declared that the Old Testament standard was lowered in the gospel, and that men can come to Christ, not to be saved from their sins but in their sins. But when John beheld Jesus he told his mission. He said, "Behold the Lamb of God, which taketh away the sin of the world." To every repentant soul the message is, "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." By Mrs. E. G. White. [Cf: ST 05-19-90 para. 10] p. 197, Para. 5, [1890MS].

We must have greater wisdom than we have yet manifested in regard to the manner in which we treat those who in some points of faith honestly differ from us. It is unbecoming in anyone who claims to be a follower of Christ to be sharp and denunciatory, to stoop to ridicule the views of another. The spirit of criticism unfits men for receiving the light that God would send them, or for seeing what is evidence of the truth. Should the Lord reveal light after his own plan, many would not respect or comprehend it; they would ridicule the bearer of God's message as one who set himself up above those who were better qualified to teach. [Cf: ST 05-26-90 para. 01] p. 198, Para. 1, [1890MS].

The papal authorities first ridiculed the reformers, and when this did not quench the spirit of investigation, they placed them behind prison walls, loaded them with chains, and when this did not silence them or make them recant, they finally brought them to the fagot and the sword. We should be very cautious lest we take the first steps in this road that leads to the Inquisition. The truth of God is progressive; it is always onward, going from strength to a greater strength, from light to a greater light. We have every reason to believe that the Lord will send us increased truth, for a great work is yet to be done. In our knowledge of truth, there is first a beginning in our understanding of it, then a progression, then completion; first the blade, then the ear, and after that the full corn in the ear. Much has been lost because our ministers and people have concluded that we have had all the truth essential for us as a people; but such a conclusion is erroneous and in harmony with the deceptions of Satan; for truth will be constantly unfolding. [Cf: ST 05-26-90 para. 02] p. 198, Para. 2, [1890MS].

The greatest care should be exercised lest we do despite to the Spirit of God by treating with indifference and scorn the messenger, and the messages, God sends to his people, and so reject light because our hearts are not in harmony with God. When Christianity is truly received, it will always transform the heart and mould the character. Let those who have been accounted worthy to be expositors of God's word, who have been intrusted with the care of the flock of God, like humble, wise men, open their Bibles with grateful hearts and study its precious utterances. The messenger of God should not only search the Scriptures, but he should also urge the people to study the word of truth. As the miner seeks for gold in the rocks and the mountains, so men should dig in the mine of truth, that they may find out what God has revealed concerning the salvation of man. [Cf: ST 05-26-90 para. 03] p. 198, Para. 3, [1890MS].

If you come to the Bible to find texts simply to prove your theory or

vindicate your opinion, you will not be enlightened by the Spirit of God; but if you come with fasting and humiliation of soul, with love for man and God in your heart, your prayers will be answered, and light will break upon you. We every one need to seek the Lord with our whole heart and in humble prayer. We need to lay down the prejudices that have for years bound us about. If you have been in the truth for many years, and some brother who is much younger in years and in the faith is called upon to teach, your age, your position, your intelligence, and understanding of the Scriptures, will not give you license to treat this brother with indifference and disrespect. Timothy learned many things of Paul. Although a young man, he obtained knowledge of the word of God by patient industry. He put his powers to the task of understanding the word of God, and he was richly rewarded. Paul writes to Timothy: "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.... Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." Grave responsibilities were laid upon Timothy, who was a mere youth. The injunction comes sounding down to our time concerning him and other youthful disciples of Christ, "Let no man despise thy youth." [Cf: ST 05-26-90 para. 04] p. 198, Para. 4, [1890MS].

Samuel was chosen as a servant of God even from his childhood. God could communicate to him his word, although he had to pass by the ancient Eli, who had not been careful to do the will of God or to carry out his instruction. It will not answer to think that unless messages shall come from old and honored servants of God, they cannot be authoritative and God-given. With all deference to the youthful agent, Eli accepted the word of God from the lips of the child Samuel. Great care should be manifested by those who have acted a prominent part in the work, that they may not think that light cannot come to God's people except through them. When they are meek and lowly of heart, without prejudice or self-exaltation because they have been highly privileged, they will be one with youthful men whom God has educated to act a special part in his work. These young men would find a great blessing in depending upon the experience of older brethren, if those who have been long in the work do not stand upon their dignity, if self does not assume prominence, and the younger brethren seem insignificant. But if this is the case, the Lord cannot use them in the work. [Cf: ST 05-26-90 para. 05] p. 199, Para. 1, [1890MS].

There is a witness ever present with you who reads the motives, who knows the thoughts and purposes of the heart. It is safe to be always kind and courteous, to manifest a hearty friendship and love for your brethren. In counsels or assemblies where differences of views are to be discussed, you should remember that the Master of assemblies is with you. Unfairness, hard speeches, and efforts to turn others away from an impartial decision, will all be recorded in the books of heaven. If, upon a candid investigation, your cherished ideas should be weakened by a comparison with the law and the testimony, do not let a willful, hard, stubborn spirit rise up in opposition to that which you see to be evidence against your views. If a brother differs with you, do not become provoked; treat him with candor; do not overwhelm him with assertions. Do not handle the word of God deceitfully, presenting

detached passages of Scripture which you think favor your ideas, and withholding other passages which seem to weaken your position. Let God speak in his word. If you think your brother believes an error, you should deal with him considerately, manifesting tenderness, patience, and courtesy. You should reason with him from the word of God, comparing scripture with scripture, considering carefully every jot of evidence. In no case should his words be made a matter of ridicule, for "with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." [Cf: ST 05-26-90 para. 06] p. 199, Para. 2, [1890MS].

Paul charged Timothy: "Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those who oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." [Cf: ST 05-26-90 para. 07] p. 199, Para. 3, [1890MS].

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ. For if any man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another." Let every man obey these directions. You have before you the example of Christ. Although the homage and service of all was his due, yet he sought not honor of men; he came not to be ministered unto, but to minister. "He came unto his own, and his own received him not." All the world belonged to him; but when he was rejected in towns and cities, he did not assert his right to his own, he went to another village to teach the truth whether men would hear or whether they would forbear. Let every soul be careful lest he prove himself to be among those who despise and wonder and perish, who turn from Christ in the person of his saints, and bring upon themselves the condemnation that fell upon the Jews. [Cf: ST 05-26-90 para. 08] p. 199, Para. 4, [1890MS].

The teachers of the people in the time of Christ were fully satisfied with themselves. They held counsels and strengthened one another in their ideas and opinions, and Satan was in their assemblies controlling their decisions. They strove to make the people afraid of hearing the words of Christ. They threatened to turn those who would heed his doctrine out of the synagogue, and this was regarded by the people as the greatest curse that could fall upon them. The scribes and Pharisees had formed their plans, and they did not intend to change their course of life or their manner of teaching. They would hear Christ, but they refused to let his teachings have any weight with them. They feigned to be his friends in order to draw him out on different subjects. They questioned him concerning difficult problems, that whatever he might answer, they would be able to turn his words against him. [Cf: ST 05-26-90 para. 09] p. 200, Para. 1, [1890MS].

On one occasion the scribes and the Pharisees "brought unto him a

woman taken in adultery; and when they had set her in the midst, they say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned; but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last." [Cf: ST 05-26-90 para. 10] p. 200, Para. 2, [1890MS].

Although Jesus gave evidence of his divine power, yet he was not permitted to teach his lessons without interruption. The rulers sought to hold him up to ridicule before the people. They would not allow him to state his ideas and doctrines in a connected way, but, although frequently interrupted, light flashed into the mind of hundreds, and when the rulers heard the words of Jesus, that were clothed with power and held the people spellbound, they were angry, and said, "Thou art a Samaritan, and hast a devil." Jesus met these charges with quiet dignity, fearlessly and decidedly claiming that covenant rights were centered in himself, and were not received through Abraham. He declared, "Before Abraham was, I AM." The fury of the Jews knew no bounds, and they prepared to stone him, but the angels of God, unseen by men, hurried him out of their assembly. [Cf: ST 05-26-90 para. 11] p. 200, Para. 3, [1890MS].

There are men among us who profess to understand the truth for these last days, but who will not calmly investigate advanced truth. They are determined to make no advance beyond the stakes which they have set, and will not listen to those who, they say, do not stand by the old landmarks. They are so self-sufficient that they cannot be reasoned with. They consider it a virtue to be at variance with their brethren, and close the door, that light shall not find an entrance to the people of God. It will require heavenly wisdom to know how to deal with such cases. Light will come to God's people, and those who have sought to close the door will either repent or be removed out of the way. The time has come when a new impetus must be given to the work. There are terrible scenes before us, and Satan is seeking to keep from our knowledge the very things that God would have us know. God has messengers and messages for his people. If ideas are presented that differ in some points from our former doctrines, we must not condemn them without diligent search of the Bible to see if they are true. We must fast and pray and search the Scriptures as did the noble Bereans, to see if these things are so. We must accept every ray of light that comes to us. Through earnest prayer and diligent study of God's word, dark things will be made plain to the understanding. By Mrs. E. G. White. [Cf: ST 05-26-90 para. 12] p. 200, Para. 4, [1890MS].

"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." [Cf: ST 06-02-90 para. 01] p. 201, Para. 1, [1890MS].

Joshua represents those who are seeking God and keeping his commandments. Ever since the fall, Satan has sought to bring a reproach upon God's cause. The word of God declares that he is an accuser of the brethren. As the end is brought near, he will work with more determination to bring God's people under condemnation. Satan is represented as presenting the mistakes and errors that he has caused the people of God to commit, urging this as a reason why the Lord should not bless and guard them. He claims that it is his right to do with them as he pleases. It is impossible for us to understand his plans unless we have the Spirit of God abiding in our hearts. It is the care of the heavenly angels that keeps us from being destroyed by Satan's cruel power; for those who seek God and are preparing for the coming of Christ, are the objects of his enmity. He constantly seeks to bring them into reproach before God. He is represented as resisting the work of Jesus in behalf of his people. Joshua stands before the angel of the Lord, and Satan stands at his right hand to resist him. But "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?" [Cf: ST 06-02-90 para. 02] p. 201, Para. 2, [1890MS].

Jesus speaks of his people as a brand plucked out of the fire, and Satan understands what this means. The infinite sufferings of the Son of God in Gethsemane and on Calvary were endured that he might rescue his people from the power of the evil one. The work of Jesus for the salvation of perishing souls is as if he thrust his hand into the fire to save them. Joshua, who represents God's people, is clothed in filthy garments, and stands before the angel; but as the people repent before God for the transgression of his law, and reach up by the hand of faith to lay hold on the righteousness of Christ, Jesus says, "Take away the filthy garments from them, and clothe them with change of raiment" It is through Christ's righteousness alone that we are enabled to keep the law. Those who worship God in sincerity and truth, and afflict their souls before him as in the great day of atonement, will wash their robes of character and make them white in the blood of the Lamb. Satan seeks to bind about the human mind with deception, so that men will not repent and believe, that they may have their filthy garments removed. Why will you cling to your miserable defects of character, and by so doing bar the way, that Jesus may not work in your behalf? [Cf: ST 06-02-90 para. 03] p. 201, Para. 3, [1890MS].

During the time of trouble, the position of God's people will be similar to the position of Joshua. They will not be ignorant of the work going on in heaven in their behalf. They will realize that sin is recorded against their names, but they will also know that the sins of all who repent and lay hold of the merits of Christ will be canceled. Jesus says: "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." The judgment of the dead has been going on, and soon the judgment will begin upon the living, and every case will be decided. It will be known whose names are retained upon the book of life, and whose are blotted out. Every day the angels of God keep a record of the transactions of

men, and these records stand open to the eyes of angels, and Christ, and God. Those who have manifested true repentance for sin, and by living faith in Christ are obedient to God's commandments, will have their names retained in the book of life, and they will be confessed before the Father and before the holy angels. Jesus will say, "They are mine; I have purchased them with my own blood." [Cf: ST 06-02-90 para. 04] p. 201, Para. 4, [1890MS].

The time of trouble is soon to break upon us, and the decree will go forth that everyone who will not keep the first day of the week shall be put to death. Those who have not regarded the Sabbath as they should, who have exalted their business above God's commandment, will trample upon the Sabbath and keep the first day of the week, because they have consulted their own convenience before the honor of God. They did not learn to bring themselves into harmony with the Sabbath, but sought to bring the Sabbath to meet their own convenience. With the preparation they have made, they are no more fitted to stand in the day of judgment than the greatest sinner. Their ideas are confused; they have tried to serve God and mammon; they received not the love of the truth, that they might be saved. Those who love God with all the heart, and their neighbor as themselves, will be the only ones who will stand the test of the decree. When Satan brings his power to bear upon halfhearted professors, he will sweep them over to his side, he will claim his right to do with them as he pleases. But of those who honor God, the Lord says, "They shall be mine, . . . in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." [Cf: ST 06-02-90 para. 05] p. 202, Para. 1, [1890MS].

Those who are in the favor of God will not be deceived. Many now pass as Sabbath-keepers who, when the test comes upon the question, will no longer have a place among those who observe God's commandments. The prophet says, "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Those who are determined to have their own way, who measure themselves by their own standard, will have their time of trouble. The prophet declares: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." [Cf: ST 06-02-90 para. 06] p. 202, Para. 2, [1890MS].

The Sun of Righteousness shall arise upon those who have kept the commandments of God. Those who think that they can set their will against God's will are in the greatest danger. Those who wish to be covered in the day of God's anger, must be true to God now. Now is the time to show our fidelity to God, and our faith in Christ. The sins that have been committed against God will be blotted out if they are repented of. Christ 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." Who are these that stand by?--The angels of God. They will be as a wall of fire round about the people of God, and the hosts of evil will not be able to pass their ranks. The angels of Satan are working with the children of disobedience to inspire them with madness against those who are loyal to the law of God. Although the people of God are despised by the world, and "it doth not yet appear what we shall be," yet the wicked will one day see God's people glorified; they will see the promise fulfilled, "Them that honor me, I will honor." [Cf: ST 06-02-90 para. 07] p. 202, Para. 3, [1890MS].

While we are in the world, we should be the light of the world; for God has a work for each one to do. Only a few will choose to obey the truth, and we should seek for the grace of God that we may represent his service aright. There is a spirit in the church which greatly misrepresents the exalted character of the truth. In place of having your attention turned toward Jesus, in place of studying his life and character that you may copy the divine pattern, you have measured yourselves among yourselves, and in this way the truth of God has been greatly dishonored. Envy, jealousy, criticism of others, love of supremacy, have all flourished among the professed people of God. Some have claimed that special messages have been given them of God, and their attention has been turned away from the preparation of heart necessary to meet Christ in peace. Satan will invent everything possible to lead men away from the real work. If the members of the church are not subject one to another, if they go here and there with a message God has not given them, the church will become demoralized, and fanaticism of the worst order will come in. There are conscientious souls who will accept anything that calls for sacrifice. Christ has said, "I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive." God sends his messenger, and if the people will receive the message, they will not be led into error. [Cf: ST 06-02-90 para. 08] p. 203, Para. 1, [1890MS].

The Lord wants you to consult together. If, in years past, there had been more consultation concerning the work in Norway, it would have been far in advance of what it is today. Personal effort, personal opinion, personal plans, have placed upon the work a mould that does not elevate and ennoble the people of God. The enemy is trying to make of none effect the word of God. Those in the church who ought to set an example to the flock, have had such a lax hold of God that they have not been able to influence the people. [Cf: ST 06-02-90 para. 09] p. 203, Para. 2, [1890MS].

You are to be obedient to all the requirements of God. When you bring your own work into God's time, when you violate the Sabbath, your moral sense becomes clouded, and you cannot discern that your course is an offense to God. If your eyes could be opened, you would see the Saviour by your side with bloodstained hands. He was wounded for your transgressions; will you refuse to accept the great sacrifice that was made in your behalf? For your sake, Christ became poor, that you through his poverty might be made rich in heavenly riches. Today we present the cross of Calvary. It speaks in plain language to every soul that is not deluded by the temptation of Satan in consequence of disobedience to God's law. Christ came to our world and died a shameful death because the precepts of the law could not be changed. He endured

the cross, despised the shame, and is now set down at the right hand of the Majesty on high. He suffered all this for the joy that was set before him,--the joy of bringing many sons and daughters to God. He died to bring us into harmony with the law of Heaven. He has said: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." [Cf: ST 06-02-90 para. 10] p. 203, Para. 3, [1890MS].

Many are in peril today; their eyes have been blinded; and as Christ said to Nicodemus, I say to them, "Ye must be born again." I expect to meet my words in the last great day. When I look at the people here who are trying to serve God, I would try to fulfill the words of the prophet, and comfort the people of God. Your Saviour is a living Saviour, who is pleading with the Father in your behalf. Everyone who will keep the word of his patience will be saved from the temptation that will come upon all the world. The smallest acts are written in the book of God, but God says that he will not despise a humble and a contrite heart. If you had all the wealth of the world, it would not provide a ransom for your soul, or elevate you in the favor of Heaven. Will you be a child of God? Will you walk in humility before him? Your talents, your ability, your means, belong to God. Give all to him; for he has purchased all with an infinite price. [Cf: ST 06-02-90 para. 11] p. 203, Para. 4, [1890MS].

We exhort you to come up to the help of the Lord against the mighty. Shut out everything that will separate you from God; put away sin from among you. The people of the world many seem to pass on without perplexity, and to be more favored than the righteous. David says: "Behold, these are the ungodly, who prosper in the world; they increase in riches. Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning. . . . When I thought to know this, it was too painful for me; until I went into the sanctuary of God; then understood I their end." There are many who are in the same condition of mind today as was David; but if they would go into the sanctuary, and understand the latter end of the wicked, they would be no more envious of them. [Cf: ST 06-02-90 para. 12] p. 204, Para. 1, [1890MS].

"Then I turned, and lifted up mine eyes, and looked, and behold a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits. Then said he unto me, This is the curse that goeth forth over the face of the whole earth; for everyone that stealeth shall be cut off as on this side according to it; and everyone that sweareth shall be cut off as on that side according to it. I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name; and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof." [Cf: ST 06-02-90 para. 13] p. 204, Para. 2, [1890MS].

The angel is represented as flying through the midst of heaven with a roll in his hand, on which are written the deeds of our daily life. God bears long with the children of men, but there is a time coming when he will cease to bear with them. God wants them to get under the cover of

his wings. Jesus is pleading his blood in our behalf, but Satan is standing at his right hand, resisting every effort in our behalf. May God help us to humble our hearts, before it shall be forever too late to make wrongs right. [Cf: ST 06-02-90 para. 14] p. 204, Para. 3, [1890MS].

Let the Spirit of God fashion our character and our work. We are responsible for the manner in which the truth is presented. We should seek to impress unbelievers with its exalted character. Christ is soon coming, and those who have not kept the Sabbath sacredly should reform. God will frown upon those who disregard his commandments, and he cannot bless the church that retains Sabbath-breakers in its fellowship. [Cf: ST 06-02-90 para. 15] p. 204, Para. 4, [1890MS].

Oh, that Christ might walk among you, that he might say, "Take away the filthy garment, and clothe them with change of raiment." We want to know that we are on the Lord's side. We want to dwell with him through all eternity. Those who sit with Christ on his throne must be partakers with him of his sufferings. They must drink of the cup that he drank of, and be baptized with the baptism that he was baptized with. By Mrs. E. G. White. [Cf: ST 06-02-90 para. 16] p. 204, Para. 5, [1890MS].

Through Jesus, the Son of God, the Father is more fully revealed to the world. Jesus said to his disciples: "If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, 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." The souls of thousands are crying out today, "Show us the Father, and we will be satisfied. We cannot claim God as our Father until we see him." Jesus says to every such soul, as he said to Philip: "'Have I been so long time with you, and yet hast thou not known me?' Have you seen my works, have you listened to my teachings, have you witnessed the miracles that I have wrought in my Father's name, and yet have you not understood the nature of God? I have prayed with you and for you, and yet can you not comprehend that I am the way, the truth, and the life, and that in my life I have unfolded to you the character of my Father? I am the brightness of my Father's glory, I am the express image of his person. '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. 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.'" [Cf: ST 06-09-90 para. 01] p. 204, Para. 6, [1890MS].

The time had come for Jesus to stand in contradiction to the work of Satan, to rebuke and oppose his power. At the beginning of his ministry, John was baptizing in the Jordan, and Christ came to him to receive the baptismal rite. As man's example he took the step in conversion requisite for the repenting, believing sinner; and the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him, and lo, a voice from heaven saying, "This is my beloved Son, in whom I am well pleased." He was consecrated to his office by God himself. He was anointed by the Spirit, invested with the authority, and endowed with the attributes, of God; and his

mission was to reveal the Father to the world. [Cf: ST 06-09-90 para. 02] p. 205, Para. 1, [1890MS].

As Christ was to reveal the Father, so those who believe in Jesus are to reveal Christ to the world in spirit and character; they are to be good, and to do good. Wherever Jesus went, he taught his disciples concerning the kingdom of God; he turned every event into an occasion of usefulness, and his followers are to do the same. [Cf: ST 06-09-90 para. 03] p. 205, Para. 2, [1890MS].

After the ascension of Christ, his disciples were left to carry forward the work which he had been doing. They were to be the instruments through which the Lord should speak, and many were to believe on their word, and engage in the work that Jesus had done when he was upon earth. God's appointed agents are to study carefully the lessons which Christ taught his disciples. They are to contemplate his precious instruction, and to imitate the holy characteristics of his teachings; if they fail to do this, they fail to represent Christ as he represented the Father. There is need of fervent and frequent prayer that we may understand the import of his instruction, and carry forward the work he has given us to do. We are to bear in mind that it is only a small proportion of what Jesus taught and did that has been recorded. [Cf: ST 06-09-90 para. 04] p. 205, Para. 3, [1890MS].

That the disciples of Christ might be prepared for the great work which they were to do, Jesus had instructed them to tarry in Jerusalem until they should be endowed with power from on high. On the day of Pentecost, as they were assembled together, and with one accord were seeking for the fulfillment of his promise, the Spirit of God descended, and the hearts of those who believed were filled with the Holy Ghost. The most signal evidence of the power of God was manifested, and thousands were converted in a day. Our Saviour has provided that those who go forth to fulfill his commission of preaching the gospel to the world, shall not go without the divine unction. He has said, "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." If men would come to God and make an entire surrender to him in full assurance of faith, they would have grace to do the great work committed to them. [Cf: ST 06-09-90 para. 05] p. 205, Para. 4, [1890MS].

When Moses was called out to lead the children of Israel, he prayed earnestly to the Lord, and said: "See, thou sayest unto me, Bring up this people; and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. 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. And he said, My presence shall go with thee, and I will give thee rest. 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. 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. And he said, I beseech thee, show me thy glory. 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." [Cf: ST 06-09-90 para. 06] p. 205, Para. 5, [1890MS].

The Lord did not rebuke Moses as presumptuous because he asked greater and greater favors at his hand. Every laborer in the cause of God should have firm, earnest faith and determined purpose, that he may know that he has the favor and presence of God with him. Co-workers with God may obtain all that they ask for if they will but seek the Lord with faith. In the time of Christ, many of his disciples remained ignorant of the very thing that it was their privilege to know. Jesus sought to teach them of spiritual things. He reproached his disciples because of their dullness of comprehension. If it had been impossible for them to comprehend the things he uttered, he would not thus have reproved them. They might have exerted their mental powers to a greater extent, and stimulated their souls, by prayer and faith, and so have been enabled to understand the mysteries of godliness. Jesus saw that they did not lay hold of the real meaning of the great truths that he presented, and he compassionately promised that the Holy Spirit should recall these sayings to their minds, and revive in their remembrance many of the truths which they had lost. He tried to impress upon them the fact that he had opened before them great truths, the value of which they had failed to comprehend. After his resurrection, when he opened to them the scriptures concerning himself, he said unto them, "These are the words which I spake unto you, while I was yet with you. . . . Then opened he their understanding, that they might understand the Scriptures." Although Christ had been with them, and they had heard his exposition of the prophecies, they had failed to comprehend the great plan of the atonement, and they needed the power of the Spirit of God to make plain to their minds its deep significance. [Cf: ST 06-09-90 para. 07] p. 206, Para. 1, [1890MS].

When the Holy Spirit fell upon the disciples of Christ, they saw their Saviour in a light in which they had never seen him before. Gladness and peace came to their souls. Jesus had told them what would be the result of the operation of the Holy Spirit. He had said. "He shall glorify me." Through the agency of the Holy Spirit, the soul is sanctified by obedience to the truth, and Jesus says, "I am the way, the truth, and the life." He unfolded to man the important lesson that the sum of all science is to be found in the excellency of the knowledge of Christ. This knowledge can be incorporated into everyone's experience. The Scriptures declare, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." [Cf: ST 06-09-90 para. 08] p. 206, Para. 2, [1890MS].

The knowledge of God and Christ lies at the foundation of all knowledge. Through the study of the Bible, moral power is developed; and while the mind is put to the task of comprehending its truths, the intellect expands; as the image of Christ, the Author of all truth, brightens to the vision, the understanding becomes enlarged to comprehend more fully the elevated character of the standard of perfection. Those who study the Bible in the right manner, drink from a fountain which is inexhaustible. The teaching of Christ is simple, and yet the greatest and best disciplined minds are charmed with his profound and comprehensive utterances. In all his lessons, Jesus presented to men the worthlessness of ceremonial obedience. He sought

to impress men with the spirituality of the law, unveiling its vital principles, and making plain its eternal obligations. The righteousness of the law was presented to the world in the character of Christ, and the holy, benevolent, and paternal attributes of God were revealed in his dealings with mankind. He explained the solemn relation which existed between man and God, between man and his fellow-man. He taught the necessity of prayer, repentance, faith, virtue, and perfection of character. [Cf: ST 06-09-90 para. 09] p. 206, Para. 3, [1890MS].

Through Christ, moral power is brought to man that will change the entire affections, and enable man to work with a will for the cause of God. Where all the power of mind and body was before concentrated to work the works of evil, by the Spirit of God a revolution is brought about. The Holy Spirit enlightens, renews, and sanctifies the soul. Angels behold with inexpressible rapture the results of the working of the Holy Spirit in man. By the revelation of the attractive loveliness of Christ, by the knowledge of his love expressed to us while we were yet sinners, the stubborn heart is melted and subdued, and the sinner is transformed and becomes a child of God. Love is the agency which God uses to expel sin from the human soul. By it he changes pride into humility, enmity and unbelief into love and faith. He does not employ compulsory measures; Jesus is revealed to the soul, and if man will look in faith to the Lamb of God, he will live. [Cf: ST 06-09-90 para. 10] p. 207, Para. 1, [1890MS].

Jesus has given this invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." In coming to Jesus, we reveal our faith. The law condemns the sinner, and by this condemnation he is led to see the necessity of a Saviour. He seeks refuge in Jesus, and the Son is glorified and exalted as the Redeemer of the world; he is the sinner's substitute and surety. [Cf: ST 06-09-90 para. 11] p. 207, Para. 2, [1890MS].

No man can keep the law of God apart from Christ, and God will not accept his unaided efforts. The nature of man is in opposition to the divine will, depraved, deformed, and wholly unlike the character of God expressed in his law. Man is accepted through the righteousness of Christ, through obedience to God's law. God imputes beauty, excellence, and perfection to man through the merits of his Son, and thus places the highest honor upon Christ by making him the pattern by which he works to fashion the character of all believers. Christ is presented to men that they may catch his temper, his perfection; and as the model is complete and perfect in every part, so, as man is conformed to the image of Christ, he is made complete in him; for aside from Christ there never can be righteousness in the human heart. [Cf: ST 06-09-90 para. 12] p. 207, Para. 3, [1890MS].

When the Spirit was poured out from on high, the church was flooded with light, but Christ was that light; the church was filled with joy, but Christ was the subject of that joy. When the Spirit is poured upon his people in this day, Christ's name will be upon every tongue, his love will fill every soul; and when the heart embraces Jesus, it will embrace God; for all the fullness of God dwells in Christ. When the beams of Christ's righteousness shine upon the soul, joy, adoration, and glory will be woven with the experience. By Mrs. E. G. White. [Cf: ST 06-09-90 para. 13] p. 207, Para. 4, [1890MS].

"Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." There are many in the Christian world who claim that all that is necessary to salvation is to have faith; works are nothing, faith is the only essential. But God's word tells us that faith without works is dead, being alone. Many refuse to obey God's commandments, yet they make a great deal of faith. But faith must have a foundation. God's promises are all made upon conditions. If we do his will, if we walk in truth, then we may ask what we will, and it shall be done unto us. While we earnestly endeavor to be obedient, God will hear our petitions; but he will not bless us in disobedience. If we choose to disobey his commandments, we may cry, "Faith, faith, only have faith," and the response will come back from the sure word of God, "Faith without works is dead." Such faith will only be as sounding brass and as a tinkling cymbal. In order to have the benefits of God's grace, we must do our part; we must faithfully work, and bring forth fruits meet for repentance. We are workers together with God. You are not to sit in indolence, waiting for some great occasion, in order to do a great work for the Master. You are not to neglect the duty that lies directly in your pathway; but you are to improve the little opportunities that open around you. You must go on doing your very best in the smaller works of life, taking up heartily and faithfully the work God's providence has assigned you. However small, you should do it with all the thoroughness with which you would do a larger work. Your fidelity will be approved in the records of heaven. You need not wait for your way to be made smooth before you; go to work to improve your intrusted talents. You have nothing to do with what the world will think of you. Let your words, your spirit, your actions, be a living testimony to Jesus, and the Lord will take care that the testimony for his glory, furnished in a well-ordered life and a godly conversation, shall deepen and intensify in power. Its results may never be seen on earth, but they will be made manifest before God and angels. [Cf: ST 06-16-90 para. 01] p. 207, Para. 5, [1890MS].

We are to do all that we can do on our part to fight the good fight of faith. We are to wrestle, to labor, to strive, to agonize to enter in at the strait gate. We are to set the Lord ever before us. With clean hands, with pure hearts, we are to seek to honor God in all our ways. Help has been provided for us in Him who is mighty to save. The spirit of truth and light will quicken and renew us by its mysterious workings; for all our spiritual improvement comes from God, not from ourselves. The true worker will have divine power to aid him, but the idler will not be sustained by the Spirit of God. In one way we are thrown upon our own energies; we are to strive earnestly to be zealous and to repent, to cleanse our hands and purify our hearts from every defilement; we are to reach the highest standard, believing that God will help us in our efforts. We must seek if we would find, and seek in faith; we must knock, that the door may be opened unto us. The Bible teaches that everything regarding our salvation depends upon our own course of action. If we perish, the responsibility will rest wholly upon ourselves. If provision has been made, and if we accept God's terms, we may lay hold on eternal life. We must come to Christ in faith, we must be diligent to make our calling and election sure. [Cf: ST 06-16-90 para. 02] p. 208, Para. 1, [1890MS].

The forgiveness of sin is promised to him who repents and believes; the crown of life will be the reward of him who is faithful to the end.

We may grow in grace by improving through the grace we already have. We are to keep ourselves unspotted from the world, if we would be found blameless in the day of God. Faith and works go hand in hand, they act harmoniously in the work of overcoming. Works without faith are dead, and faith without works is dead. Works will never save us; it is the merit of Christ that will avail in our behalf. Through faith in him, Christ will make all our imperfect efforts acceptable to God. The faith we are required to have is not a do-nothing faith; saving faith is that which works by love, and purifies the soul. He who will lift up holy hands to God without wrath and doubting, will walk intelligently in the way of God's commandments. [Cf: ST 06-16-90 para. 03] p. 208, Para. 2, [1890MS].

If we are to have pardon for our sins, we must first have a realization of what sin is, that we may repent, and bring forth fruits meet for repentance. We must have a solid foundation for our faith; it must be founded on the word of God, and its results will be seen in obedience to God's expressed will. Says the apostle, "Without holiness no man shall see the Lord." Faith and works will keep us evenly balanced, and make us successful in the work of perfecting Christian character. Jesus says, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Speaking of temporal food, the apostle said, "For even when we were with you, this we commanded you, that if any would not work, neither should he eat." The same rule applies to our spiritual nourishment; if any would have the bread of eternal life, let him make efforts to obtain it. [Cf: ST 06-16-90 para. 04] p. 208, Para. 3, [1890MS].

We are living in an important and interesting period of this earth's history. We need more faith than we have yet had; we need a firmer hold from above. Satan is working with all power to obtain the victory over us, for he knows that he has but a short time in which to work. Paul had fear and trembling in working out his salvation; and should not we fear lest a promise being left us, we should any of us seem to come short of it, and prove ourselves unworthy of eternal life? We should watch unto prayer, strive with agonizing effort to enter in at the strait gate. [Cf: ST 06-16-90 para. 05] p. 208, Para. 4, [1890MS].

There is no excuse for sin, or for indolence. Jesus has led the way, and he wishes us to follow in his steps. He has suffered, he has sacrificed as none of us can, that he might bring salvation within our reach. We need not be discouraged. Jesus came to our world to bring divine power to man, that through his grace, we might be transformed into his likeness. When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service, and he makes up for the deficiency with his own divine merit. But he will not accept those who claim to have faith in him, and yet are disloyal to his Father's commandment. We hear a great deal about faith, but we need to hear a great deal more about works. Many are deceiving their own souls by living an easy-going, accommodating, crossless religion. But Jesus says, "If any man will come after me, let him deny himself, and take up his cross, and follow me." By Mrs. E. G. White. [Cf: ST 06-16-90 para. 06] p. 209, Para. 1, [1890MS].

"And, behold, a certain lawyer stood up, and tempted him, saying,

Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him." [Cf: ST 07-07-90 para. 01] p. 209, Para. 2, [1890MS].

The scribes and Pharisees trusted in themselves that they were righteous, and despised others. They looked with contempt upon the Samaritans, and Jesus related this parable to show them that it is the spirit of the man that makes him of value with God, and not his nation or profession. The priest and Levite had passed by the man who was in need of their help, and had left him to die by the wayside; but the Samaritan had had compassion upon him, and had acted the part of a Christian neighbor to him. It would not have been best to present this lesson to the haughty priests except in a parable, yet in this parable Jesus made it evident that they had only a religion of ceremonies. They rested in outward observances of the law, but did not keep it in heart. The Scriptures declare that "by the deeds of the law shall no flesh be justified in his sight; for by the law is the knowledge of sin." In the gospel the great standard of righteousness is not presented in a dimmer light than in the Old Testament. Christ declared that not one jot or tittle of the law should pass until heaven and earth should pass. The divine Teacher held up the perfect standard of righteousness as the only thing by which to test human character. The law reveals to men the deformity of the heart, and the gospel enforces the law by presenting Christ in contrast to man. [Cf: ST 07-07-90 para. 02] p. 209, Para. 3, [1890MS].

In the parable of the good Samaritan, Jesus gave a picture of himself and his mission. Man had been deceived, bruised, robbed, and ruined by Satan, and left to perish; but Christ had compassion on our helpless condition. He left his glory to come to our rescue. He found us ready to die, and he undertook our case. He healed our wounds, he opened to us a refuge of safety, made complete provision for our needs at his own charges. He died to redeem us. We are to look to Christ's life, we are to see his Spirit and work, that we may view our life and work in the light reflected from the life of Christ. We may see how far short we come of keeping the commandments of God, how far short we come of loving our neighbors as ourselves. [Cf: ST 07-07-90 para. 03] p. 210, Para. 1, [1890MS].

When the rich young ruler came to Christ, inquiring the way of salvation, Jesus told him to keep the commandments. The ruler answered that he had kept them from his youth up, but he who could penetrate into the secrets of the heart, showed him that he had failed. Jesus

said to him: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me. But when the young man heard that saying, he went away sorrowful; for he had great possessions." [Cf: ST 07-07-90 para. 04] p. 210, Para. 2, [1890MS].

Conviction of sin is the first step in conversion, and by the law is the knowledge of sin. When the sinner has a realization of his sin, he is in a condition to be drawn to Christ by the amazing love that has been shown for him on the cross of Calvary. When he is humble and penitent, he does not look for pardon to the law which he has broken, but he looks to God, who has provided forgiveness and sanctification through his well-beloved Son. As he beholds the Lamb of God, which taketh away the sins of the world, he grows to love him, and by beholding he becomes changed into his image. The apostle wrote, "Let this mind be in you which was also in Christ Jesus." The meek and holy Sufferer bore our sins, that the plan of salvation might be opened before men, that whosoever should believe on him might not perish, but have everlasting life. [Cf: ST 07-07-90 para. 05] p. 210, Para. 3, [1890MS].

All who see their own ignorance and sin, will have some appreciation of the great work of redemption, through which man is chosen as the object of God's patience and lovingkindness. As man sees the sinfulness of his nature in the light of the law, he will realize his great need of a Saviour. We all need to search the Scriptures, that we may become acquainted with the conditions of salvation, by which reconciliation may be brought about between man and God. Man must find the path that leads back to the Father's house, and every step away from transgression is a step toward Paradise. Every step in repentance, contrition, obedience, and faith, is a step toward the Father. True faith in Christ will lead to obedience to the requirements of God. (*To be continued.*) By Mrs. E. G. White. [Cf: ST 07-07-90 para. 06] p. 210, Para. 4, [1890MS].

There are many who say, "Believe, believe; all you have to do is to believe." But faith must have foundation, and those who preach that all we must do is to believe, do not themselves know what constitutes true faith. They do not carefully search the Scriptures to know on what ground faith should rest. The advocating of faith, and the disparaging of the keeping of the commandments of God, is only another phase of the controversy originated by Satan in heaven. Indifference to the precepts of the law lowers the conception of what constitutes righteousness; and one who opposes the law at this time, places himself in a more perilous position than that in which Adam and Eve were when they disobeyed God's commandments, for they afterward repented of their sin, and turned away from their allegiance to his enemy. [Cf: ST 07-14-90 para. 01] p. 210, Para. 5, [1890MS].

After Satan brought sin into the world, he tempted man to set himself in rebellion against the authority of God. He inspired him with hatred against God because of the results that followed sin. He suggested that God was arbitrary, destitute of mercy and benevolence, because the penalty of the law fell upon the transgressor. When fallen man views God in this light, he casts aside his authority as a moral governor. God has a right to enforce the penalty of the law upon transgressors, for law without a penalty would be without force. God's law is the

foundation of all law and government. The fact that Christ suffered the penalty of the law for all transgressors, is an unanswerable argument as to its immutable character, and it will justly condemn those who have sought to make it void. When the curse fell upon the beloved Son of God, who became sin for us, the Father made it manifest that the unrepenting transgressor of his law would have to suffer its full penalty. The word of God declares, "The soul that sinneth, it shall die." The law of God was upheld and vindicated by the Son of God. The death of Christ, as an expiatory sacrifice, opens a way whereby the sinner may be pardoned, and turn from the path of transgression into the path of truth and righteousness, while at the same time it vindicates the honor and unchangeableness of the law. In the plan of salvation, justice and mercy clasp hands together. [Cf: ST 07-14-90 para. 02] p. 211, Para. 1, [1890MS].

The sinner will find no saving quality in law; he must look to the surety and substitute, for it is the blood of Christ that cleanseth from all sin. The repenting prodigal is taken into fellowship with God, and he becomes one with Christ, as Christ is one with the Father. The obedient children of God recognize the law as a divine law, the sacrifice on Calvary as a divine sacrifice, and the Holy Spirit as their divine sanctifier. All the claims of the law are met in Jesus. In him we have a perfect foundation for our faith. The Son of God did not die that man might always remain a transgressor; for Christ is not a minister of sin. He died that by that act man might no longer remain a rebel against God's law. He died to point men to the way of faith and obedience, that they might see to the end of that which is abolished. When sinners have a view of the plan of salvation, there is no more disposition to cavil concerning the law; for the way of truth and light is open to their understanding. They see that "whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." In the light of the law the sinner is convicted as was Paul. [Cf: ST 07-14-90 para. 03] p. 211, Para. 2, [1890MS].

Christ revealed himself to Paul in a flood of glory, and he was struck down helpless before him. He asked, "Who art thou, Lord?" and the Lord answered, "I am Jesus, whom thou persecutest." Paul then inquired, "What will thou have me to do?" When Christ is revealed to the soul, the sinner's relation to the law is made plain. There must be repentance toward God for the transgression of his law, and faith toward our Lord Jesus Christ as the sinner's substitute. The convicted sinner sees his bruised, demoralized condition, feels his need of a physician, sees Christ as his only hope, and lays hold of him by faith. He is deeply conscious of his sin and ruin, and seeks the divine remedy in the world's Redeemer. (*Concluded next week.*) By Mrs. E. G. White. [Cf: ST 07-14-90 para. 04] p. 211, Para. 3, [1890MS].

Man is prone to forget God, even while claiming to be his servant. When Jesus stood up in the synagogue at Nazareth, announcing himself to be the Messiah, the people thought they loved him. They were glad to hear the tidings he brought them as he read the words of the prophet Isaiah concerning himself, saying: "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." Divine light flashed upon their darkened minds, and their hearts were stirred to adoration. But

when Christ showed them that they were no more in favor with heaven than were the Gentiles, who had had less light and fewer privileges, but who had walked in all the light they had, and improved all the opportunities they had been given, they dragged him from the synagogue, and sought to hurl him from the brow of the hill. [Cf: ST 07-21-90 para. 01] p. 211, Para. 4, [1890MS].

The multitudes who had been fed by Christ in the desert place imagined that they loved Jesus; but when he reproved them, charging them with caring more for the bread which perisheth than for the bread of life, they were angry, and many turned away from him. The rich young ruler came to Jesus, calling him master. He had listened to his wonderful words, he had seen his wonderful works; but when Christ showed him that he loved his riches more than his neighbor, he went away sorrowful, clinging to his idols. Simon thought he loved Jesus, but when he found that a poor, sorrowful, repentant woman was esteemed more highly than himself, the shallowness of his love was proved. [Cf: ST 07-21-90 para. 02] p. 212, Para. 1, [1890MS].

Many will see beautiful characteristics in Christ, and will admire them; but that love which embraces his entire character, will never dwell in a heart filled with self-righteousness, will never dwell in a heart that does not realize and abhor its own sinfulness. Not to hate ourselves in sin, is not to love Jesus. Not to see our own deformity, is not to see the beauty of Christ; for it is when the heart is fully aroused to its own state of degradation that Jesus will be appreciated. The more humble our views of self, the more exalted will be our views of Christ, and the more clearly we shall discern the sacred, spotless character of our Redeemer. [Cf: ST 07-21-90 para. 03] p. 212, Para. 2, [1890MS].

There are many who say, "We are holy, we are sinless." By their words they give the impression that they think themselves as good as Jesus, and some have even dared to assert that they were Christ; but even to entertain such thoughts as these is blasphemy. Not to see the marked contrast between ourselves and Jesus is not to know ourselves, and to be ignorant of our Lord. [Cf: ST 07-21-90 para. 04] p. 212, Para. 3, [1890MS].

Jesus died to save his people from their sins, and redemption in Christ means to cease the transgression of the law of God, and to be free from every sin; no heart that is stirred with enmity against the law of God, is in harmony with Christ, who suffered on Calvary, to vindicate and exalt the law before the universe. [Cf: ST 07-21-90 para. 05] p. 212, Para. 4, [1890MS].

Those who make bold assumptions of holiness give proof in this that they do not see themselves in the light of the law; they are not spiritually enlightened, and they do not loathe every species of selfishness and pride. From their sin-stained lips fall the contradictory utterances: "I am holy, I am sinless. Jesus teaches me that if I keep the law I am fallen from grace. The law is a yoke of bondage." The Lord 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." We should study the word of God carefully, that we may come to right decisions, and act accordingly; for then we shall obey the word and be in harmony with God's holy law. [Cf: ST 07-

21-90 para. 06] p. 212, Para. 5, [1890MS].

While we are to be in harmony with God's law, we are not saved by the works of the law, yet we cannot be saved without obedience. The law is the standard by which character is measured. But we cannot possibly keep the commandments of God without the regenerating grace of Christ. Jesus alone can cleanse us from all sin. He does not save us by law, neither will he save us in disobedience to law. [Cf: ST 07-21-90 para. 07] p. 212, Para. 6, [1890MS].

Our love to Christ will be in proportion to the depth of our conviction of sin, and by the law is the knowledge of sin. But as we see ourselves, let us look away to Jesus, who gave himself for us, that he might redeem us from all iniquity. By faith take hold of the merits of Christ, and the soul cleansing blood will be applied. The more clearly we see the evils and perils to which we have been exposed, the more grateful shall we be for deliverance through Christ. The gospel of Christ does not give men license to break the law; for it was through transgression that the floodgates of woe were opened upon our world. Today sin is the same malignant thing that it was in the time of Adam. The gospel does not promise the favor of God to anyone who in impenitence breaks his law. The depravity of the human heart, the guilt of transgression, the ruin of sin, are all made plain by the cross where Christ has made for us a way of escape. [Cf: ST 07-21-90 para. 08] p. 213, Para. 1, [1890MS].

Self-righteousness is the danger of this age; it separates the soul from Christ. Those who trust to their own righteousness cannot understand how salvation comes through Christ. They call sin righteousness, and righteousness sin. They have no appreciation of the evil of transgression, no understanding of the terror of the law; for they do not respect God's moral standard. The reason there are so many spurious conversions in these days, is that there is so low an appreciation of the law of God. Instead of God's standard of righteousness, men have erected a standard of their own by which to measure character. They see through a glass darkly, and present false ideas of sanctification to the people, thus encouraging egotism, pride, and self-righteousness. The doctrine of sanctification advocated by many is full of deception, because it is flattering to the natural heart; but the kindest thing that can be preached to the sinner is the truth of the binding claims of the law of God. Faith and works must go hand in hand; for faith without works is dead, being alone. The prophet declares a truth by which we may test all doctrine. He says, "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." Although error abounds in the world, there is no reason why men need remain in deception. The truth is plain, and when it is contrasted with error, its character may be discerned. All the subjects of God's grace may understand what is required of them. By faith we may conform our lives to the standard of righteousness, because we can appropriate to ourselves the righteousness of Christ. In the word of God the honest seeker for truth will find the rule for genuine sanctification. The apostle says: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. . . . For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us,

who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally-minded is death; but to be spiritually-minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." By Mrs. E. G. White. [Cf: ST 07-21-90 para. 09] p. 213, Para. 2, [1890MS].

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. [Cf: ST 07-28-90 para. 01] p. 213, Para. 3, [1890MS].

The love of the Father is an infinite love; and as John contemplates its fullness, he can find no language in which to express his wonder. He exclaims, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." It is not possible for the human mind to fully comprehend the height, the depth, and the breadth of this love, which passeth knowledge. [Cf: ST 07-28-90 para. 02] p. 214, Para. 1, [1890MS].

Our first parents transgressed the law of God in the garden of Eden, and fell from their high estate, and death was pronounced upon Adam and his posterity; but the human race was not left to hopeless misery. The Son of God consented to become man's substitute and surety; he consented to take the wrath of the Father upon himself. Through the infinite sacrifice of Christ in man's behalf, the star of hope illuminated the dark future of Adam, and another probation was granted him in which to prepare for eternal life. Jesus came to our world to be a man of sorrows, to become acquainted with grief. He did not take his position with the lofty and rich of this world, although he owned the world. Had he done this, there might have been some excuse for the haughty bearing of the rich, as though they thought salvation was only for them. Jesus said that he came to preach the gospel to the poor. With his human arm he reached to the very depths of human woe, in order that he might lift up fallen man, and elevate and ennoble the race, and finally exalt the overcomers to his throne. [Cf: ST 07-28-90 para. 03] p. 214, Para. 2, [1890MS].

Jesus might have remained in heaven, to receive the adoration of the heavenly host, but he did not do this. For man's sake he stepped down from the throne, laid aside his royal robe, clothed his divinity with humanity, and for our sake became poor, that we through his poverty might be made rich. In assuming humanity, he exalted the fallen race before God, and made it possible for sinful man to become an heir of heaven. Can we wonder that John exclaimed, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God"? Men think that it is a great honor to be connected with an earthly king, but John tells us that by a life of obedience we may become the children of the heavenly King, and have connection with the Majesty on high. When Christ became man's substitute and surety, it was that he might unite finite man with the infinite God, and connect earth

with heaven. The Son of God took upon him the nature of man, bore insult, ignominy, shame, and death, in order to save a wicked world. He was tempted in all points like as we are, that he might become acquainted with our temptations; by this experience of suffering and trial, he opened the way that the sons and daughters of Adam may return to allegiance to God, and make their way back to the tree of life, which is in the midst of the Paradise of God. That Jesus has been tempted in all points like as we are, that he is able to succor those who are tempted, has given men confidence to come to him and pour out all their sorrows before him; for he has borne our griefs, and is touched with the feeling of our infirmities. After he has made an infinite sacrifice for us, will any of us be so ungrateful as to refuse to accept it? He was our example in all things, and we are to study the life and character of our Lord, and learn of him meekness and lowliness of heart. [Cf: ST 07-28-90 para. 04] p. 214, Para. 3, [1890MS].

He received baptism at the hands of John, and in coming up out of the water he bowed upon Jordan's banks, and offered up a prayer to Heaven. Never before had angels listened to such a prayer as came from his lips. The Father heard the petition of his Son in man's behalf, and the heavens were opened, and the Holy Spirit, like a dove of burnished gold, encircled him, while a voice from the highest glory was heard, saying, "This is my beloved Son, in whom I am well pleased." How many have read over this relation, and have not had their hearts stirred by its significant truths! Many have thought that it did not concern mankind; but it is of the greatest importance to each one of them. Jesus was accepted of Heaven as a representative of the human race. With all our sin and weakness, we are not cast aside as worthless; we are accepted in the Beloved; for heaven has been opened to our petitions through the Son of God. The gates are ajar, and the light of heaven will shine upon all those whom Jesus came to save, if they will but come within the circle of the beams of the Sun of Righteousness; for ample provision has been made for the salvation of every soul. [Cf: ST 07-28-90 para. 05] p. 214, Para. 4, [1890MS].

Man did not, of himself, have moral power to enable him to gain the victory over Satan. From his baptism in Jordan, Jesus went into the wilderness of temptation, and fasted forty days and forty nights. He was assaulted by the fierce temptations of Satan, and, passing over the ground where Adam fell, he resisted every suggestion of the wily foe. He redeemed Adam's disgraceful failure and fall. When he was faint and hungry from his long fast, Satan appeared to him as an angel of light, tempting him to employ his divine power in his own behalf. He urged him to command the stones to become bread; but Jesus met him with the word of God, the only weapon that could defeat him, the weapon that each one of his followers must use if they would obtain the victory. Jesus said to the evil one, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." [Cf: ST 07-28-90 para. 06] p. 215, Para. 1, [1890MS].

The lesson here presented to us by our great Exemplar is that it is of far greater consequence to obey the word of God than to sustain our natural life. We are God's property, and we are not to feel it our privilege to use even that which we claim as our own as we please, in eating and drinking and feasting. The favor of God is of far higher value to us than our temporal food. Jesus made it manifest, though assailed with the fiercest pangs of hunger, that he trusted in his

heavenly Father with unshaken confidence. He knew that his Father was acquainted with his position of trial, and would strengthen him to endure it. In the unfaltering trust of Jesus there is a lesson for us; we are to have an eye single to the glory of God. (*Concluded next week.*) By Mrs. E. G. White. [Cf: ST 07-28-90 para. 07] p. 215, Para. 2, [1890MS].

When Satan saw that Jesus maintained faith in God in the first temptation, he changed the character of his temptation, and came to him in another guise. He took him to the pinnacle of the temple, and appealed to his unswerving faith. And he said 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." Jesus met him again with the word of God, saying, "It is written again, Thou shalt not tempt the Lord thy God." Another precious lesson is presented to man in the attitude of our Saviour. We are not to presume that God will manifest miraculous power in our behalf to save us from the consequences of our own folly. It is proper for us to manifest perfect confidence in God when in the path of duty, but if we go aside from the way of his direction, we have no ground to presume that God will deliver us. Satan knew he could not hurl Christ from the lofty pinnacle, for his power was prescribed. Jesus overcame the artful foe in this temptation also. [Cf: ST 08-04-90 para. 01] p. 215, Para. 3, [1890MS].

"Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them." Satan claimed to be the prince of the world, but he offered to release his claim upon the earth if Jesus would thus acknowledge his supremacy. And he said unto him, "All these things will I give thee, if thou wilt fall down and worship me." When Jesus was invited to acknowledge allegiance to the prince of the powers of darkness, his indignation was stirred. Divinity flashed through humanity, and he said, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Satan then left Jesus. The Prince of Life was faint and dying on the field of battle; but angels came and ministered unto him. The lesson Jesus has given us in his dealing with these temptations is summed up in these words, "What shall it profit a man if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" [Cf: ST 08-04-90 para. 02] p. 215, Para. 4, [1890MS].

Adam fell through yielding to appetite. Man never could have overcome the power of appetite unless Christ had overcome in his behalf; but now man may obtain the victory. Christ came to bring divine power to unite with human effort, so that although we have been debased by perverted appetite, we may take courage, for we are prisoners of hope. We are not required to overcome in our own strength; by living faith we can grasp the hand of Infinite Power, and when Satan comes with his temptations, we can point to the cross of Calvary, and say, "Christ died for me; in his name I can and will overcome. I want the Eden home that Adam lost. I must, I will, fight the battles of the Lord, and become a victor, and have a place in the kingdom of glory." [Cf: ST 08-04-90 para. 03] p. 216, Para. 1, [1890MS].

Only in the light shining from the cross of Calvary can we estimate

the value that God places upon man. He says, "I will make a man more precious than fine gold, even a man than the golden wedge of Ophir." Man can be thus elevated through the merits of Jesus. How few look at religion in its true light. Many have it confused with traditions and ceremonies. The religion of Christ will convert men, and separate them from the world; but it does not take them out of the world, for God has said, "Ye are the light of the world." Our work is to reflect light in good works to those who know not God. God has given us a cross to bear, but under no circumstances does he want us to manufacture tests and crosses for ourselves. 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; for my yoke is easy, and my burden is light." [Cf: ST 08-04-90 para. 04] p. 216, Para. 2, [1890MS].

Why is it that so many wear a sad countenance, that so many complain of the cross and of the hardness of the way that leads to heaven? It is because they are yoked up with the world, and not with Christ. They do the very things that Christ has told them not to do. They place their affections upon the things of earth; but Christ says: "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 08-04-90 para. 05] p. 216, Para. 3, [1890MS].

We are to make God the supreme object of our affection. There are many who are seeking to serve God and mammon at the same time; but if they continue in this course, they will lose both worlds. Everyone that truly submits to the yoke of Christ will say that his yoke is easy; all who bear his burdens will say that they are light. The religion of Christ never degrades the receiver. When the truth of God takes possession of the mind and soul, it purifies, refines, and ennobles the character. Some have said that religion brings us all down upon a level; but there is no low level in the religion of Christ. The truth of God brings those who receive it, up to walk in a high and holy pathway cast up for the ransomed of the Lord. Those who are coarse, harsh, and uncourteous in manner, will, as they learn in the school of Christ, become meek and lowly in heart. Those who claim to be serving God, and yet are not daily refined, are in darkness; for everyone that is in harmony with Christ will bear the Christlike mould. We are to be sanctified through the truth. Our conversation is to be on heaven and heavenly things. God would not have the mind dwell upon the trivial matters of earth, but upon the themes of eternal interest. There are some who seem to have the impression that in order to be humble you must be odd, impolite, uncourteous; but this is an evidence, not of true humility, but of selfishness. The religion of Christ will never make you uncourteous. We do not think it essential to imitate the politeness of the world, which is simply affectation and display; but everyone who is connected with Christ will be elevated in character, and be an example of piety to others. [Cf: ST 08-04-90 para. 06] p. 216, Para. 4, [1890MS].

The world is not in harmony with the religion of Christ. When the people of the world are hungering and thirsting for the treasures of earth, the people of God will be hungering and thirsting for righteousness. The true followers of Christ will not make a compromise with the world; but they will be as lights in the midst of a crooked

and perverse generation. Christ gives the test by which the world will judge of our relation to him. He says, "By this shall all men know that ye are my disciples, if ye have love one to another." If Christ abides in my heart by faith, and abides in the hearts of my brethren, we shall love one another, and present an example of unity to the world. [Cf: ST 08-04-90 para. 07] p. 217, Para. 1, [1890MS].

We are sojourners here, pilgrims and strangers on the earth; but we are fitting up for a better country, even a heavenly. We must now learn the language of that country, and prepare for the life that runs parallel with the life of God. Our life in this world is but a vapor, that vanisheth away. Then shall we devote all our powers to securing the treasures of earth for this little, short lifetime, or shall we apply all our abilities in such a way that we may gain the future, immortal life? Christ says, "Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." [Cf: ST 08-04-90 para. 08] p. 217, Para. 2, [1890MS].

Everyone that shall see the King in his beauty, must be without spot, or wrinkle, or any such thing. We now have an opportunity to form characters for the future life, and what a rich blessing we shall receive if we obtain the recompense of the reward! There is no comfort in sin. Men are made miserable because they refuse to obey the commandments of God. The whole world lieth in wickedness, but Christ came to remove the woe that comes as a consequence of sin. He came to our world to show us how to live a pure, holy life, and I have purposed in my heart that he shall not have lived and died in vain for me. I want to say with the apostle: "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me; and the life I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." I want to leave a bright track heavenward for all that may be attracted in the way of life. [Cf: ST 08-04-90 para. 09] p. 217, Para. 3, [1890MS].

Who will be among the happy throng that will sing praise around the throne of God? Who will serve God, whatever may be the consequences? I see in Jesus matchless charms. Let us lift up the Man of Calvary. If those who are burdened with sin will come and give their hearts to Jesus, and then go forth to gather sheaves for him, what joy will be theirs by and by. Although glory will be given to Jesus for full redemption, there will be those in heaven who will say to the co-workers with God, "I never would have had the light if you had not opened the word of God to me. I never would have accepted the truth if you had not manifested Christ in your life." God would have us co-laborers with himself, that, when the pearly gates of the city of God shall be swung back upon their glittering hinges, he may say to us, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." By Mrs. E. G. White. [Cf: ST 08-04-90 para. 10] p. 217, Para. 4, [1890MS].

"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 of his place, except thou repent." [Cf: ST 08-11-90 para. 01] p. 218, Para. 1, [1890MS].

Many think that repentance is a work which wholly devolves upon man as a preparation to come to Christ, his mediator; but this is an error and deception. Repentance must precede forgiveness, but the sinner does not repent until he has faith in Christ as his mediator. The Bible does not teach that man must repent before he comes to Christ. Our Saviour has been lifted up upon the cross of Calvary, and the love of Christ shining from the cross speaks constantly to the sinner of the sufferings of Jesus for fallen man. His love for the fallen race constantly draws sinners to him. The transgressor may resist this love, may refuse to be drawn to Christ; but if he does not resist, he will be drawn to Jesus, and a knowledge of the plan of salvation will lead him to the foot of the cross in repentance for his sins, which have caused the sufferings of God's dear Son. [Cf: ST 08-11-90 para. 02] p. 218, Para. 2, [1890MS].

Could sinful man repent of his sins in his own strength, there would be no more virtue in that repentance than in the offering made by Cain. Christ is the author and finisher of our faith. If it were possible for man to repent of himself, the virtue of the atoning sacrifice would be in vain. But this is not possible. As Peter bore his testimony before the high priest and the Sadducees, he spoke by the power of God in reference to Christ, and said, "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Repentance comes from Christ just as much as does pardon for transgression. That repentance is a work which man must do without any special help from Christ, is a false theory. The sinner cannot take the first step in repentance, without the help of Christ. He cannot keep the moral law unless Christ imputes to him his righteousness. The grace that works contrition and repentance, as well as the forgiveness of sins, is the grace of Christ. If one step could be taken without Christ, every step in the way of salvation might be taken without him. It is true that great reformations in outward conduct are often made where there is no expressed faith in Christ; many have not even a knowledge of Jesus; but it is a divine influence that makes man capable of any change, and leads him to reformation. This reformation is the result of a blind faith, and the one who changes the habits of his life without an intelligent faith in Jesus, worships he knows not what, but he worships that which leads him to respect his own manhood; and as he takes steps toward the light, increased light will shine upon him, that he may see the sinfulness of sin, and be led to recognize the fact that 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: ST 08-11-90 para. 03] p. 218, Para. 3, [1890MS].

The repentance required of those who seek God is that repentance that needeth not to be repented of, a repentance manifested in a radical change of mind and heart. The heart must be brought in subjection to Christ, and a repentance that works such a result can never be brought about by man; it can only proceed from Christ, who has ascended on high, and has imparted gifts unto men. Christ said, "And I, if I be lifted up from the earth, will draw all men unto me." When the heart and mind submit to the drawing power of Christ, the love of Jesus will lead the sinner to repentance, and as he earnestly seeks help from God, power from on high will be given him. The Saviour says, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." [Cf: ST 08-11-90 para. 04] p. 218, Para. 4, [1890MS].

We are to watch unto prayer, and our earnest efforts to overcome evil in our character, will make manifest the sincerity of our prayers. We are to look into the royal mirror, the law of God, that we may understand our moral standing, and detect the imperfections of our character; then we are to appropriate the righteousness of Christ, that we may keep the law of God. As we realize the worthlessness of our own righteousness, as we feel our dependence upon Christ, we fall upon the Rock and are broken, and then Jesus moulds and fashions our characters after his own divine character. Let us all bear in mind that those whom God pardons are first made penitent. Some will say that we leave man with nothing to do, with no task to take up in the struggle. This is not so; all the powers with which God has endowed man must be employed in order that we may do the will of God. By Mrs. E. G. White. [Cf: ST 08-11-90 para. 05] p. 219, Para. 1, [1890MS].

Man can never be saved in indolence. Christ has said, "My Father worketh hitherto, and I work;" and man, for whom Christ has given his life, is designated as a co-laborer with him. No one can be saved in idleness and slothfulness. We must watch and pray lest we enter into temptation. We must keep down pride, self-esteem, envy, jealousy, evil surmising, evil speaking, and refrain from evil doing. We must wrestle with infirmities, with human passions; we must keep the perfect Pattern before us; we must search the Scriptures for their hidden treasures of truth. We should be diligent to dig in the mines of truth for new and precious gems; we should bring forth from the treasure house of God's word things new and old. Those who are indeed followers of Christ must leave the ninety and nine and go into the wilderness to hunt for the lost sheep that has strayed from the fold. He who loves Jesus must seek to convert sinners from the error of their way, must seek to save souls for whom Christ has died, and hide a multitude of sins. To every man the Master has given his work; and in order to do this work acceptably, he must gather every ray of light God sends, and reflect it upon others. He must abase self and exalt Jesus, realizing more and more his own unworthiness and the worthiness of Christ. Through an experimental knowledge of the way of life, he must be able to lead the sinner to repentance, faith, and obedience. He must cast down the idea that has prevailed, that repentance is to spring from ourselves, and that then we are to come to Christ; this is a false theory, a deception fatal to the soul. [Cf: ST 08-18-90 para. 01] p. 219, Para. 2, [1890MS].

There are many who conclude that they are saved, simply because they have good impressions; but this is not enough. The entire affection must be renovated. Every individual must learn by experimental knowledge where lies his true strength. No one can leave his first love without a forfeiture of the Christian character. The Church must come up out of the wilderness, leaning upon the arm of her Beloved. When each member of the church can say, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me," then Christ, the hope of glory, will be revealed in his people. [Cf: ST 08-18-90 para. 02] p. 219, Para. 3, [1890MS].

Faith is the gift of God, and "without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Those who feel that

they are sinful and poor and wretched, are the very ones to whom the invitation of mercy is extended; they may ask and receive. Jesus says, "I came not to call the righteous,"--those who are clothed with the garments of their own righteousness,--"but sinners to repentance." Those who are rich and honorable in their own eyes cannot hunger and thirst after righteousness, therefore they cannot ask in faith and receive the blessing of God; for they feel no need. They are full, therefore they must go away empty. We must not think for a moment that we can do anything to merit the blessing of God. It is by faith alone that we can claim his promise; by faith alone we can say, "I receive the things I ask for of thee; for thy word is sure, it cannot fail." [Cf: ST 08-18-90 para. 03] p. 219, Para. 4, [1890MS].

How precious to the believer are the rich promises of God! Jesus himself endured the penalty of the law in his own body upon the accursed tree, that he might make it possible for all the human family to keep the commandments of God. Without the merits of the blood of a crucified and risen Saviour, fallen man could never meet the claims of the law, God could not sustain his holiness and justice, and justify the sinner; but how glorious is the truth of the atonement! what a firm foundation have the saints of the most high God upon which to rest their salvation! Not one of the promises can fail; the condemned sinner may be purified and made white through the righteousness of Christ. Those who love Jesus will love the law of God, because it is a transcript of his character. Through the merit of Christ the transgressor is freed from the charges the law held against him. The world's Redeemer has carried the burden of guilt and woe that rested upon the sinner, and he is able to strengthen him for the conflicts he will meet day by day in his pathway to heaven. Why should not the Christian rejoice always? By faith the followers of Christ may view the eternal glory of their Redeemer. The thought that we are privileged to commit the keeping of our souls to God as unto a faithful Creator, is a most precious thought; for he says that those who love him shall be his when his jewels are made up. Oh, what love God has manifested for his church, that he has purchased with his own precious blood! [Cf: ST 08-18-90 para. 04] p. 220, Para. 1, [1890MS].

From the beginning of my labor with pen and voice, my greatest fear has been that I should make altogether too feeble efforts in seeking to set forth Christ crucified among you. I have never feared that I should place the subject before you in too strong a light. Every line my pen has traced, has been unsatisfactory because of the feebleness of my language to unfold the wonderful theme of redemption. My expressions have fallen far below the magnitude of the subject. The pen of man, the tongue of an angel, can never adequately describe the love of God as manifested in Christ. We see through a glass darkly; we have but dim and imperfect glimpses of him who is the expression of his Father's glory. Oh, that every worker in the cause of God might have a practical experience in the knowledge of our Lord and Saviour Jesus Christ! Oh, that every ambassador of Christ might raise his hands, as did John, and say to the people, not with lips only, but with heart and soul, "Behold the Lamb of God, which taketh away the sin of the world!" By Mrs. E. G. White. [Cf: ST 08-18-90 para. 05] p. 220, Para. 2, [1890MS].

It should be your determined purpose to bring every power of your being into the service of Christ. His service is profitable for the life that now is, and for that which is to come. If your thoughts, your

plans, your purposes, are all directed towards the accumulation of things of earth, your anxiety, your study, your interests, will all be centered upon the world. The heavenly attractions will lose their beauty. The glories of the eternal world will cease to have the force of reality to you. Your heart will be with your treasure, and every faculty of your mind will be so concentrated on the work you have chosen, that you will not heed the warnings and entreaties of the word and Spirit of God. You will have no time to devote to the study of the Scriptures and to earnest prayer that you may escape the snares of Satan and render intelligent obedience to your heavenly Father. [Cf: ST 09-01-90 para. 01] p. 220, Para. 3, [1890MS].

"The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light." If the eye is single, if it is directed heavenward, the light of heaven will fill the soul, and earthly things will appear insignificant, and uninviting. The purpose of the heart will be changed, and the admonition of Jesus will be heeded. You will lay up your treasure in heaven. Your thoughts will be fixed upon the great rewards of eternity. All your plans will be made in reference to the future immortal life. You will be drawn toward your treasure. You will not study your worldly interest; but in all your pursuits the silent inquiry will be, "Lord, what wilt thou have me to do?" Bible religion will be woven into your daily life. [Cf: ST 09-01-90 para. 02] p. 220, Para. 4, [1890MS].

The true Christian does not allow any earthly consideration to come in between his soul and God. The commandment of God wields an authoritative influence over his affections and actions. If everyone seeking the kingdom of God and his righteousness would be always ready to work the works of Christ, how much easier would become the path to heaven! The blessings of God would flow into the soul, and the praises of the Lord would be on your lips continually. You would then serve God from principle. Your feelings might not always be of a joyous nature; clouds would at times shadow the horizon of your experience; but the Christian hope does not rest upon the sandy foundation of feeling. Those who act from principle will behold the glory of God beyond the shadows, and rest upon the sure word of promise. They will not be deterred from honoring God, however dark the way may seem. Adversity and trial will only give them an opportunity to show the sincerity of their love. When depression settles upon the soul, it is no evidence that God has changed. He is "the same yesterday, and today, and forever." You are sure of the favor of God when you are sensible of the beams of the Sun of Righteousness; but if clouds sweep over your soul, you must not feel that you are forsaken. Your faith must pierce the gloom. Your eye must be single, and your whole body will be full of light. The riches of the grace of Christ must be kept before the mind. Treasure up the lessons that his love provides. Let your faith be like Job's, that you may declare, "Though he slay me, yet will I trust in him." Lay hold on the promises of your heavenly Father, and remember his former dealing with you, and with his servants; "all things work together for good to them that love God." [Cf: ST 09-01-90 para. 03] p. 221, Para. 1, [1890MS].

The most trying experiences in the Christian's life may be the most blessed. The special providences of the dark hours may encourage the soul in future attacks of Satan, and equip the servant of God to stand in fiery trials. The trial of your faith is more precious than gold.

You must have that abiding confidence in God that is not disturbed by the temptations and arguments of the deceiver. Take the Lord at his word. You must study the promises, and appropriate them as you have need. "Faith cometh by hearing, and hearing by the word of God." Become rooted and grounded in the word, and then you will not renounce the important truths for this time, which are to exert a sanctifying influence upon your life and character. By Mrs. E. G. White. [Cf: ST 09-01-90 para. 04] p. 221, Para. 2, [1890MS].

No man can be a Christian without having the Spirit of Christ; and if he has the Spirit of Christ, it will be manifested in kind words and a refined, courteous deportment. The religion of Jesus is designed to soften whatever is hard and rough in the temper, and to smooth off whatever is rugged or sharp in the manners. External change will testify to an internal change. The truth is the sanctifier, the refiner. Received into the heart, it works with hidden power, transforming the character. But those who profess to be followers of Christ, and are at the same time rough, unkind, and uncourteous in words and deportment, have not learned of Jesus. A blustering, overbearing, faultfinding man is not a Christian; for to be a Christian is to be Christlike. It is no mark of the Christian to be continually jealous of one's dignity. All these manifestations show that men are still servants of the wicked one. [Cf: ST 09-08-90 para. 01] p. 221, Para. 3, [1890MS].

Very many who are seeking for happiness will be disappointed in their hopes, because they seek it amiss, and indulge in sinful tempers, and selfish feelings. By neglecting to discharge the little duties and observe the little courtesies of life, they violate the principles on which happiness depends. True happiness is not to be found in self-gratification, but in the path of duty. God desires man to be happy, and for this reason he gave him the precepts of his law, that in obeying these, he might have joy at home and abroad. While he stands in his moral integrity, true to principle, and having the control of all his powers, he cannot be miserable. With its tendrils twined about God, the heart will be full of peace and joy, and the soul will flourish. [Cf: ST 09-08-90 para. 02] p. 221, Para. 4, [1890MS].

Kind words, pleasant looks, a cheerful countenance, throw a charm around the Christian that makes his influence almost irresistible. It is the religion of Christ in the heart that causes the words to be gentle, and the demeanor winning, even to those in the humblest walks of life. In forgetfulness of self, in the light of peace and happiness he is constantly bestowing on others, is seen the true dignity of the man. This is a way to gain respect, and extend the sphere of usefulness. It costs but little to be gentle and kind; and the one who pursues this course will not complain that he does not receive the honor that is his due. But Bible rules must be written on the heart; Bible rules must be carried into the everyday life. [Cf: ST 09-08-90 para. 03] p. 222, Para. 1, [1890MS].

Genuine faith is followed by love,--love that is manifested in the home, in society, and in all the relations of life,--love which smooths away difficulties, and lifts us above disagreeable trifles that Satan places in our way to annoy us. And love will be followed by obedience. All the powers and the passions of a converted man are brought under the control of Christ. His Spirit is a renewing power, transforming to

the divine image all who will receive it. [Cf: ST 09-08-90 para. 04] p. 222, Para. 2, [1890MS].

To become a disciple of Christ is to deny self, and follow Jesus through evil as well as through good report. It is to close the door to pride, envy, doubt, and other sins, and thus shut out strife, hatred, and every evil work. It is to welcome into our hearts Jesus, the meek and lowly One, who is seeking admittance as our guest. [Cf: ST 09-08-90 para. 05] p. 222, Para. 3, [1890MS].

"He that saith he abideth in him ought himself also so to walk, even as he walked." Jesus is a pattern for humanity, complete, perfect. He proposes to make us like himself,--true in every purpose, feeling, and thought,--true in heart, soul, and life. The man who cherishes the most of the love of Christ in the soul, who reflects the image of Christ most perfectly, is, in the sight of God, the truest, most noble, and most honorable man. But he that has not the Spirit of Christ is none of his. By Mrs. E. G. White. [Cf: ST 09-08-90 para. 06] p. 222, Para. 4, [1890MS].

"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live." [Cf: ST 09-22-90 para. 01] p. 222, Para. 5, [1890MS].

To love God supremely and our neighbor as ourselves is to keep the first four and the last six commandments. God has given to man a large field in which he may work; and in doing the work appointed him of God, man will not lift up himself, but will exalt Christ. He will cherish love for God, and love for his brethren, and for all men. Love will soon die out of the heart if it is left without cultivation; we can only keep divine love in the soul by doing the words of the Master. Are there not many claiming to keep the commandments who are living in transgression of the sacred precepts? We cannot keep the law of God unless we give to our Creator and Redeemer our undivided affection. It is impossible to keep the last six commandments unless we keep the first four. [Cf: ST 09-22-90 para. 02] p. 222, Para. 6, [1890MS].

John says: "Beloved, let us love one another; for love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." "We love him, because he first love us. If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also." [Cf: ST 09-22-90 para. 03] p. 223, Para. 1, [1890MS].

Are we obeying the words of Christ, or are we following the impulses

of our own depraved hearts? Do we have a clear conscience that we are doing our whole duty to our God in the line of raising joyful thanksgiving and praise for his constant care and love? We must cultivate the precious traits of character that abound in Jesus in all their divine fullness. We must daily learn in the school of Christ, and practice the graces of his spirit, till our lives shall shed the divine fragrance of his life. We shall be representatives of Christ if we are thoughtful of others, ministering to their necessities. [Cf: ST 09-22-90 para. 04] p. 223, Para. 2, [1890MS].

When we come into close sympathy with Jesus, he will impart his love, and this will flow out in loving acts, in tender compassion to others. When we fail to love God supremely, we surely fail to love our neighbor as ourselves. When you love God with all your heart, might, mind, soul, and strength, you will be as a living stream in the desert to all around you. There will be no expressed doubts, no sowing of tares in your suggestions. You will not rest satisfied with a meager experience. You will say with Paul: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." [Cf: ST 09-22-90 para. 05] p. 223, Para. 3, [1890MS].

There is no standing still in the Christian life. The follower of Jesus sees ever before him higher things to be attained, and he will not be satisfied with a low standard. There is great danger in being satisfied, in not pressing forward for the prize of the high calling of God in Christ Jesus. Why is it that so many are content with a limited knowledge of Christ? Why do not all professed Christians strive earnestly for growth in knowledge and experience, that they may grow up into Christ, even to the full stature of men and women in him? It is painfully evident that many have ceased to advance heavenward. There is no growth in Christian character; they are but dwarfs in their religious life. When you see such persons, you long to open before them the value of the prize of the high calling of God in Christ Jesus. You desire to inspire them with spiritual vigor that they may grow. You do what you can to open before them the privileges and opportunities of the gospel; you urge them to have faith and love and hope, and yet when you meet them in a year's time, you are pained to see the same listless spirit, the same stunted growth. They say the same things as before; there is no new idea in their testimonies, no fresh feature in their experience. [Cf: ST 09-22-90 para. 06] p. 223, Para. 4, [1890MS].

Again you set before them the prize of the high calling of God. They assent to all you say, declare that they are benefited, but the next year you meet them with sadness, for you see that they indeed can say, "I have not attained;" and yet they would not go further and say, "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." It is evident that they are not convicted of sin, nor converted to God. They have not responded to the drawing power of Christ. Like Nicodemus, the Holy Spirit must move upon them, and they must be born again. The truth must be received into good and honest hearts, before light can shine forth to the world in

clear, distinct rays. Every follower of Christ is required to let his light shine forth to the world. But then they fail to gather increased light from the Sun of Righteousness, how can they diffuse light to others? [Cf: ST 09-22-90 para. 07] p. 224, Para. 1, [1890MS].

Why cannot the followers of Christ understand that they are to be taught, disciplined, and trained--that they are to learn obedience by the things which they suffer? Why is it that we do not have more love for Jesus? more love for the truth? "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 09-22-90 para. 08] p. 224, Para. 2, [1890MS].

In the truth, Jesus is unfolded in all his matchless loveliness; but of what advantage will be our knowledge of truth, if it does not lead us to Jesus, if it does not increase our knowledge of him and our love for him? As soon as you surrender your whole heart to God, you will render self-denying, cheerful obedience. God requires that we shall be found in him, not having our own righteousness, but the righteousness of Christ. When, with grateful appreciation of his love, we open the door of our heart to Jesus, saying, "Come in," the heavenly Guest is with us. When we love Jesus, we love all whom Jesus loves. By Mrs. E. G. White. [Cf: ST 09-22-90 para. 09] p. 224, Para. 3, [1890MS].

When God created man, he endowed him with a well-balanced mind, with noble qualities and powers. Man was perfect in his being, and in harmony with God. His thoughts were pure, and his aims holy. But through disobedience to God, his powers were perverted, his affections misplaced, his high and holy purposes were lowered, and selfishness took the place of love. The fall did not create in man a new set of faculties, but worked the perversion of all that was good in his character. [Cf: ST 10-06-90 para. 01] p. 224, Para. 4, [1890MS].

Through the plan of salvation a way was provided whereby man could return to God; and in returning to his allegiance to God, he places himself in right relation to his Creator, where he is susceptible to the reproofing, warning, instruction, and comfort of the Holy Spirit, where he can live by every word that proceedeth out of the mouth of God, and be in direct communication with God through Christ. In such a connection and communion, he is placed where he can regain the moral image of God. [Cf: ST 10-06-90 para. 02] p. 224, Para. 5, [1890MS].

The affections, perverted by sin, become degenerated and depraved; but through a connection with Christ they are brought into a higher, holier channel; and, aided by divine grace, man may be an overcomer. The faculties, warped in a wrong direction through the influence of sin, need no longer be misused and perverted, need no longer be wasted on accomplishing selfish purposes, or fastened upon the perishing things of earth. When the soul has been convicted of sin, has accepted of Christ, the character becomes transformed, and there is an elevation and purification of all the powers of the being. They are no longer debased by selfish aims and unholy actions. What may not man become

through the grace given him of God! Through the sanctification of the truth, he may become a partaker of the divine nature, and escape the corruption that is in the world through lust. He may show forth an example of righteousness, of true holiness. [Cf: ST 10-06-90 para. 03] p. 225, Para. 1, [1890MS].

Through the degradation of man's highest, noblest powers, sorrow, crime, and suffering came into our world, a result of breaking the commandments of God. Oh, that men would practice the holy principles of the law of God! We see those who are eagerly bent on amassing wealth. They give all their energy, tact, wisdom, and inventive power to the gaining of worldly treasure,--treasure that they will never need themselves, and that will fail to benefit their children. They are so intent on the pursuit of this one object that they have no time for prayer, no time to seek or serve God, or to place themselves on the side of Christ. Heaven and eternal things have no charms for them. All their moral powers are dwarfed, and they spend their lives for the one purpose of obtaining worldly treasure. The opportunity granted them of Heaven for gaining eternal life is squandered in striving for the perishing things on earth. [Cf: ST 10-06-90 para. 04] p. 225, Para. 2, [1890MS].

Would that the melancholy picture described above were only applicable to those who are of the world, who have made no profession of Christ! Sadder is it to see those who profess godliness presenting to the world an exhibition of misused powers! The passion for laying up treasures upon the earth, for making provision for an unknown future, for laboring for corruptible possessions, which pass away with the using, is not all confined to those who have not tasted the good word of God. It is sad indeed to see men who have had a knowledge of Christ, casting away their hope of an immortal inheritance for the sake of heaping up treasure upon earth. [Cf: ST 10-06-90 para. 05] p. 225, Para. 3, [1890MS].

If men were as eager candidates for the honors of heaven as they are for those of earth, if they were as anxious for an immortal inheritance as they are for worldly gain, if they employed the same concentration of mind and energy for the accumulation of divine riches as for the accumulation of treasures that pass away, what might not be done in the world? What light would flash upon the world from men who were wholehearted in the service of their God! Such would reflect the bright beams of the Sun of Righteousness upon the pathway of others. [Cf: ST 10-06-90 para. 06] p. 225, Para. 4, [1890MS].

Oh, how many mind earthly things, striving only for that which is perishable and fleeting! The whole power of their being is employed in securing earthly treasure, and their talents are dwarfed, their spirituality is crippled. God sets before men a heaven to gain, a crown of immortal glory to win, honors that will never tarnish, joy that will never fade. Oh, shall we allow Satan to pervert our powers, to set our eyes upon an unworthy object, so that we shall mind earthly things, and give soul and body for the fleeting treasures that serve us but a day, and miss of securing the eternal inheritance? By Mrs. E. G. White. [Cf: ST 10-06-90 para. 07] p. 225, Para. 5, [1890MS].

Genuine conversion brings the soul into living connection with Christ, and makes the person who has this experience a channel of light to the

world. We have all had objectionable traits of character transmitted to us, and many have cultivated these until wrong habits of thought and action have taken deep hold on the nature; but when the truth of heavenly origin finds a place in the heart, a new, divine power begins to fashion the character after the divine Pattern. In the soul consecrated to the service of Christ will be a growing distaste for coarse thought, rough manners, and unseemly language, for it is all in opposition to the chaste, pure Spirit of Christ, which dwells within. How necessary that everyone who professes to be a follower of Christ should be so indeed, and practice the truth he professes! [Cf: ST 10-13-90 para. 01] p. 226, Para. 1, [1890MS].

Among the youth there are many whose names are on the church record, but who fail to bring themselves under discipline that they may improve in thought, speech, and manners. They persist in carrying with them their objectionable traits of character. They have vulgar sentiments, coarse manners, low habits. They carry these to others through their school association, and through life they sow tares instead of precious wheat. If low, common ways are indulged in childhood and youth, in the forming period of life, the future will be marred by blemishes; and even in manhood, many will fail to see the necessity of overcoming these defects, and of rectifying their hateful malformations of character. Temptation will overcome them, because they are weak in moral power. [Cf: ST 10-13-90 para. 02] p. 226, Para. 2, [1890MS].

Those who have divine enlightenment will see the necessity of overcoming, for they will realize something of the purpose of Heaven in regard to the influence they are to exert upon others for their salvation. If those who have serious faults to overcome, would rely on God with earnest faith, he would work for them; and the more diligently they devoted themselves to the cultivation of virtue and the discharge of duty, the more grace would they receive to become like the Pattern. With the experience of conversion to Christ, a new life begins. The apostle says, "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." Whoever accepts Jesus will make determined efforts to overcome through the strength imparted to him from Heaven; his whole character must and will be transformed. Looking unto Jesus, the author and finisher of his faith, he will go on from grace to grace, from strength to strength, and power will be given him to uproot every evil. He will turn from the service of Satan to the service of God. Faith, living, active faith, works by love and purifies the soul; it becomes an abiding principle in the life. Everyone who has accepted the righteousness of Christ is placed on high vantage-ground. His conversation, his habits, will be of a high, refined character, after the example of his Lord, and then he will not lie against the truth. He will rise above all baser things into the pure atmosphere of heaven. [Cf: ST 10-13-90 para. 03] p. 226, Para. 3, [1890MS].

Every soul who is drawn to Christ is to be a co-laborer with him. The apostle writes, "Ye are laborers together with God." But to be laborers together with God necessitates some high qualifications. The Lord requires those who would labor with him to be refined in language, to be polished in manner, and he is ready to bestow the grace of Christ on every earnest seeker. Through the help that Christ can give, the laborer with God may cultivate habits of neatness, of thoroughness, and present to the world an example which will in all things be worthy of

imitation; for he may grow up unto the full stature of a man in Christ Jesus. [Cf: ST 10-13-90 para. 04] p. 226, Para. 4, [1890MS].

Those who have a careless, clownish manner, either in the family or in society, dishonor their divine Lord. Even ministers have thus misrepresented Christ, when in the pulpit they have made a display of theatrical actions and eccentric manners. This is not of God. Eccentricities are sometimes looked upon as virtues by men, but they do not aid in representing Christ. Careless attitudes and irreverent expressions may serve to please men of unrefined tastes, anecdotes may amuse, but the minister who seeks to cater to such tastes has a meager appreciation of the dignity, simplicity, goodness, and loveliness of the character of the divine Lord. By Mrs. E. G. White. [Cf: ST 10-13-90 para. 05] p. 227, Para. 1, [1890MS].

When through repentance and faith we accept Christ as our Saviour, the Lord pardons our sins, and remits the penalty prescribed for the transgression of the law. The sinner then stands before God as a just person; he is taken into favor with Heaven, and through the Spirit has fellowship with the Father and the Son. Then there is yet another work to be accomplished, and this is for a progressive nature. The soul is to be sanctified through the truth. And this also is accomplished through faith. For it is only by the grace of Christ, which we receive through faith, that the character can be transformed. [Cf: ST 11-03-90 para. 01] p. 227, Para. 2, [1890MS].

It is important that we understand clearly the nature of faith. There are many who believe that Christ is the Saviour of the world, that the gospel is true and reveals the plan of salvation, yet they do not possess saving faith. They are intellectually convinced of the truth, but this is not enough; in order to be justified, the sinner must have that faith that appropriates the merits of Christ to his own soul. We read that the devils "believe, and tremble;" but their belief does not bring them justification, neither will the belief of those who give a merely intellectual assent to the truths of the Bible bring them the benefits of salvation. This belief fails of reaching the vital point, for the truth does not engage the heart or transform the character. [Cf: ST 11-03-90 para. 02] p. 227, Para. 3, [1890MS].

In genuine, saving faith, there is trust in God, through the belief in the great atoning sacrifice made by the Son of God on Calvary. In Christ, the justified believer beholds his only hope and deliverer. Belief may exist without trust, but confidence born of trust cannot exist without faith. Every sinner brought to a knowledge of the saving power of Christ, will make manifest this trust in greater degree as he advances in experience. [Cf: ST 11-03-90 para. 03] p. 227, Para. 4, [1890MS].

The words of the apostle shed light upon what constitutes genuine faith. He says, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." To believe with the heart is more than conviction, more than assent to the truth. This faith is sincere, earnest, and engages the affections of the soul; it is the faith that works by love, and purifies the heart. [Cf: ST 11-03-90 para. 04] p. 227, Para. 5, [1890MS].

God reveals Christ to the sinner, and he beholds him dying upon Calvary for the sin of his creature. He then understands how he is condemned by the law of God, for the Spirit works upon his conscience, enforcing the claim of the broken law. He is then given the opportunity of defying the law, of rejecting the Saviour, or of yielding to its claims, and receiving Christ as his Redeemer. God will not compel the service of any man, but he reveals to him his obligation, unfolds to him the requirements of his holy law, and sets before him the result of his choice--to obey and live, or to disobey and perish. [Cf: ST 11-03-90 para. 05] p. 227, Para. 6, [1890MS].

The command from Heaven is, "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." When the force of this requirement is understood, the conscience is convicted, the sinner is condemned. The carnal mind, which is not subject to the law of God, neither indeed can be, rises up in rebellion against the holy claims of the law. But as the sinner beholds Christ hanging upon the cross of Calvary, suffering for his transgression, deeper conviction takes hold upon him, and he sees something of the offensive nature of sin. Where there is a true conception of the spirituality and holiness of the divine law, the sinner is under condemnation, and his sins stand arrayed before him in their true character. By the law is the knowledge of sin, and in its light he understands the evil of secret thoughts and deeds of darkness. God's law presents matters in a light in which he has never before viewed his life. He sees that what we speak with our tongue, what we do with our hands, what we exhibit in our outer life, is but a very small part of what goes to make up our character. The law penetrates to the thoughts and intents of the heart. It searches out the dark passions indulged in secret, the jealousies, envyings, theft, murder, malignity, ambition, and evil that lurk hidden from the eyes of men. How often do men exalt those in whose hearts are dark things that for want of opportunity to display themselves are kept from sight. But God's law registers all hidden evil. The wise man declares, "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." [Cf: ST 11-03-90 para. 06] p. 228, Para. 1, [1890MS].

Many who claim to believe that the law has a binding obligation upon human intelligences, think lightly of secret sins, and carry themselves with boldness, as satisfied in their self-righteousness as if they were really doers of the word of God. Their work bears the impress of their defective character, and God cannot stand as their helper. God cannot cooperate with them. [Cf: ST 11-03-90 para. 07] p. 228, Para. 2, [1890MS].

Character is tested and registered by Heaven more by the inward spirit, the hidden motive, than by that which appears to men. Men may have a pleasing exterior, and be outwardly excellent, while they are but whited sepulchers, full of corruption and uncleanness. Their works are registered as unsanctified, unholy. Their prayers and works, devoid of the righteousness of Christ, do not ascend before God as sweet fragrance, but they are abomination in the eyes of the Lord. To those who will open their eyes, the law presents a perfect likeness of the soul, a complete photograph of the inner man; and as this picture is unveiled before the sinner, he is constrained to acknowledge that he is

sold under sin, but that the law is holy, and just, and good. By Mrs. E. G. White. [Cf: ST 11-03-90 para. 08] p. 228, Para. 3, [1890MS].

Paul declared, "I was alive without the law once; but when the commandment came, sin revived, and I died." The apostle recognize the claims of the law, and did not break out against it because it revealed to him his true situation. He acknowledged the likeness which it presented, but he did not say to the law, "Cleanse me, purify me." He turned at once to Calvary. He fell on the Rock Christ Jesus, and was broken. He knew that repentance which needeth not to be repented of. He understood that "by the deeds of the law there shall no flesh be justified;" for it is not the province of law to save, but to condemn; not to pardon, but to convict. It cannot to any degree lessen the rigor of its claims. If one requirement could be set aside, the whole law might be abolished; for to change any commandment to save a defaulter would make of none effect the value of the rest. The law cannot save those whom it condemns; it cannot rescue the perishing. There is but one hope for the sinner. Is it in outward ceremonies? in rigorous performance of religious duties? is it in mourning and penance, and in devoting hours to prayer and meditation? in practicing self-denial? in giving to the poor, and in doing deeds of merit?--No, none of these things will work the salvation of the soul. The question is asked, "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?"--No; no man can stand before God in his own merit. Those who are saved will be saved because Jesus has paid the full debt; and man can do nothing, absolutely nothing, to merit salvation. Christ says, "Without me, ye can do nothing." Then whose is the merit?--It all belongs to our Redeemer. All the capabilities of man come alone through Christ, and we may say of our best performances, "All things come of thee, and of thine own have we given to thee." [Cf: ST 11-10-90 para. 01] p. 228, Para. 4, [1890MS].

It is the grace of Christ that draws men unto himself, and in him alone is hope and salvation for the sinner. Man is unworthy of any favor from God; but as Christ becomes his righteousness, he may ask and receive, in his name and through his merit, the grace and favor of God. Jesus bore the just penalty of the law, that we might have his grace; but this fact does not mean the subversion of the law. Paul asks, "Do we then make void the law through faith? God forbid; yea, we establish the law." The bestowal of the grace of Christ upon the repentant sinner is that he may be brought into perfect harmony with the government of heaven. In the cross, mercy and truth are met together; righteousness and peace have kissed each other. [Cf: ST 11-10-90 para. 02] p. 229, Para. 1, [1890MS].

When we look to the cross of Calvary, we see that the highest claims of the law were met in the efficiency of the offering. Hence, Jesus is called "the Lord our righteousness." When we lay hold on the merit of Christ, and are able to say, "The Lord is my Saviour, my righteousness," then we are justified by faith, and have peace with God through our Lord Jesus Christ. By Mrs. E. G. White. [Cf: ST 11-10-90 para. 03] p. 229, Para. 2, [1890MS].

"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: ST 11-24-90 para. 01] p. 229, Para. 3, [1890MS].

Who can measure the love of God? Angels cannot comprehend it; it is to them a depth of mystery that they cannot fathom. Angels marvel at the divine love manifested for fallen men; but men themselves remain indifferent and unimpressed. Few respond to the love of God. Few appreciate the marvelous love of Christ in his life of suffering, in his death of shame. Behold him humiliated, mocked, sent from Pilate to Herod, and from Herod to Pilate, condemned, crucified, suspended on the cross, a reproach of men, despised of the people. The sentence of condemnation that was merited by guilty man, angels saw fall upon the innocent Son of God, the loved Commander of their hosts. Well might they be astonished at the love that sustained the Sufferer, who died that we might live. Paul writes, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." This should be the language of our hearts also. It is in the cross that our hopes of eternal life are centered; and as we look to Calvary, seeing what sin has done, how can we live any longer therein? It was our sin that caused the Son of God to humble himself unto death, even the death of the cross; and in him dwelt the fullness of the Godhead. [Cf: ST 11-24-90 para. 02] p. 229, Para. 4, [1890MS].

Christ was the Majesty of heaven; and yet behold him dying in man's stead. What love is this! "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." [Cf: ST 11-24-90 para. 03] p. 229, Para. 5, [1890MS].

Well might the angels forsake heaven when Christ was crucified, and behold the spectacle of the cross with sorrow and astonishment. They looked upon a sight never before seen, never to be forgotten. Beholding him upon the cross revealed to them, as it should to us, the hatefulness of sin. They saw how much it cost to free man from the terrible power of evil. And after this display of divine love, shall man exalt himself? shall man be lifted up? Shall he robe himself in the filthy rags of his own righteousness, and presume to stand before God? Shall he reject the precepts of God, and live in rebellion against the commandments of the Lord? [Cf: ST 11-24-90 para. 04] p. 229, Para. 6, [1890MS].

In the cross is an unanswerable argument as to the immutability of the divine law. Looking to Calvary, we can see how vain are man's efforts when devoid of Christ's merit to give them efficiency. The great acquisition to an impenitent world is the cross of Calvary. Paul gloried in the cross, and well he might; for it was here that he humbled himself that he might be lifted up to true greatness. The price paid for his redemption revealed to him the value of his soul. The Son of God had to die for the sins that Paul had committed; the blood shed on the cross was for him, to save him from eternal ruin. The precious blood of Christ was of such value that a full atonement was made for the guilty soul, and this was to Paul his "glory." It was through the blood of Christ that he had redemption, even the forgiveness of sins. [Cf: ST 11-24-90 para. 05] p. 230, Para. 1, [1890MS].

Paul realized his weakness, and well he might distrust his own strength. Referring to the law, he says, "The commandment, which was

ordained to life, I found to be unto death." He had trusted in the deeds of the law. He says, concerning his own outward life, that as "touching the law" he was "blameless;" and he put his trust in his own righteousness. But when the mirror of the law was held up before him, and he saw himself as God saw him, full of mistakes, stained with sin, he cried out, "O wretched man that I am! who shall deliver me from the body of this death?" [Cf: ST 11-24-90 para. 06] p. 230, Para. 2, [1890MS].

Paul beheld the Lamb of God that taketh away the sin of the world. He heard the voice of Christ saying, "I am the way, the truth, and the life; no man cometh unto the Father but by me." He determined to avail himself of the benefits of saving grace, to become dead to trespasses and sins, to have his guilt washed away in the blood of Christ, to be clothed with Christ's righteousness, to become a branch of the Living Vine. He walked with Christ, and Jesus became to him--not a part of salvation, while his own good deeds were another part, but--his all in all, the first and last and best in everything. He had the faith that draws life from Christ, that enabled him to conform his life to that of the divine example. This faith claims nothing for its possessor because of his righteousness, but claims everything because of the righteousness of Christ. [Cf: ST 11-24-90 para. 07] p. 230, Para. 3, [1890MS].

In the gospel the character of Christ is portrayed. As he descended step by step from his throne, his divinity was veiled in humanity; but in his miracles, his doctrines, his sufferings, his betrayal, his mockery, his trial, his death by crucifixion, his grave among the rich, his resurrection, his forty days upon earth, his ascension, his triumph, his priesthood, are inexhaustible treasures of wisdom, recorded for us by inspiration in the word of God. The waters of life still flow in abundant streams of salvation. The mysteries of redemption, the blending of the divine and the human in Christ, his incarnation, sacrifice, mediation, will be sufficient to supply minds, hearts, tongues, and pens with themes for thought and expression for all time; and time will not be sufficient to exhaust the wonders of salvation, but through everlasting ages, Christ will be the science and the song of the redeemed soul. New developments of the perfection and glory of God in the face of Jesus Christ, will be forever unfolding. And now there must be perfect reliance upon his merit and grace; there must be distrust of self, and living faith in him. (*To be continued.*) By Mrs. E. G. White. [Cf: ST 11-24-90 para. 08] p. 230, Para. 4, [1890MS].

Those who depend upon their own righteousness instead of relying upon the righteousness of Christ, will lose the prize; they will be weighed in the balances of the sanctuary and found wanting. Let everyone who is striving for the precious boon of eternal life distrust his own strength, and, in much prayer, cast his helpless soul upon Christ. There is too little searching of the word of God for definite direction in the way of life. The larger number of those who profess to believe on Christ have only superficial ideas as to what constitutes Christian character. A sad awakening will come to such souls sooner or later. The thoughts of these superficial believers are not deep or strong enough to comprehend the work of the atonement, and the relation of that work to their own work and life. So terrible a deception has come upon many, so many false ideas have become inwrought in the character, that it

seems necessary to tear the whole experience to pieces in order that self-dependence and self-sufficiency may be laid aside, and outward obedience deepened to inward piety and truth. Do not deceive yourself with the idea that your own inherent righteousness will bring you into harmony with God. Do not fail to look upon yourself as a sinner in the sight of God. Do not fail to look upon Jesus lifted up upon the cross; and as you look, believe and live; for by faith in the atoning sacrifice you may be justified through the redemption that is in Christ Jesus. Believe that you are forgiven, that you are justified, not in transgression and disobedience, but in submission to the will of God. If through faith you lay hold of the righteousness of Christ, then be not careless of your thoughts, your words, your works. Study much, and pray that as Christ has shown you the way, he may by his grace keep you in the way. For we are "kept by the power of God through faith;" and even faith is not of ourselves, but it also is the gift of God. [Cf: ST 12-01-90 para. 01] p. 231, Para. 1, [1890MS].

In order to grow in grace and in the knowledge of Christ, it is essential that you meditate much upon the great themes of redemption. You should ask yourself why Christ has taken humanity upon himself, why he suffered upon the cross, why he bore the sins of men, why he was made sin and righteousness for us. You should study to know why he ascended to heaven in the nature of man, and what is his work for us today. [Cf: ST 12-01-90 para. 02] p. 231, Para. 2, [1890MS].

If thoughts of Christ, his work and character, are cherished, you will be led to sink deep the shaft of truth, and you will be enabled to come into possession of precious jewels of truth. Through an appreciation of the character of Christ, through communion with God, sin will become hateful to you. As you meditate upon heavenly things, and walk with God, as did Enoch, you will lay aside every weight, and the sin that doth so easily beset, and will run with patience the race set before you. We think that we are familiar with the character of Christ, and we do not realize how much is to be gained by the study of our glorious Pattern. We take it for granted that we know all about him, and yet we do not comprehend his character or mission. If we neglect to search the Scriptures, which testify of him, we shall be led from the truth into the error of the wicked one. Our building must be founded upon the Rock Christ Jesus or it will not stand the test of the tempest. By Mrs. E. G. White. [Cf: ST 12-01-90 para. 03] p. 231, Para. 3, [1890MS].

"Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. . . . For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." [Cf: ST 12-08-90 para. 01] p. 231, Para. 4, [1890MS].

A great change takes place in the character of him who accepts Christ; for "if any man be in Christ, he is a new creature." When we see those who profess Christianity manifesting the old carnal desires in word and action, we may know that they are not in Christ, that the transforming grace of Christ has not touched the soul, moulded the character, and cleansed the defilement of the heart. They lack the essential elements of Christian character. [Cf: ST 12-08-90 para. 02] p. 232, Para. 1,

[1890MS].

Those who have an experimental knowledge of the grace of Christ will feel their obligation to him to be representatives of his power to the world. They will realize that he who knew no sin was made to be sin for them, that they might be made the righteousness of God in him. An appreciation of this fact will enable us to get correct views of the work of our Redeemer. True believers will realize that while they were separated from him through impenitence and sin, he did not forsake them, but rather interceded for them, that they might have the benefits of the salvation which he had purchased for them at an infinite sacrifice. In accepting Christ they know that they must come out from the world, and be separate, and touch not the unclean, that they may be the children of God. They must love Christ supremely. It is impossible for finite minds to make a just estimate of the love of God toward his fallen creatures. We are ever in danger of forgetting this great love, because we fail to meditate upon it, and allow ourselves to become absorbed in the things of this world. We permit our hearts to be divided by placing our affections on things below, and so separate from the true Source of happiness. Christ should be the theme of our thoughts, the object of our tenderest affection. We should let our minds dwell upon the precious characteristics of our Lord; we should contemplate the rich promises of his word; we should meditate upon the glories of heaven. We should not be satisfied with but occasional glimpses of our Redeemer, but our minds should be stayed upon God by continual trust in his word. We should search the Scriptures diligently in order that we may have an understanding of the claims that Christ has upon us, and that we may have right views of the truth. Our wills must be subdued, and brought into harmony with the will of God. [Cf: ST 12-08-90 para. 03] p. 232, Para. 2, [1890MS].

Precious light has been permitted to shine upon our pathway, and around us are the angels of heaven, who are interested in our welfare. God is willing to do great things for his people, and he has promised that if we ask we shall receive; but many fail to grasp the promises of blessed assurance and help. These precious promises are to be fulfilled to those who keep the commandments of God, and who do those things that are pleasing in his sight. We should praise God for his abundant goodness, and manifest our love to him by our obedience. The love of Christ manifested toward us in his life of humiliation and self-denial, in his death on Calvary, should call forth songs of gratitude from our lips. The hope of his soon coming should fill us with sacred joy, and we should lay hold of the merits of the divine character of him who endured insult, mockery, shame, and death in our behalf. He who knew no sin was made sin for us, that we might be made the righteousness of God in him. [Cf: ST 12-08-90 para. 04] p. 232, Para. 3, [1890MS].

God has given us a perfect standard of character, which we are ever to keep before us. Through the strength that Christ can impart, we may keep the law of God. We should be obedient children, whatever difficulty we may have to encounter. We must not expect to enter heaven without conflict and trial, but we have the assurance that if we will not consult our own pleasure, but the will of God, we shall not be left to fight the battle alone. [Cf: ST 12-08-90 para. 05] p. 232, Para. 4, [1890MS].

There is a great work to be done in the world, and every one of us

should let his light shine upon the pathway of others. We need to gather divine rays of light from Christ. We need to search the Scriptures, and dig deep in the mines of truth; for the precious jewels do not always lie on the surface; we should search for them as for hidden treasure. There is a heaven of bliss to gain, for Christ has gone to prepare mansions for us; and now is the time for us to seek a preparation for that which he is preparing for us. In order to do this, we must bring Christ into our life daily; for those who dwell in the abodes of bliss must have hearts free from all envy, jealousy, hatred, malice, and selfishness. Jesus is waiting to do great things for us, to fill us with all the fullness of God. We should believe in his promises, for "he keepeth truth forever," "and there is no unrighteousness in him." (*Concluded next week.*) By Mrs. E. G. White. [Cf: ST 12-08-90 para. 06] p. 233, Para. 1, [1890MS].

There is a connection between earth and heaven through Christ, the mystic ladder that Jacob saw in his vision at Bethel. When we were separated from God, Christ came to reconcile us to the Father. In pitying love he placed his human arm about the fallen race, and with his divine arm he grasped the throne of the Infinite, thus connecting finite man with the infinite God; through the plan of salvation we are united with the agencies of heaven. Through the merits of a crucified and risen Redeemer, we may look up and see the glory of God shining from heaven to earth. We should be grateful to God for the plan of salvation. We have been blessed with many blessings, and in return we should give to God our undivided hearts. How sad it is that through our indifference to our eternal interests we are far from Christ, we do not keep our eyes directed above, to the eternal glory that awaits the overcomer. We do not see the glory of God shining upon every round of the ladder; we do not climb up by Christ, making advancement in the divine life. If we did this, we should reflect the image of Christ, have purity of character, and become like lights in the world. We should constantly behold him, until we should be charmed with the graces of his character; then we would not fail to talk of him and his love. We should then be in possession of rich blessings which the world cannot give or take away, and we should lose our relish for sin. [Cf: ST 12-15-90 para. 01] p. 233, Para. 2, [1890MS].

Darkness will sometimes gather about the Christian, but let the hand of faith reach up and lay hold of the arm of Jesus; for he has promised that if we follow him, we shall have the light of life. Christ is our leader; we cannot lead ourselves; but in order to obtain his help, we must believe. We should pray much; but we do not always have the spirit of prayer, and Satan takes advantage of our weakness on this point. We should never be discouraged, however, but in times of temptation and trial we should hang our helpless souls upon Jesus. We must learn to rest our case with our Redeemer; he has promised to be with us to the end of the world. We should learn to trust the word of God; for heaven and earth could easier pass away than that one of his promises could fail. When you do not feel the spirit of prayer, you should remember that feeling is not faith; you should seek to prove the pledged word of God. I have had to learn by experience that feeling is no criterion for us; we must take the word of God as the man of our counsel. If we had true faith, we could move the world; we could plead with God and with our friends, and many conversions would be the result. [Cf: ST 12-15-90 para. 02] p. 233, Para. 3, [1890MS].

If we want our faith to grow, we must bring it into exercise; and the nearer and clearer views we get of Jesus, the more we shall see our need of him. God is willing to reveal himself to us in a remarkable manner; the reason we do not see greater manifestations of his power is that we lack faith. If God should answer some of our faithless prayers, it would astonish us. We should go to God in earnest, and mix faith with our petitions; persevering faith will bring us answers of peace. Christ says, "He that followeth me shall not walk in darkness, but shall have the light of life." Our minds should be filled with the thought of our precious Redeemer, and we would become more and more like him, and thus reveal Christ to the world. We should so lift up the risen Saviour that the world may see that we are acquainted with him. Shall we not take such advance steps in the divine life that men may see that the grace of Christ has had a transforming effect upon us? [Cf: ST 12-15-90 para. 03] p. 234, Para. 1, [1890MS].

I see matchless charms in my Redeemer, I see unsurpassed loveliness in his character, and I want to be like him. But oh, how much pain Christ has to bear because of our crooked and perverse ways! Let us walk with God as did Enoch of old; then our Saviour will not be ashamed to call us brethren. But we cannot expect to receive this favor unless we keep his commandments, and do those things that are pleasing in his sight. God has given us precious advantages, that we might understand his will as revealed in his word; and in return shall we not yield our will to him, and with all the heart believe what he has said to us? If we will, our heavenly Father will bestow abundant blessings upon us, and he will say to us by and by, "My child, come up higher;" but if we neglect our duty, we have nothing but condemnation to look for. While probation lasts, we must make the most of our opportunities in seeking the Lord, and the promise is given, "Draw nigh to God, and he will draw nigh to you." By Mrs. E. G. White. [Cf: ST 12-15-90 para. 04] p. 234, Para. 2, [1890MS].

The year 1890 is drawing near its close. Let us individually consider what is the record made in the books of heaven concerning our life and character, and our attitude toward God. Has our love for God been increasing during the past year? If Christ is indeed abiding in our hearts, we shall love God, we shall love to obey all his commandments, and this love will continually deepen and strengthen. If we represent Christ to the world, we shall be pure in heart, in life, in character; we shall be holy in conversation; there will be no guile in our hearts or upon our lips. Let us examine our past life and see if we have given evidence of our love for Jesus by seeking to be like him, and by working, as he worked, to save those for whom he died. [Cf: ST 12-22-90 para. 01] p. 234, Para. 3, [1890MS].

Of the zealous, self-sacrificing disciples of Christ, it is written that Jesus was not ashamed to call them brethren, so fully did they manifest his Spirit, and bear his likeness. By their works they constantly testified that this world was not their home; their citizenship was above; they were seeking a better country, even a heavenly. Their conversation and affections were on heavenly things. They were in the world, but not of the world; in spirit and practice they were separate from its maxims and customs. Their daily example testified that they were living for the glory of God. Their great interest, like that of their Master, was for the salvation of souls. For this they toiled and sacrificed, counting not their lives dear unto

themselves. By their life and character they made a bright track heavenward. Upon such disciples, Jesus can look with satisfaction as his representatives. His character will not be misrepresented through them. [Cf: ST 12-22-90 para. 02] p. 234, Para. 4, [1890MS].

How is it with those who now profess to be Christ's followers? Can the Lord Jesus and the witnessing angels now look with pleasure upon his church? Our spiritual life, our zeal, our self-sacrifice, our love for sinners,--do these give evidence that Jesus can trust us to represent his character to the world? Wherein is Christ made all in all? Where are the people who are showing forth the praises of Him who hath called them out of darkness into his marvelous light? Will the world ever learn the melting, subduing power of the grace of Christ,--its refining, uplifting influence,--from the church in its present condition? I answer, No. Christ says, "I have somewhat against thee, because thou hast left thy first love." And through the apostle James he declares, "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world"--in patterning after their pride, conforming to their selfish practices and sinful indulgence--"is the enemy of God." Christ does not acknowledge them as brethren,--laborers together with him. The lack of self-sacrifice on the part of professed Christians emboldens the worldling in his carnal security. Their self-indulgence misrepresents the self-denying life of Jesus, their pattern. While professing to be disciples of Christ, they follow the impulse of their own unsanctified hearts, and thus give the world a false conception of Jesus. [Cf: ST 12-22-90 para. 03] p. 235, Para. 1, [1890MS].

God has made the advancement of his cause in the world dependent upon the labors and sacrifices of his followers. The salvation of our souls was purchased by the infinite gift of the Son of God. Jesus left heaven, laid aside his glory, left the communion and adoration of the sinless angels, and for our sake humbled himself, even to the death of the cross. And now we, who have become partakers of his great gift, are to be partakers also of his sacrifice, extending to others the blessings of salvation. [Cf: ST 12-22-90 para. 04] p. 235, Para. 2, [1890MS].

There was not one trace of selfishness in the life of Christ. All who are laborers together with God, will have the same spirit as their Master had. They will be continually growing away from selfishness, and renouncing self-indulgence, even in things that had once appeared innocent to them. [Cf: ST 12-22-90 para. 05] p. 235, Para. 3, [1890MS].

There is now such a demand as never before for labor and money to sustain the cause of Christ, to send the gospel to the world. Everywhere there are doors open for the entrance of the word of life. Everywhere there are souls that sit in darkness, only waiting to receive the light from heaven. It is not in foreign lands alone that the need exists. Close beside your own doors there are souls that you might win for Jesus,--souls to whom your life may be the revelation of Christ. To these souls, God has set you as a lightbearer on the way to heaven. If your light burns dim, if it goes out in darkness, they may be lost. You cannot neglect these souls, you cannot refuse to become a partaker with Christ in his labor and sacrifice, and yourselves find entrance as redeemed sinners into the city of God. Those who fail to

represent Christ, who have not his self-sacrificing love, and are not doing his work, give evidence that they themselves are not united to him. Whatever their profession, they do not belong to Christ. [Cf: ST 12-22-90 para. 06] p. 235, Para. 4, [1890MS].

There is a sad withholding from God on the part of his professed people. The means and efforts that should be given to Christ are devoted to self-pleasing. God is robbed of time, money, and service. Self-love, self-gratification, exclude the love of Jesus from the soul, and this is why there is not in the church greater zeal and more fervent love for Him who first loved us. So many indulge selfish ease, while souls for whom Christ died are perishing. [Cf: ST 12-22-90 para. 07] p. 235, Para. 5, [1890MS].

This is why the Lord cannot impart to his church the fullness of his blessing as he longs to do. To honor them in a distinguished manner before the world would be to put his seal upon their works, confirming their false representation of his character. When the church shall come out from world, and be separate from its maxims and habits and practices, the Lord Jesus will work with his people. But his blessing cannot be bestowed in its fullness while they are so corrupted with the spirit and practices of the world. [Cf: ST 12-22-90 para. 08] p. 236, Para. 1, [1890MS].

Shall Christ continue to be misrepresented by his professed people? Shall the grace of God, the divine enlightenment, be shut away from the church because of her lukewarmness? Shall there not be a renunciation of the world, a turning to God with full purpose of heart? "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Then Jesus will not be ashamed to call them brethren. They will be partakers of Christ's suffering, and when his glory shall be revealed, they will be glad also "with exceeding joy." By Mrs. E. G. White. [Cf: ST 12-22-90 para. 09] p. 236, Para. 2, [1890MS].

"Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it. Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children. And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah." [Cf: ST 12-29-90 para. 01] p. 236, Para. 3, [1890MS].

The destruction of Babylon pictures to some degree the final destruction of the world, of which the prophet writes, "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it." Destruction came upon Babylon while the king and his lords were engaged in feasting and revelry. Cyrus and his army marched up the bed of the river Euphrates; for trenches had been dug, and the river turned from its course, so that there was no obstruction to their entering the city, provided the gates were opened. The guardsmen were indulging in merriment and revelry, and the city was left without defense. Before the officers were aware, the enemy had entered the city, and escape was impossible. Those in one part of the city were slain or captured before those in another part knew that the city was invaded. No alarm was

sounded, no cry could be raised to warn the people that the forces of Cyrus were upon them. [Cf: ST 12-29-90 para. 02] p. 236, Para. 4, [1890MS].

The monarch, his princes, and guardsmen, were given up to feasting, and, intoxicated with strong drink, they knew nothing of the peril of the kingdom. There was a noise at the palace gates, the doors were forced open, the troops of Cyrus rushed in, and in a short time the king and his guests were lying mangled in the heaps of the slain, and the drunken slept a perpetual sleep. Thus was the prophecy of Isaiah and Jeremiah fulfilled to the letter. [Cf: ST 12-29-90 para. 03] p. 236, Para. 5, [1890MS].

The prophet describes Babylon as the glory of kingdoms, and in the dream of Nebuchadnezzar it was represented by the head of gold. But although it was the greatest kingdom of the earth, the prophet had declared: "I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son and nephew, saith the Lord. I will also make it a possession for the bittern, and pools of water; and I will sweep it with the besom of destruction, saith the Lord of hosts." [Cf: ST 12-29-90 para. 04] p. 236, Para. 6, [1890MS].

Through the prophet Isaiah the Lord declares what shall come upon those who pursue a course similar to that of these despisers of his word. He says: "The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together; the Lord of hosts mustereth the host of the battle. They come from a far country, from the end of heaven, even the Lord, and the weapons of his indignation, to destroy the whole land. Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty." He looks down the ages, and declares what shall be: "Therefore shall all hands be faint, and every man's heart shall melt; and they shall be afraid; pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth; they shall be amazed one at another; their faces shall be as flames. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it." The prophet then describes the signs of the day of God, and Christ also speaks of these signs as tokens of his near coming. "For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger." [Cf: ST 12-29-90 para. 05] p. 237, Para. 1, [1890MS].

Babylon is a symbol of the world at large. When its doom was made certain, its kings and officers seemed to be as men insane, and their own course hastened its destiny. When the doom of a nation is fixed, it seems that all the energy, wisdom, and discretion of its former time of prosperity, deserts its men of position, and they hasten the evil they would avert. Outside enemies are not the greatest peril to an individual or a nation. The overthrow of a nation results, under the

providence of God, from some unwise or evil course of its own. But the people who fear God, who are loyal to his laws, who carry out the principles of righteousness in their lives, have a sure defense; God will be the refuge of those who trust in him. By Mrs. E. G. White. [Cf: ST 12-29-90 para. 06] p. 237, Para. 2, [1890MS].

"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." Christ came to the world to reveal the character of the Father, and to redeem the fallen race. The world's Redeemer was equal with God. His authority was as the authority of God. He declared that he had no existence separate from the Father. The authority by which he spoke, and wrought miracles, was expressly his own, yet he assures us that he and the Father are one. John bore witness of Christ, and pointed all men to him as the promised Messiah. When he beheld Jesus before him, he declared, "Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me; for he was before me." "And of his fullness have we all received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." [Cf: RH 01-07-90 para. 1] p. 237, Para. 3, [1890MS].

As legislator, Jesus exercised the authority of God; his commands and decisions were supported by the Sovereignty of the eternal throne. The glory of the Father was revealed in the Son; Christ made manifest the character of the Father. He was so perfectly connected with God, so completely embraced in his encircling light, that he who had seen the Son, had seen the Father. His voice was as the voice of God. Mark Christ's prayer before his crucifixion: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Again he says, "I am in the Father, and the Father in me." "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." "He that hath seen me hath seen the Father." [Cf: RH 01-07-90 para. 2] p. 238, Para. 1, [1890MS].

Christ was misjudged by the Jews, because he did not dwell constantly on the law as written in the tables of stone. He invited men to learn of him, for he was a living representation of the law of God. He was the only one in human garb that could stand among a nation of witnesses, and, looking round upon them, say, "Which of you convinceth me of sin?" He knew that no man could point out any defect in his character or conduct. What power his spotless purity gave to his instructions, what force to his reproofs, what authority to his commands! Truth never languished on his lips, never lost any of its sacredness, because it was illustrated in the divine character of its Advocate. How simple, how clear and definite, were his utterances! Jesus declared his mission before Pilate, saying, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice." [Cf: RH 01-07-90 para. 3] p. 238, Para. 2, [1890MS].

When Jesus spoke, it was not with hesitating uncertainty, with repetition of words and familiar figures. The truth came from his lips clothed in new and interesting representations that gave it the

freshness of a new revelation. His voice was never pitched to an unnatural key, and his words came with an earnestness and assurance appropriate to their importance and the momentous consequences involved in their reception or rejection. When his doctrines were opposed, he defended them with so great zeal and certainty as to impress his hearers that he would die, if need be, to sustain the authority of his teachings. [Cf: RH 01-07-90 para. 4] p. 238, Para. 3, [1890MS].

Jesus was the light of the world. He came forth from God with a message of hope and salvation to the fallen sons of Adam. If men would but receive him as their personal Saviour, he promised to restore to them the image of God, and to redeem all that had been lost through sin. He presented to men the truth, without one thread of interwoven error. When he taught, his words came with authority; for he spoke with positive knowledge of the truth. [Cf: RH 01-07-90 para. 5] p. 238, Para. 4, [1890MS].

The teaching of men is wholly different from the teaching of Christ. There is a constant tendency on the part of man, to present his own theories and opinions as matter worthy of attention, even when they have no foundation in truth. Men are very tenacious for their erroneous ideas and idle opinions. They will hold firmly to the traditions of men, and defend them as vigorously as if they were the veritable truth. Jesus declared that everyone that was of the truth would hear his voice. [Cf: RH 01-07-90 para. 6] p. 238, Para. 5, [1890MS].

How much more power would attend the preaching of the word today, if men dwelt less upon the theories and arguments of men, and far more upon the lessons of Christ, and upon practical godliness. He who had stood in the counsel of God, who had dwelt in his presence, was well acquainted with the origin and elements of truth, and understood its relation and importance to man. He presented to the world the plan of salvation, and unfolded truth of the highest order, even the words of eternal life. [Cf: RH 01-07-90 para. 7] p. 239, Para. 1, [1890MS].

Patriarchs, prophets, and apostles spoke as they were moved upon by the Holy Ghost, and they plainly stated that they spoke not by their own power, nor in their own name. They desired that no credit might be ascribed to them, that no one might regard them as the originators of anything whereof they might glory. They were jealous for the honor of God, to whom all praise belongs. They declared that their ability and the messages they brought, were given them as delegates of the power of God. God was their authority and sufficiency. Jesus had imparted a knowledge of God to patriarchs, prophets, and apostles. The revelations of the Old Testament were emphatically the unfoldings of the gospel, the unveiling of the purpose and will of the infinite Father. Through the holy men of old, Christ labored for the salvation of fallen humanity. And when he came to the world it was with the same message of redemption from sin, and restoration to the favor of God. [Cf: RH 01-07-90 para. 8] p. 239, Para. 2, [1890MS].

Christ is the Author of all truth. Every brilliant conception, every thought of wisdom, every capacity and talent of men, is the gift of Christ. He borrowed no new ideas from humanity; for he originated all. But when he came to earth, he found the bright gems of truth which he had intrusted to man, all buried up in superstition and tradition. Truths of most vital importance were placed in the framework of error,

to serve the purpose of the archdeceiver. The opinions of men, the most popular sentiments of the people, were glossed over with the appearance of truth, and were presented as the genuine gems of heaven, worthy [of] attention and reverence. But Christ swept away erroneous theories of every grade. No one save the world's Redeemer had power to present the truth in its primitive purity, divested of the error that Satan had accumulated to hide its heavenly beauty. [Cf: RH 01-07-90 para. 9] p. 239, Para. 3, [1890MS].

Some of the truths that Christ spoke were familiar to the people. They had heard them from the lips of priests and rulers, and from men of thought; but for all that, they were distinctively the thoughts of Christ. He had given them to men in trust, to be communicated to the world. On every occasion he proclaimed the particular truth he thought appropriate for the needs of his hearers, whether the ideas had been expressed before or not. [Cf: RH 01-07-90 para. 10] p. 239, Para. 4, [1890MS].

The work of Christ was to take the truth of which the people were in want, and separate it from error, and present it free from the superstitions of the world, that the people might accept it on its own intrinsic and eternal merit. He dispersed the mists of doubt, that the truth might be revealed, and shed distinct rays of light into the darkness of men's hearts. He placed the truth in clear contrast with error, that it might appear as truth before the people. But how few appreciate the value of the work that Christ was doing! How few in our day have a just conception of the preciousness of the lessons which he gave to his disciples. [Cf: RH 01-07-90 para. 11] p. 239, Para. 5, [1890MS].

He proved himself to be the way, the truth, the life. He sought to attract the minds of men from the passing pleasures of this life to the unseen and eternal realities. Views of heavenly things do not incapacitate men and women for the duties of this life, but rather render them more efficient and faithful. Although the grand realities of the eternal world seem to charm the mind, engross the attention, and enrapture the whole being, yet with spiritual enlightenment there comes a calm, heaven born diligence, that enables the Christian to take pleasure in the performance of the commonplace duties of life. Our daily cares and responsibilities are tests by which it is manifested whether or not we will be found faithful in little things, that we may be intrusted with greater responsibilities. "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." He who has faithfully employed his talents for his Master, will hear from his lips the words of approbation, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." [Cf: RH 01-07-90 para. 12] p. 240, Para. 1, [1890MS].

Satan has worked continually to eclipse the glories of the future world, and to attract the whole attention to the things of this life. He has striven so to arrange matters that our thought, our anxiety, our labor might be so fully employed in temporal things, that we should not see or realize the value of eternal realities. The world and its cares have too large a place, while Jesus and heavenly things have altogether too small a share in our thoughts and affections. We should

conscientiously discharge all the duties of everyday life, but it is also essential that we should cultivate above everything else, holy affection for our Lord Jesus Christ. The greatest hindrance to our spiritual growth is a neglect to exercise the faith that works by love and purifies the soul. There is much blind unbelief in the promises that have been left on record for our comfort and support. We need a more intelligent knowledge of the Bible, that we may understand what is the revealed will of God. [Cf: RH 01-07-90 para. 13] p. 240, Para. 2, [1890MS].

The objects of time and sense engross the mind so fully that we scarcely look heavenward. The spiritual and eternal are so obscured by common, earthly things that we do not appreciate their worth and importance. We do not improve our opportunity to study the word of God as we should. The contemplation of the love of God, manifested in the gift of his Son for the salvation of fallen men, will stir the heart and arouse the powers of the soul as nothing else will. The work of redemption is a marvelous work, it is a mystery in the universe of God. But how indifferent are the objects of such matchless grace! The apostle says, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." If our senses had not been blunted by sin, and by contemplation of the dark pictures that Satan is constantly presenting before us, a fervent and continuous flow of gratitude would go out from our hearts toward Him who daily loads us with benefits of which we are wholly undeserving. The everlasting song of the redeemed will be praise to Him who hath loved us, and washed us from our sins in his own blood; and if we ever sing that song before the throne of God, we must learn it here. If we meditate upon the love of God, all our habits will indicate that we are preserved in a well-balanced, healthful condition, and our spiritual powers will increase as we exercise them in faith and prayer, and active service for God. We need that living faith that works and by works is made perfect. By Mrs. E. G. White. [Cf: RH 01-07-90 para. 14] p. 240, Para. 3, [1890MS].

"Ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee." Those who honor God by obedience to all his requirements are free to eat and rejoice before the Lord, and he himself, as an unseen guest, will preside at the board. That which is done for the glory of God should be done with cheerfulness, with songs of praise and thanksgiving, not with sadness and gloom. Would that all who profess to be the children of God, who profess to keep his commandments, might bring thankfulness and rejoicing into the service of Christ. Nothing is more grievous to God than for his children to go constantly mourning, covering the altar with tears. He says by the prophet Malachi, "And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand." [Cf: RH 01-14-90 para. 1] p. 241, Para. 1, [1890MS].

Our God should be regarded as a tender, merciful father. The service of God should not be looked upon as a heart-saddening, distressing exercise. It should be a pleasure to worship the Lord and to take part in his work. As the people of God meditate upon the plan of salvation, their hearts will be melted in love and gratitude. When they were lost, Christ died to save them; through the gift of the Son of God, provision

has been made whereby none need perish, but all may have everlasting life. God would not have his children, for whom so great a salvation has been provided, act as though he were a hard, exacting taskmaster. He is their best friend, and when thy worship him, he expects to be with them to bless and comfort them, and fill their hearts with joy and love. The Lord desires his children to take comfort in his service, and to find more pleasure than hardship in his work. The Lord desires that those who come to worship him shall carry away with them precious thoughts of his care and love that they may be cheered in all the employments of daily life, that they may have grace to deal honestly and faithfully in all things. [Cf: RH 01-14-90 para. 2] p. 241, Para. 2, [1890MS].

The children of God are called upon to be representatives of Christ, showing forth the goodness and mercy of the Lord. If they but revealed his goodness from day to day, barriers would be raised around their souls against the temptations of the evil one. If they would keep in remembrance the goodness and love of God, they would be cheerful, but not vain and full of carnal mirth. [Cf: RH 01-14-90 para. 3] p. 241, Para. 3, [1890MS].

The Lord would have all his sons and daughters happy, peaceful, and obedient. Jesus says, "My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto my Father; for my Father is greater than I." "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." [Cf: RH 01-14-90 para. 4] p. 241, Para. 4, [1890MS].

When we go mourning, we leave the impression upon minds that God is not pleased to have us happy, and in this we bear false witness against our Heavenly Father. Satan is exultant when he can lead the people of God into unbelief and despondency. He delights to see us mistrusting God, doubting his willingness and power to save us. He loves to have us feel that the Lord will do us harm by his providences. O let the attitude of doubt be changed! Christ in the Old Testament is the same as Christ in the New Testament. His commands and promises are identical. When he charged his people of old to rejoice before him, it was for our comfort as well as for theirs. Happiness that is sought only from selfish motives, outside of the path of duty, is ill-balanced, fitful, and transitory, and when it is over, the soul is filled with loneliness and sorrow. But when we engage in the service of God, the heart should be aglow with thanksgiving; for the Christian is not left to walk in uncertain paths, he is not left to vain regrets and disappointments. If we do not have the pleasures of this life, we may still be joyful in looking to the life beyond. Let us never doubt God. He made us, he loves us, and in one rich gift poured out all heaven for us; 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?" [Cf: RH 01-14-90 para. 5] p. 242, Para. 1, [1890MS].

God knows our wants, and has provided for them. The Lord has a treasure house of supplies for his children, and can give them what they need under all circumstances. Then why do we not trust him? He has

made precious promises to his children on condition of faithful obedience to his precepts. There is not a burden but he can remove, no darkness but he can dispel, no weakness but he can change to power, no fears but he can calm, no worthy aspiration but he can guide and justify. [Cf: RH 01-14-90 para. 6] p. 242, Para. 2, [1890MS].

We are not to look at ourselves. The more we dwell upon our own imperfections, the less strength we shall have to overcome them. We are to render a cheerful service to God. It is the work of Satan to present the Lord as lacking in compassion and pity. He misstates the truth in regard to him. He fills the imagination with false theories concerning God; and instead of dwelling upon the truth in regard to the character of our Heavenly Father, we fasten our minds upon the misrepresentations of Satan, and dishonor God by mistrusting him and by murmuring against him. When we act like culprits under sentence of death, we bear false witness against God. The Father gave his only begotten and well-beloved Son to die for us, and in so doing he placed great honor upon humanity; for in Christ the link that was broken through sin was reunited, and man again connected with Heaven. You who doubt the mercy of God, look at the Lamb of God, look at the man of sorrows, who bore your grief and suffered for your sin. He is your friend. He died on the cross because he loved you. He is touched with the feeling of your infirmities, and bears you up before the throne. In view of his unspeakable love, should not hope, love, and gratitude be cherished in your heart? Should not gladness fill your service to God? [Cf: RH 01-14-90 para. 7] p. 242, Para. 3, [1890MS].

Satan ever seeks to make the religious life one of gloom. He desires it to appear toilsome and difficult; and when the Christian presents this view of religion in his own life, he is, through his unbelief, seconding the falsehood of Satan. We dishonor God when we think of him only as a judge ready to pass sentence upon us, and forget that he is a loving Father. The whole spiritual life is molded by our conceptions of God; and if we cherish erroneous views of his character, our souls will sustain injury. We should see in God one who yearns toward the children of men, longing to do them good. He gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life. All through the Scriptures, God is represented as one who calls, woos by his tender love, the hearts of his erring children. No earthly parent could be as patient with the faults and mistakes of their children as is God with those he seeks to save. No one could plead more tenderly with the transgressor. No human lips ever poured out more tender entreaty to the wanderer than does he. O shall we not love God, and show our love by humble obedience? Let us have a care for our thoughts, our experiences, our attitude toward God; for all his promises are but the breathings of unutterable love. By Mrs. E. G. White. [Cf: RH 01-14-90 para. 8] p. 243, Para. 1, [1890MS].

Brethren, the Lord is coming, and we need to bend every energy to the work before us. We must not only give discourses in the desk, but minister out of the desk. We must be a savor of life unto life in our conversation and deportment. Watchmen upon the walls of Zion, God calls upon you to give yourselves wholly to the work. It is impossible for any man to answer the purpose of God unless he gives his whole soul, mind, and being to God, deciding that he will practice what he preaches, showing himself to be a faithful, devout Christian, a partaker with Christ of his sufferings. The servants of God should pray

as never before, Lord, "open thou mine eyes, that I may behold wondrous things out of thy law." "Lord, open thou my lips, and my mouth shall show forth thy praise." [Cf: RH 01-21-90 para. 1] p. 243, Para. 2, [1890MS].

We lose much by not diligently searching the Scriptures for precious gems of truth. We should study the word of God more earnestly. "Therefore, beloved, seeing ye know these things before, beware lest ye also, being led away by the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Jesus is measuring the characters of those who profess to be his followers. He is going from congregation to congregation, from church to church, measuring the worshipers. He follows those who claim to be the sons and daughters of God, to take their measurement in business transactions, in trade, in all the affairs of life. His undershepherds are bearing heavy responsibilities; for by virtue of their office they are to be representatives of Christ, representatives of the sanctifying power of the truth. The undershepherds may sleep, they may fail to rightly divide the word of truth, they may fail to point the flock to the pastures provided for them. Instead of being a light to the world, they may be walking in darkness. They may stumble upon the dark mountains of unbelief. But the True Shepherd, he that keepeth Israel, shall neither slumber nor sleep. If the candlestick is held by unfaithful men, if it gives a flickering light that grows dim and dies out, there is One who sees, One who declares, "I know thy works." [Cf: RH 01-21-90 para. 2] p. 243, Para. 3, [1890MS].

Christ is present at every assembly and at every private interview. He has made his people the depositaries of rare blessings. He has given them gems and treasures richer than gold; and every faithful co-laborer with God is to work the mine of truth and bring the treasures to view. The great Master Worker has an oversight of the whole. He notes those who toil with patience. He sees their faith, their forbearance, their love, their untiring zeal; and it is registered of them in the book of heaven, "Well done, good and faithful servants." They are commended because they have toiled early and late, and because they cannot bear them which are evil. They have carried out the injunction of the apostle to "reprove, rebuke, exhort with all longsuffering and doctrine." They have administered impartial discipline, laying their hand upon all false teaching, upon false brethren whose works have denied the faith. Amid the scorn of men, suffering worldly loss, they have manifested steadfast integrity. While temptations to worldliness and licentiousness cause the love of many to wax cold, they stand true as the needle to the pole, as faithful workers, as standard bearers for God, in principle firm as a rock. [Cf: RH 01-21-90 para. 3] p. 244, Para. 1, [1890MS].

Shall we forget our holy calling, brethren? Shall the mournful deterioration of piety be seen among us, that caused the rejection of the Jewish nation? Shall we who have had so great light upon Bible truth let a dry, dead formalism take the place of zeal and faith? Is our light to go out in darkness? Are we not to work zealously to counteract the arts of the enemy? We must watch and pray. We must arouse and take in the situation. We are in the day of atonement, and we are to work in harmony with Christ's work of cleansing the sanctuary from the sins of the people. Let no man who desires to be found with

the wedding garment on, resist our Lord in his office work. As he is, so will his followers be in this world. We must now set before the people the work which by faith we see our great High Priest accomplishing in the heavenly sanctuary. Those who do not sympathize with Jesus in his work in the heavenly courts, who do not cleanse the soul temple of every defilement, but who engage in some enterprise not in harmony with this work, are joining with the enemy of God and man in leading minds away from the truth and work for this time. [Cf: RH 01-21-90 para. 4] p. 244, Para. 2, [1890MS].

The Spirit of truth has a refining, elevating, heavenly influence upon mind and character. We are to study the mind of Christ, and to receive the truth as it is in Jesus. We are to watch and pray, to consult the living oracles of God. When any lust takes possession of the mind in any way or to any degree, and there is a yielding to fleshly desires, we lose the image of Christ in spirit and character. The work in the heavenly sanctuary becomes obscure to the minds of those who are controlled by the temptations of the evil one, and they engage in side issues to gratify their own selfish purposes, and their true moral standing is determined by their works. [Cf: RH 01-21-90 para. 5] p. 244, Para. 3, [1890MS].

I appeal to you, my fellow-laborers, to meditate upon the sacred truths imparted unto you. The heavenly Master has intrusted you with the mine of truth, and you are to work out its treasures, to display its gems, and unveil its attractions, not merely when giving a discourse, but in your daily life you are to show the constraining, transforming power of the truth. Every faculty and power of our nature must receive the imprint of Christ's signature. We must become partakers of the divine nature. By beholding, we become changed into his image. [Cf: RH 01-21-90 para. 6] p. 244, Para. 4, [1890MS].

What are we doing for Jesus? Are we cooperating with him in his great work above? Are we using every jot of influence we have to cleanse the temple of God from defilement? Let not the ministers act in such a way that they will come under the same condemnation as did the priests and rulers whom Jesus charged with making the house of God a den of thieves. We might better be reduced to penury than gain means that will divorce our interest from the solemn truths for this time. It is Satan's studied effort to make of none effect saving, testing truth through the lives of those who preach the truth to others and who in their daily practices deny what they preach. If we are paralyzed spiritually, we shall not be able to realize that our obligations are in proportion to the light we have received. All the angels of heaven are united in the work of bringing to man the infinite treasures of the better world. Shall we not with grateful hearts show that we appreciate the heavenly gifts, and cooperate with the workers of heaven in bringing every power into captivity to Christ? [Cf: RH 01-21-90 para. 7] p. 245, Para. 1, [1890MS].

If we would come into possession of the heavenly inheritance, the glorious, eternal substance, we must be in covenant relation with God, and employ every faculty of our being to win souls to Christ. O, would that I could present this subject in more fitting language, that you might comprehend the matter as it really is! God's people must be a peculiar, holy people, distinct in character and practice from the world, distinguished from all the religionists of the day. They must be

patterns in personal piety and good works. There is higher, holier work for us to do than we have yet done. Christ has said, "My kingdom is not of this world." It has no principles that will meet the principles of the world. The Lord has set his Church as a light in the world, to guide the world to heaven. It is to be a part of heaven on the earth, flashing divine light on the pathway of benighted souls. [Cf: RH 01-21-90 para. 8] p. 245, Para. 2, [1890MS].

God himself has plucked men as brands from the burning, and through the sanctifying power of his truth, he has trained the children of wrath to be the children of light, that they might cooperate with him in life and character, by precept and example, and reveal his miracle of grace that has filled the angels with astonishment and joy. [Cf: RH 01-21-90 para. 9] p. 245, Para. 3, [1890MS].

Satan is working to put his seal and stamp upon the watchmen, that the purposes of God may not be fulfilled in them. He is working that the individual members of the Church shall not be one with Christ as he is one with the Father. But it is the privilege of Christ's followers to partake of the rich and full supplies of his grace, that the world may believe that Christ has indeed sent them. It is a lamentable fact that not all the ministers who preach the truth are converted. Many have ceased to advance in the path of progress, and they do not represent Christ, for they do not copy the Pattern. [Cf: RH 01-21-90 para. 10] p. 245, Para. 4, [1890MS].

The Lord cannot glorify his name through ministers who attempt to serve God and mammon. We are not to urge men to invest in mining stock, or in city lots, holding out the inducement that the money invested will be doubled in a short time. Our message for this time is, "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." [Cf: RH 01-21-90 para. 11] p. 245, Para. 5, [1890MS].

Just before Israel entered the land of Canaan, Satan sought to seduce the people, and lead them to idolatry, thinking to compass their ruin. He works in the same way in our day. There are young men whom God would accept to become workers together with him, but they have become absorbed in this real estate craze, and have sold their interest in the truth for the prospect of worldly advantage. There are many who hold themselves away from the service of God, because they desire worldly gain, and Satan uses those who claim to believe the truth, to seduce souls. The tempter comes to men as he came to Jesus, presenting the glory of the world; and when a measure of success attends the ventures of men, they become greedy for more gain, and their spirituality dies; they lose their love for the truth. The immortal inheritance, the love of Jesus, is eclipsed to their vision by the fleeting prospects of the world. By Mrs. E. G. White. [Cf: RH 01-21-90 para. 12] p. 246, Para. 1, [1890MS].

"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. 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 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; receiving the end of your faith, even the salvation of your souls." [Cf: RH 01-28-90 para. 1] p. 246, Para. 2, [1890MS].

The word of God is filled with precious consolation for those who walk in simplicity and humility. We may have close relationship with God, and may understand his will concerning us. We should not dishonor God in this world, and be found doing less than our best every day; because if we do less than this, we not only suffer loss ourselves, but we detract from the glory that should be reflected to God in what we might do for humanity. We have a large field in which to labor. We cannot inclose ourselves in the four walls of our dwelling, and think that we are doing all that God requires of us. Our work is to bless others, and it is to be far-reaching in its results. Our hearts must be open to receive the Spirit of God, that we may have a constant witness that our ways please him. By living faith we are to lay hold of the promises that he has given in his word. We are to be the recipients of the treasures of God's grace, we are to drink of the living waters and be refreshed, and then we are to become the channel of the grace of God to others. [Cf: RH 01-28-90 para. 2] p. 246, Para. 3, [1890MS].

We should seek earnestly to be in a position where we can appreciate the value of souls, and realize that we are required to do the will of our Heavenly Father. I am not to look to see what somebody else is doing, but I am to see that I am doing my part faithfully. There is a blessed work for each one of us to do, but we cannot do it as we should unless we are in right relation to God. In our imperfection of character, in our great need and helplessness, we must come to the foot of the cross, and as the light shines into our hearts from Calvary, we shall be able to reveal to others the great plan of redemption. The love of God is without a parallel. It is marvelous. And if we are rightly related to God, we shall be the recipients of this love, and we shall let it flow out to others around us. [Cf: RH 01-28-90 para. 3] p. 246, Para. 4, [1890MS].

It is not the will of God that we should walk in darkness, that we should go along in a groveling way toward the kingdom of glory. We are not to feel that everything is going to destruction. We have a Father at the helm; and knowing that the hand of infinite power is over God's work, we may have living faith that it will be brought to a triumphant completion. Temptations and trials will come. The apostle says, "Though now for a season, if need be, ye are in heaviness through manifold temptations." Temptations will come in the most unexpected manner to test us, to determine what is our real faith, our real motive, our real principle. There is nothing for which I have more reason to thank my Heavenly Father than for the manifold trials I have experienced. If my course had been all smooth, without difficulty, without trial springing upon me, I might think, perhaps, that I was not a child of God. As long as the enemy lives, he will seek to cast his hateful banner over us; he will seek to eclipse our views of God, of heaven, of immortality, to becloud our minds, so that we shall not be able to discern spiritual

and eternal things. [Cf: RH 01-28-90 para. 4] p. 247, Para. 1, [1890MS].

When trials come upon us until it seems that our souls will be overwhelmed with darkness and doubt, the best thing that we can do is to commit our souls unto God as unto a faithful Creator. It is impossible for us to adjust things. In my own case, I know that it is impossible for me to carry all the difficulties and trials that arise in my pathway. So what shall I do?--I will rest in the arms of the infinite One. I will believe that God will keep that which I have committed to him against that day; and if I walk in the light as God gives it to me, difficulties will vanish, and trials will serve a good purpose. Trials have driven me closer to my Heavenly Father, and have made me feel the necessity of earnest prayer. [Cf: RH 01-28-90 para. 5] p. 247, Para. 2, [1890MS].

When trials come upon you, you have only one Source of strength. You need not pour your troubles into human ears; for it will do you little good. You may think it will help you, but there is only One who can give you comfort and strength. Jesus has said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And how is he to give rest? 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." We are to find rest in wearing the yoke of Christ, in bearing his burden. [Cf: RH 01-28-90 para. 6] p. 247, Para. 3, [1890MS].

When we feel destitute of the blessing of God, feel there is no spiritual life in us, and we cannot understand why we are in this condition, we should not doubt the Lord, and blame him for our darkness. It is not from God, for he has promised power and fullness of joy. We should search God's word, and see if we have not allowed envy, evil surmising, and hatred to run riot in our hearts, or if we have not done something to mar the soul temple. Christ is in the heavenly sanctuary, and he is there to make an atonement for the people. He is there to present his wounded side and pierced hands to his Father. He is there to plead for his Church that is upon the earth. He is cleansing the sanctuary from the sins of the people. What is our work?--It is our work to be in harmony with the work of Christ. By faith we are to work with him, to be in union with him. [Cf: RH 01-28-90 para. 7] p. 247, Para. 4, [1890MS].

All heaven is interested in the work that is going on in this world. A people is to be prepared for the great day of God, which is right upon us; and we cannot afford to let Satan cast his shadow across our pathway, and intercept our view of Jesus and his infinite love. We should draw from Christ the very help we need. And when do we need his help?--It is in times of trial, in times when temptation comes in like flood, when Satan would cast his dark shadow before our souls, that we may not be able to distinguish the sacred from the common. It is then that we need to flee to the Source of our strength. [Cf: RH 01-28-90 para. 8] p. 248, Para. 1, [1890MS].

The reason we do not receive more strength is, that we do not respond to the invitation of Christ. You should go right to him in your difficulties and trials, that you may find the comfort and consolation he is ready to bestow. It is because you do not seek the rest which Jesus is waiting to give, that you walk in the valley of the shadow of

death. [Cf: RH 01-28-90 para. 9] p. 248, Para. 2, [1890MS].

I feel grateful to God that he is my helper in every trial, and that he will be your helper if you desire it. He is no respecter of persons. He is just as willing that you should have his consolation and peace as that I should have it. He invites you to walk in the light as he is in the light. Will you do it? Will you separate your soul from all that is unlike him, from all sin and darkness, and from all associations that lead into darkness? Will you open your heart to the living rays of light that will shine from the face of Jesus into your soul? There is no reason why you should be in a condition of despair and discouragement. Come out of it, brethren; come out of darkness into light. The word of God is open to you, a field of precious promises. It is your privilege to come to the fountain of life which has been opened for you at infinite cost. Will you come? It will be refreshing to your soul. When you drink of its living waters, you will find that you no more have dismal, gloomy days; for the peace of Christ that passeth all understanding will fill your hearts. Jesus says, "He that followeth me shall not walk in darkness, but shall have the light of life." By Mrs. E. G. White. [Cf: RH 01-28-90 para. 10] p. 248, Para. 3, [1890MS].

We have only glimmering light in regard to the exceeding breadth of the law of God. The law spoken from Sinai is a transcript of God's character. Many who claim to be teachers of the truth have no conception of what they are handling when they are presenting the law to the people, because they have not studied it; they have not put their mental powers to the task of understanding its significance. Their God-given powers are diverted and misapplied, and they come far short of apprehending what is truth. They have a smattering of knowledge, but they do not understand the relation of Christ to the law, and cannot present it in such a way as to unfold the plan of salvation to their hearers; for they do not let Christ into their hearts, or bring him into their discourses. They do not feel in their souls that they must plow deeper in their search for truth, so that they may declare the whole counsel of God. [Cf: RH 02-04-90 para. 1] p. 248, Para. 4, [1890MS].

Christ's relation to the law is but faintly understood, but ignorance will not excuse any man for acting contrary to the principles of the law and the gospel. Many of those who claim to believe the testing truths for these last days, act as though God took no note of their disrespect of, and manifest disobedience to, the principles of his holy law. The law is the expression of his will, and it is through obedience to that law that God proposes to accept the children of men as his sons and daughters. The consequences of transgression reach into eternity, and none of us can afford to be novices in regard to the deep mysteries of salvation. We should understand the relation of Christ to the moral law. [Cf: RH 02-04-90 para. 2] p. 249, Para. 1, [1890MS].

Our righteousness is found in obedience to God's law through the merits of Jesus Christ. We cannot afford to offend in one point; for if we do, we are pronounced guilty of all; that is, we are recorded in heaven as transgressors, as disobedient children, unthankful, unholy, who choose the depravity of Satan rather than the purity of Christ. An infinite sacrifice has been made that the moral image of God may be restored to man, through willing obedience to all the commandments of God. Exceeding great is our salvation, for ample provision has been

made through the righteousness of Christ, that we may be pure, entire, wanting nothing. [Cf: RH 02-04-90 para. 3] p. 249, Para. 2, [1890MS].

The plan of salvation opens before the repenting, believing sinner prospects for eternity which the greatest stretch of his imagination cannot compass. If man will keep God's law through faith in Christ, the treasures of heaven will be at his disposal; but the opposite of this will be the result if we refuse to obey God. Man cannot possibly meet the demands of the law of God in human strength alone. His offerings, his works, will all be tainted with sin. A remedy has been provided in the Saviour, who can give to man the virtue of his merit, and make him co-laborer in the great work of salvation. Christ is righteousness, sanctification, and redemption to those who believe in him, and who follow in his steps. Jesus came to our world to make manifest in his life the character of God. He took upon him our nature, combining humanity with divinity. He set before us a perfect example of holy obedience to God's law, and we are exhorted, "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, How this humbles human pride! 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. Wherefore God also has highly exalted him, and given him a name which is above every name: 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." "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 they 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." [Cf: RH 02-04-90 para. 4] p. 249, Para. 3, [1890MS].

The disciple John declares from the Isle of Patmos, "I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." He who is worthy of all this honor is our Saviour, the One who only can save us from our sins. [Cf: RH 02-04-90 para. 5] p. 250, Para. 1, [1890MS].

We should study the Scriptures more earnestly; for their treasures of wisdom and knowledge do not lie upon the surface for the superficial reader. Although we may know these things and be established in the present truth, yet we do not know them as we ought. The fountain from which we are to drink is an inexhaustible fountain. We may come again and again to the sacred treasure house of truth, but there is no diminution in its store. An infinite supply waits our demand upon it. Thousands of those who have loved and feared God have drawn from this storehouse of truth, and have left to us the treasures they have

gathered, but there is more waiting our request. Our course in regard to Bible study is not commendable. We rob ourselves of great blessings by not comparing scripture with scripture. We rob the people of increased light concerning the deep mysteries of godliness. In the study of the Scriptures there is [a] large scope for the employment of every faculty that God has given us. We should dwell on the law and the gospel, showing the relation of Christ to the great standard of righteousness. The mediatorial work of Christ, the grand and holy mysteries of redemption, are not studied or comprehended by the people who claim to have light in advance of every other people on the face of the earth. Were Jesus personally upon earth, he would address a large number who claim to believe present truth, with the words he addressed to the Pharisees: "Ye do err, not knowing the Scriptures, nor the power of God." The most learned of the Jewish scribes did not discern the relation of Christ to the law; they did not comprehend the salvation which was offered. They could not discern the moral excellency of the law at that day, and many today do not understand the Scriptures or the power of God. In the time of Christ the senses of his hearers were clouded by their own teachings and opinions. They mingled their own preconceived notions with the teachings of Christ, and thus were hindered from comprehending the elevated truths he presented. They were blinded to the correct interpretation of the Old Testament Scriptures, but he opened to his disciples their significance, revealing the spiritual and practical bearing of God's commands on life and character. He promised his disciples that after his ascension to his Father, he would send the Holy Spirit, who should bring all things to their remembrance. Jesus had left truths in their possession the value of which they did not comprehend. After his resurrection they were astonished at the words he uttered; but he said unto them, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures." The disciples were slow of heart to believe all that the Scriptures testified of Christ. [Cf: RH 02-04-90 para. 6] p. 250, Para. 2, [1890MS].

As long as we are content with our limited knowledge, we are disqualified to obtain rich views of truth. We cannot comprehend the facts connected with the atonement, and the high and holy character of God's law. The church to whom God has intrusted the treasures of truth needs to be converted. If we are blessed, we can bless others; but if we do not receive the Holy Spirit in our hearts, we cannot give forth light to others. There is a sad lack of genuine conversion among us. We do not put forth personal effort that souls may have a true knowledge of what constitutes repentance, faith and remission of sins. Our ministering brethren make a decided failure of doing their work in a manner directed by the Lord. They fail to present every man perfect in Christ Jesus. They have not gained an experience through personal communion with God, or a true knowledge of what constitutes Christian character; therefore many are baptized who have no fitness for this sacred ordinance, but who are knit to self and the world. They have not seen Christ or received him by faith. [Cf: RH 02-04-90 para. 7] p. 251, Para. 1, [1890MS].

Those who begin to study the law of God, and to reach the vital truths connected with the great plan of redemption, will find that they have

known but little of the truth as it is in Jesus. Christ revealed in the New Testament, is Christ revealed in the Old Testament. I have been shown that in both the Old and the New Testament are mines of truth that have scarcely been touched. The truths revealed in the Old Testament are the truths of the gospel of Christ. Heavenly veins of truth are lying beneath the surface of Old Testament history. Precious pearls of truth are to be gathered up, which will require not only laborious effort, but spiritual enlightenment. Those to whom Christ has intrusted great light, whom he has surrounded with precious opportunities, are in danger, if they do not walk in this light, of being filled with pride of opinion and with self-exaltation as were the Jews. This class is represented by the message to the Laodicean church. The True Witness says of them, "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; 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." We should study closely the meaning of the gold, white raiment, and eyesalve, lest we be found in self-deception, satisfied with what we are, and the attainments we have made. By Mrs. E. G. White. [Cf: RH 02-04-90 para. 8] p. 251, Para. 2, [1890MS].

"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." If our minds are fixed upon the things that are eternal, and not on the things of earth, we shall grasp the hand of infinite power, and what can make us sad? What can make us doubt? What can separate our souls from the Lord? Paul says, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." [Cf: RH 02-11-90 para. 1] p. 251, Para. 3, [1890MS].

I am thankful that we need not be left a prey to Satan's power. We need not be left to be driven this way and that. We need not be blinded by the delusions of Satan, but may have our eyes anointed so that we may see things as they really are. The children of God should not permit Satan to place himself between them and their God. If you permit him to do this, he will tell you that your troubles are the most grievous, the sorest troubles that any mortal ever bore. He will place his magnifying glasses before your eyes, and present everything to you in an exaggerated form to overwhelm you with discouragement. You should have your eyes anointed with the heavenly eyesalve. You should take the word of God as the man of your counsel, and humble your doubting soul before God, and with contrition of heart say, "Here I lay my burden down. I cannot bear it. It is too heavy for me. I lay it down at the feet of my compassionate Redeemer." [Cf: RH 02-11-90 para. 2] p. 252, Para. 1, [1890MS].

We must not think that we shall escape trials; for the apostle says, "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." Gold is tried in the fire, that it may be purified from dross; but faith that is purified by trial, is more precious than refined gold. Then let us look upon trials in a reasonable way. Let us not come through them with murmuring and discontent. Let us not make mistakes in getting out of them. In times of trial we must cling to God and his promises. Some have said to me, "Do you not get discouraged at times when you are under trial?" And I have answered, "Yes, if by discouragement you mean sad or cast down." "Didn't you talk to anyone of your feelings?" "No; there is a time for silence, a time to keep the tongue as with a bridle, and I was determined to utter no word of doubt or darkness, to bring no shade of gloom upon those with whom I was associated. I have said to myself, I will bear the Refiner's fire; I shall not be consumed. When I speak, it shall be of light; it shall be of faith and hope in God; it shall be of righteousness, of goodness, of the love of Christ my Saviour; it shall be to direct the minds of others toward heaven and heavenly things, to Christ's work in heaven for us, and our work upon earth for him." [Cf: RH 02-11-90 para. 3] p. 252, Para. 2, [1890MS].

Christ is cleansing the temple in heaven from the sins of the people, and we must work in harmony with him upon the earth, cleansing the soul temple from its moral defilement. If we will work thus, we shall find that the sweet influence of God's Spirit will be wrought into our life. Grace and peace and strength will take the place of strife and weakness, and instead of talking of discouragement and gloom, we shall speak of God's light and love and joy. We shall be looking at the things that are not seen, which are not temporal, but eternal. When we engage in this work, the angels of God will draw near to communicate divine power, and combine heavenly strength with human weakness. Then we shall grow into the image of our Lord. We shall be learning how to believe in him, learning how to commit our souls to him, as unto a faithful Creator. The apostle says, "It is God that worketh in you both to will and to do of his good pleasure." And as a result, our mental and spiritual powers increase. As we learn of Christ, we shall understand how to keep our spiritual strength, we shall feed on the word of God, and we shall have the blessed experience described by the apostle in these words: "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." [Cf: RH 02-11-90 para. 4] p. 252, Para. 3, [1890MS].

The children of God may rejoice in all things and at all times. When troubles and difficulties come, believing in the wise providences of God, you may rejoice. You need not wait for a happy flight of feeling, but by faith you may lay hold of the promises, and lift up a hymn of thanksgiving to God. When Satan tempts you, breathe not a word of doubt or darkness. You may have your choice as to who shall rule your heart and control your mind. If you choose to open the door to the suggestions of the evil one, your mind will be filled with distrust and rebellious questioning. You may talk out your feelings, but every doubt you utter is a seed that will germinate and bear fruit in another's life, and it will be impossible to counteract the influence of your words. You may be able to recover from your season of temptation, and from the snare of Satan, but others that have been swayed by your

influence may not be able to escape from the unbelief you have suggested. How important it is that we speak to those around us only those things which will give spiritual strength and enlightenment! Let us seek to lift souls to Jesus, whom having not seen we may love, and be filled with joy unspeakable and full of glory. [Cf: RH 02-11-90 para. 5] p. 253, Para. 1, [1890MS].

Memory's hall should be hung with sacred pictures, with views of Jesus, with lessons of his truth, with revealings of his matchless charms. If memory's hall were thus furnished, we would not look upon our lot as intolerable. We would not talk of the faults of others. Our souls would be full of Jesus and his love. We would not desire to dictate to the Lord the way that he should lead. We would love God supremely, and our neighbor as ourselves. When the joy of the Lord is in the soul, you will not be able to repress it; you will want to tell others of the treasure you have found; you will speak of Jesus and his matchless charms. We should devote all to him. Our minds should be educated to dwell upon those things that will glorify God; and if our mental powers are dedicated to God, our talents will improve, and we shall have more and more ability to render to the Master. We shall become channels of light to others. [Cf: RH 02-11-90 para. 6] p. 253, Para. 2, [1890MS].

We can have a close connection with God and with our Saviour; and when we are connected with God, we shall be all light in the Lord, for in him is no darkness at all. But if we connect with Satan, we shall have only darkness, for he is the ruler of the darkness of this world. We shall be filled with murmuring and complaining and evil surmising. You will have only the spirit of accusation against your brethren, and your soul will be separated from the Source of your strength. We should be thankful that it is not too late in the day to make wrongs right. We still have the privilege of coming to the Source of light and power. We still may grow up unto the full stature of men and women in Christ Jesus. But in order to grow in grace and in the knowledge of our Lord Jesus, you must meditate upon his love, you must talk of his power and extol his grace. [Cf: RH 02-11-90 para. 7] p. 253, Para. 3, [1890MS].

While I was in England, one day there was a great parade in the streets. It was the Queen's Jubilee. Everyone was talking about it. The shop windows were filled with her pictures, and all were extolling the Queen of England. Could we have taken from the shop windows the pictures of the queen, and the signs of her glory, and placed instead expressions of the glory and majesty of Jesus, would not the people have regarded us as religious fanatics? They would have thought that we were carrying religion too far, and that we did not know what we were about. But did not our Master lay aside his royal robes, his crown of glory? Did he not clothe his divinity with humanity, and come to our world to die man's sacrifice? Why should we not talk about it? Why should we not dwell on his matchless love? O that our tongues might lose their paralysis, that we might speak forth his praise! O that the spiritual torpor which has come upon the souls of men, might be removed, that we might discern the glory of God in the face of Jesus Christ! We are to be the representatives of our Lord upon earth. Is it not time to change the order of things? You who have lived only for self, will you not make haste to connect with Christ, the light of the world? He can communicate heaven's light through you to those who sit in darkness. You that have claimed to know the Lord, you who profess to

have tasted and seen that the Lord is good, reveal it to those around you. Show forth the praises of Him who has called you out of darkness into his marvelous light. If men can make so much ado over the Queen's Jubilee, if they can manifest so much enthusiasm over a finite being, can we not speak to the glory of the Prince of Life, who is soon to come in majesty to take his weary, worn followers to himself; to unlock the prison bars of death, and set the captives free; to give his loved ones who sleep, a glorious immortality? Why cannot Christ be introduced into our conversation? We are almost home. Let us speak courage to the weary soldiers of the cross. Let us cheer the toiling travelers. Let us tell the pilgrims and strangers of earth that we shall soon reach a better country, even a heavenly. By Mrs. E. G. White. [Cf: RH 02-11-90 para. 8] p. 253, Para. 4, [1890MS].

We want to understand the time in which we live. We do not half understand it. We do not half take it in. My heart trembles in me when I think of what a foe we have to meet, and how poorly we are prepared to meet him. The trials of the children of Israel, and their attitude just before the first coming of Christ, have been presented before me again and again to illustrate the position of the people of God in their experience before the second coming of Christ. How the enemy sought every occasion to take control of the minds of the Jews, and today he is seeking to blind the minds of God's servants, that they may not be able to discern the precious truth. [Cf: RH 02-18-90 para. 1] p. 254, Para. 1, [1890MS].

When Christ came to our world, Satan was on the ground, and disputed every inch of advance in his path from the manger to Calvary. Satan had accused God of requiring self-denial of the angels, when he knew nothing of what it meant himself, and when he would not himself make any self-sacrifice for others. This was the accusation that Satan made against God in heaven; and after the evil one was expelled from heaven, he continually charged the Lord with exacting service which he would not render himself. Christ came to the world to meet these false accusations, and to reveal the Father. We cannot conceive of the humiliation he endured in taking our nature upon himself. Not that in itself it was a disgrace to belong to the human race, but he was the Majesty of heaven, the King of glory, and he humbled himself to become a babe and suffer the wants and woes of mortals. He humbled himself not to the highest position, to be a man of riches and power, but though he was rich, yet for our sake he became poor, that we through his poverty might be made rich. He took step after step in humiliation. He was driven from city to city; for men would not receive the Light of the world. They were perfectly satisfied with their position. [Cf: RH 02-18-90 para. 2] p. 254, Para. 2, [1890MS].

Christ had given precious gems of truth, but men had bound them up in the rubbish of superstition and error. He had imparted to them the words of life, but they did not live by every word that proceeds out of the mouth of God. He saw that the world could not find the word of God, for it was hidden by the traditions of men. He came to place before the world the relative importance of heaven and earth, and put truth in its own place. Jesus alone could reveal the truth which it was necessary men should know in order that they might obtain salvation. He only could place it in the framework of truth, and it was his work to free it from error and to set it before men in its heavenly light. [Cf: RH 02-18-90 para. 3] p. 254, Para. 3, [1890MS].

Satan was roused to oppose him, for had he not put forth every effort since the fall to make light appear darkness, and darkness light? As Christ sought to place truth before the people in its proper relation to their salvation, Satan worked through the Jewish leaders, and inspired them with enmity against the Redeemer of the world. They determined to do all in their power to prevent him from making an impression upon the people. [Cf: RH 02-18-90 para. 4] p. 254, Para. 4, [1890MS].

O, how Christ longed, how his heart burned, to open to the priests the greater treasures of the truth! But their minds had been cast in such a mold that it was next to an impossibility to reveal to them the truths relating to his kingdom. The Scriptures had not been read aright. The Jews had been looking for the advent of the Messiah, but they had thought he must come in all the glory that will attend his second appearing. Because he did not come with all the majesty of a king, they utterly refused him. But it was not simply because he did not come in splendor that they refused him. It was because he was the embodiment of purity, and they were impure. He walked the earth a man of spotless integrity. Such a character in the midst of degradation and evil, was out of harmony with their desires, and he was abused and despised. His spotless life flashed light upon the hearts of men, and discovered iniquity to them in its odious character. [Cf: RH 02-18-90 para. 5] p. 255, Para. 1, [1890MS].

The Son of God was assaulted at every step by the powers of darkness. After his baptism he was driven of the Spirit into the wilderness, and suffered temptation for forty days. Letters have been coming in to me, affirming that Christ could not have had the same nature as man, for if he had, he would have fallen under similar temptations. If he did not have man's nature, he could not be our example. If he was not a partaker of our nature, he could not have been tempted as man has been. If it were not possible for him to yield to temptation, he could not be our helper. It was a solemn reality that Christ came to fight the battles as man, in man's behalf. His temptation and victory tell us that humanity must copy the Pattern; man must become a partaker of the divine nature. [Cf: RH 02-18-90 para. 6] p. 255, Para. 2, [1890MS].

In Christ, divinity and humanity were combined. Divinity was not degraded to humanity; divinity held its place, but humanity by being united to divinity, withstood the fiercest test of temptation in the wilderness. The prince of this world came to Christ after his long fast, when he was an hungered, and suggested to him to command the stones to become bread. But the plan of God, devised for the salvation of man, provided that Christ should know hunger, and poverty, and every phase of man's experience. He withstood the temptation, through the power that man may command. He laid hold on the throne of God, and there is not a man or woman who may not have access to the same help through faith in God. Man may become a partaker of the divine nature; not a soul lives who may not summon the aid of Heaven in temptation and trial. Christ came to reveal the Source of his power, that man might never rely on his unaided human capabilities. [Cf: RH 02-18-90 para. 7] p. 255, Para. 3, [1890MS].

Those who would overcome must put to the tax every power of their being. They must agonize on their knees before God for divine power.

Christ came to be our example, and to make known to us that we may be partakers of the divine nature. How?--By having escaped the corruptions that are in the world through lust. Satan did not gain the victory over Christ. He did not put his foot upon the soul of the Redeemer. He did not touch the head though he bruised the heel. Christ, by his own example, made it evident that man may stand in integrity. Men may have a power to resist evil--a power that neither earth, nor death, nor hell can master; a power that will place them where they may overcome as Christ overcame. Divinity and humanity may be combined in them. [Cf: RH 02-18-90 para. 8] p. 255, Para. 4, [1890MS].

It was the work of Christ to present the truth in the framework of the gospel, and to reveal the precepts and principles that he had given to fallen man. Every idea he presented was his own. He needed not to borrow thoughts from any, for he was the originator of all truth. He could present the ideas of prophets and philosophers, and preserve his originality; for all wisdom was his; he was the source, the fountain, of all truth. He was in advance of all, and by his teaching he became the spiritual leader for all ages. [Cf: RH 02-18-90 para. 9] p. 256, Para. 1, [1890MS].

It was Christ that spoke through Melchisedec, the priest of the most high God. Melchisedec was not Christ, but he was the voice of God in the world, the representative of the Father. And all through the generations of the past, Christ has spoken; Christ has led his people, and has been the light of the world. When God chose Abraham as a representative of his truth, he took him out of his country, and away from his kindred, and set him apart. He desired to mold him after his own model. He desired to teach him according to his own plan. The mold of the world's teachers was not to be upon him. He was to be taught how to command his children and his household after him, to keep the way of the Lord, to do justice and judgment. This is the work that God would have us do. He would have us understand how to govern our families, how to control our children, how to command our households to keep the way of the Lord. [Cf: RH 02-18-90 para. 10] p. 256, Para. 2, [1890MS].

John was called to do a special work; he was to prepare the way of the Lord, to make straight his paths. The Lord did not send him to the school of the prophets and rabbis. He took him away from the assemblies of men to the desert, that he might learn of nature and nature's God. God did not desire him to have the mold of the priests and rulers. He was called to do a special work. The Lord gave him his message. Did he go to the priests and rulers and ask if he might proclaim this message?--No, God put him away from them that he might not be influenced by their spirit and teaching. He was the voice of one crying in the wilderness, "Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." This is the very message that must be given to our people; we are near the end of time, and the message is, Clear the King's highway; gather out the stones; raise up a standard for the people. The people must be awakened. It is no time now to cry peace and safety. We are exhorted to "cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." [Cf: RH 02-18-90 para. 11] p. 256, Para.

3, [1890MS].

The light of the glory of God shone upon our Representative, and this fact says to us that the glory of God may shine upon us. With his human arm, Jesus encircled the race, and with his divine arm he grasped the throne of the Infinite, connecting man with God, and earth with heaven. [Cf: RH 02-18-90 para. 12] p. 256, Para. 4, [1890MS].

The light of the glory of God must fall upon us. We need the holy unction from on high. However intelligent, however learned a man may be, he is not qualified to teach unless he has a firm hold on the God of Israel. He who is connected with Heaven will do the works of Christ. By faith in God he will have power to move upon humanity. He will seek for the lost sheep of the house of Israel. If divine power does not combine with human effort, I would not give a straw for all that the greatest man could do. The Holy Spirit is wanting in our work. Nothing frightens me more than to see the spirit of variance manifested by our brethren. We are on dangerous ground when we cannot meet together like Christians, and courteously examine controverted points. I feel like fleeing from the place lest I receive the mold of those who cannot candidly investigate the doctrines of the Bible. Those who cannot impartially examine the evidences of a position that differs from theirs, are not fit to teach in any department of God's cause. What we need is the baptism of the Holy Spirit. Without this, we are no more fitted to go forth to the world than were the disciples after the crucifixion of their Lord. Jesus knew their destitution, and told them to tarry in Jerusalem until they should be endowed with power from on high. Every teacher must be a learner, that his eyes may be anointed to see the evidences of the advancing truth of God. The beams of the Sun of Righteousness must shine into his own heart if he would impart light to others. [Cf: RH 02-18-90 para. 13] p. 257, Para. 1, [1890MS].

No one is able to explain the Scriptures without the aid of the Holy Spirit. But when you take up the word of God with a humble, teachable heart, the angels of God will be by your side to impress you with evidences of the truth. When the Spirit of God rests upon you, there will be no feeling of envy or jealousy in examining another's position; there will be no spirit of accusation and criticism, such as Satan inspired in the hearts of the Jewish leaders against Christ. As Christ said to Nicodemus, so I say to you, "Ye must be born again." "Except a man be born again, he cannot see the kingdom of God." You must have the divine mold before you can discern the sacred claims of the truth. Unless the teacher is a learner in the school of Christ, he is not fitted to teach others. [Cf: RH 02-18-90 para. 14] p. 257, Para. 2, [1890MS].

We should come into a position where every difference will be melted away. If I think I have light, I shall do my duty in presenting it. Suppose I consulted others concerning the message the Lord would have me give to the people, the door might be closed so that the light might not reach the ones to whom God had sent it. When Jesus rode into Jerusalem, "the whole multitude of disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the King that cometh in the name of the Lord. Peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should

hold their peace, the stones would immediately cry out. [Cf: RH 02-18-90 para. 15] p. 257, Para. 3, [1890MS].

The Jews tried to stop the proclamation of the message that had been predicted in the word of God; but prophecy must be fulfilled. The Lord says, "Behold, I send you Elijah the prophet, before the coming of the great and dreadful day of the Lord." Somebody is to come in the spirit and power of Elijah, and when he appears, men may say, "You are too earnest, you do not interpret the Scriptures in the proper way. Let me tell you how to teach your message." [Cf: RH 02-18-90 para. 16] p. 257, Para. 4, [1890MS].

There are many who cannot distinguish between the work of God and that of man. I shall tell the truth as God gives it to me, and I say now, If you continue to find fault, to have a spirit of variance, you will never know the truth. Jesus said to his disciples, "I have yet many things to say unto you, but ye cannot bear them now." They were not in a condition to appreciate sacred and eternal things; but Jesus promised to send the Comforter, who would teach them all things, and bring all things to their remembrance, whatsoever he had said unto them. Brethren, we must not put our dependence in man. "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" You must hang your helpless souls upon Jesus. It does not become us to drink from the fountain of the valley, when there is a fountain in the mountain. Let us leave the lower streams; let us come to the higher springs. If there is a point of truth that you do not understand, upon which you do not agree, investigate, compare scripture with scripture, sink the shaft of truth down deep into the mine of God's word. You must lay yourselves and your opinions on the altar of God, put away your preconceived ideas, and let the Spirit of Heaven guide you into all truth. [Cf: RH 02-18-90 para. 17] p. 258, Para. 1, [1890MS].

My brother said at one time that he would not hear anything concerning the doctrine we hold, for fear he should be convinced. He would not come to the meetings, or listen to the discourses; but he afterward declared that he saw he was as guilty as if he had heard them. God had given him an opportunity to know the truth, and he would hold him responsible for this opportunity. There are many among us who are prejudiced against the doctrines that are now being discussed. They will not come to hear, they will not calmly investigate, but they put forth their objections in the dark. They are perfectly satisfied with their position. "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: 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." [Cf: RH 02-18-90 para. 18] p. 258, Para. 2, [1890MS].

This scripture applies to those who live under the sound of the message, but who will not come to hear it. How do you know but that the Lord is giving fresh evidences of his truth, placing it in a new setting, that the way of the Lord may be prepared? What plans have you been laying that new light may be infused through the ranks of God's people? What evidence have you that God has not sent light to his children? All self-sufficiency, egotism, and pride of opinion must be

put away. We must come to the feet of Jesus, and learn of him who is meek and lowly of heart. Jesus did not teach his disciples as the rabbis taught theirs. Many of the Jews came and listened as Christ revealed the mysteries of salvation, but they came not to learn; they came to criticise, to catch him in some inconsistency, that they might have something with which to prejudice the people. They were content with their knowledge, but the children of God must know the voice of the true Shepherd. Is not this a time when it would be highly proper to fast and pray before God? We are in danger of variance, in danger of taking sides on a controverted point; and should we not seek God in earnestness, with humiliation of soul, that we may know what is truth? [Cf: RH 02-18-90 para. 19] p. 258, Para. 3, [1890MS].

Nathanael heard John as he pointed to the Saviour, and said, "Behold the Lamb of God, which taketh away the sin of the world!" Nathanael looked at Jesus, but he was disappointed in the appearance of the world's Redeemer. Could he who bore the marks of toil and poverty, be the Messiah? Jesus was a worker; he had toiled with humble working men, and Nathanael went away. But he did not form his opinion decidedly as to what the character of Jesus was. He knelt down under a fig tree, inquiring of God if indeed this man was the Messiah. While he was there, Philip came and said, "We have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph." But the word "Nazareth" again aroused his unbelief, and he said, "Can there any good thing come out of Nazareth?" He was full of prejudice, but Philip did not seek to combat his prejudice; he simply said, "Come and see." When Nathanael came into the presence of Jesus, Jesus said, "Behold an Israelite indeed, in whom is no guile!" Nathanael was amazed. He said, "Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee." [Cf: RH 02-18-90 para. 20] p. 259, Para. 1, [1890MS].

Would it not be well for us to go under the fig tree to plead with God as to what is truth? Would not the eye of God be upon us as it was upon Nathanael? Nathanael believed on the Lord, and exclaimed, "Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." [Cf: RH 02-18-90 para. 21] p. 259, Para. 2, [1890MS].

This is what we shall see if we are connected with God. God wants us to depend upon him, and not upon man. He desires us to have a new heart; he would give us revealings of light from the throne of God. We should wrestle with every difficulty, but when some controverted point is presented, are you to go to man to find out his opinion, and then shape your conclusions from his?--No, go to God. Tell him what you want; take your Bible and search as for hidden treasures. [Cf: RH 02-18-90 para. 22] p. 259, Para. 3, [1890MS].

We do not go deep enough in our search for truth. Every soul who believes present truth will be brought where he will be required to give a reason of the hope that is in him. The people of God will be called upon to stand before kings, princes, rulers, and great men of the earth, and they must know that they do know what is truth. They must be converted men and women. God can teach you more in one moment

by his Holy Spirit than you could learn from the great men of the earth. The universe is looking upon the controversy that is going on upon the earth. At an infinite cost, God has provided for every man an opportunity to know that which will make him wise unto salvation. How eagerly do angels look to see who will avail himself of this opportunity! When a message is presented to God's people, they should not rise up in opposition to it; they should go to the Bible, comparing it with the law and the testimony, and if it does not bear this test, it is not true. God wants our minds to expand. He desires to put his grace upon us. We may have a feast of good things every day; for God can open the whole treasure of heaven to us. We are to be one with Christ as he is one with the Father, and the Father will love us as he loves his Son. We may have the same help that Christ had, we may have strength for every emergency; for God will be our front guard and our rereward. He will shut us in on every side, and when we are brought before rulers, before the authorities of the earth, we need not meditate beforehand of what we shall say. God will teach us in the day of our need. Now may God help us to come to the feet of Jesus and learn of him, before we seek to become teachers of others. [Cf: RH 02-18-90 para. 23] p. 259, Para. 4, [1890MS].

The Lord knocks at the door of your heart, desiring to enter, that he may impart spiritual riches to your soul. He would anoint the blind eyes, that they may discover the holy character of God in his law, and understand the love of Christ, which is indeed gold tried in the fire. There are old, yet new truths still to be added to the treasures of our knowledge. We do not understand or exercise faith as we should. Christ has made rich promises in regard to bestowing the Holy Spirit upon his church, and yet how little these promises are appreciated! We are not called to worship and serve God by the use of the means employed in former years. God requires higher service now than ever before. He requires the improvement of the heavenly gifts. He has brought us into a position where we need higher and better things than have ever been needed before. The slumbering Church must be aroused, awakened out of its spiritual lethargy, to a realization of the important duties which have been left undone. The people have not entered into the holy place, where Jesus has gone to make an atonement for his children. We need the Holy Spirit in order to understand the truths for this time; but there is spiritual drought in the churches, and we have accustomed ourselves to be easily satisfied with our standing before God. We say that we are rich and increased with goods and have need of nothing, while we are poor, and wretched, and miserable, and blind, and naked. [Cf: RH 02-25-90 para. 1] p. 260, Para. 1, [1890MS].

It is essential that we study the Scriptures far more earnestly than we do. With fervent prayer we should earnestly and thoroughly examine the pillars of our faith, to see that we have no false support. God will not bless men in indolence, nor in zealous, stubborn opposition to the light he gives to his people. Many who have come to the faith have received the truths from the lips of teachers, and have not sought a knowledge of the truth themselves. They are content with mere surface evidence. They have not obtained increased light by diligent investigation of the Scriptures, and are not quick to discern the temptations and delusions of Satan. Some are described in the words of Malachi: "Ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts." [Cf: RH 02-25-90 para. 2] p. 260, Para. 2, [1890MS].

Those who claim to keep and teach the holy law of God, and are continually transgressing that law, are stumblingblocks not only to sinners, but also to believers in the truth. They oppose they know not what, because, unfortunately, they are leavened with the spirit of opposition. The loose, lax way in which many regard the law of Jehovah and the gift of his Son, is an insult to God. The only way in which we can correct this widespread evil, is to closely examine everyone who would become a teacher of the word. Those upon whom this responsibility rests, should acquaint themselves with his history since he has professed to believe the truth. His Christian experience and his knowledge of the Scriptures, the way in which he holds the present truth, should all be understood. There has been too little done in examining ministers, and for this very reason churches have had the labors of unconverted, inefficient men, who have lulled the members to sleep, instead of awakening them to greater zeal and earnestness in the cause of God. [Cf: RH 02-25-90 para. 3] p. 260, Para. 3, [1890MS].

The truth has been represented as a "treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." The man who had bought the field would plow every part of it to make himself possessor of the treasure. Thus it is with the word of God. It is filled with precious things; it is a field containing the unsearchable riches of Christ. Yet many who teach the truth have no ambition to become Bible students, and do not work the mine that contains the precious jewels of truth. They get a runway of a few discourses which they think will make them pass as preachers, but it is impossible for them to bring from the treasure house of God's word, things new and old. They are not thoroughly furnished for every good work, and are unable to preach the unsearchable riches of Christ. [Cf: RH 02-25-90 para. 4] p. 261, Para. 1, [1890MS].

Let our prayers ascend to God for his converting, transforming grace. Meetings should be held in every church for solemn prayer and earnest searching of the word to know what is truth. Take the promises of God, and ask God in living faith for the outpouring of his Holy Spirit. When the Holy Spirit is shed upon us, marrow and fatness will be drawn from the word of God. Ministers will not handle it carelessly, but prayerfully, reverently, as the guidebook of heaven. They will see the altar upon which they are to present their bodies a living sacrifice, holy, and acceptable to God, which is their reasonable service. When self-denial becomes a part of our religion, we shall understand and do the will of God; for our eyes will be anointed with eyesalve so that we shall behold wonderful things out of his law. We shall see the path of obedience as the only path of safety. God holds his people responsible in proportion as the light of truth is brought to their understanding. The claims of his law are just and reasonable, and through the grace of Christ he expects us to fulfill his requirements. The demands of his law must be fully met. Men must advance in the path of duty from light to a greater light, for light unimproved becomes darkness, and a means of treasuring up wrath for themselves against the day of wrath. [Cf: RH 02-25-90 para. 5] p. 261, Para. 2, [1890MS].

Every member of the church is responsible for the talents intrusted to him; and in order to meet his responsibilities he needs to be instructed diligently, patiently, and with the spirit of Christ. This

work devolves largely on the minister, but often his work is so slightly done that it cannot be acceptable to God or accomplish his purpose. Talent must be trained that the very highest service may be rendered by individual members of the church. When the churches become living, working churches, the Holy Spirit will be given in answer to their sincere request. Then the truth of God's word will be regarded with new interest, and will be explored as if it were a revelation just from the courts above. Every declaration of inspiration concerning Christ will take hold of the inmost soul of those who love him. Envy, jealousy, evil surmising, will cease. The Bible will be regarded as a charter from heaven. Its study will absorb the mind, and its truths will feast the soul. The promises of God now repeated as if the soul had never tasted of his love, will then glow upon the altar of the heart, and fall in burning words from the lips of the messengers of God. They will then plead with souls with an earnestness that cannot be repulsed. Then the windows of heaven will be open for the showers of the latter rain. The followers of Christ will be united in love. [Cf: RH 02-25-90 para. 6] p. 261, Para. 3, [1890MS].

The only way the truth can be presented to the world, in its pure and holy character, is for those who claim to believe it, to be exponents of its power. The Bible requires the sons and daughters of God to stand on an elevated platform; for God calls upon them to represent Christ to the world. As they represent Christ, they represent the Father. Unity of believers testifies of their oneness with Christ, and this unity is required by the accumulated light which now shines upon the pathway of the children of God. It is not the want of knowledge, or of spiritual understanding, that will separate us from the divine presence, and witness against us in the last day, but the truth that has reached the understanding, the light that has shone upon the soul and has not been appreciated, will judge and condemn us before God. My brethren, if we were blind, we would not sin, but we have been privileged to look upon great light. The treasures of truth and knowledge have been bestowed upon us without limit, and we are guilty in proportion to our failure to live up to the truth that has been placed within our reach. The character and work of many of the professed followers of Christ will not bear the test of God's holy law. The Spirit of God is not in their worship, and the worship is not acceptable to God. There is no excuse for their present coldness. They have the riches of the truth, and make a boast of their knowledge, but they are content to make no advancement. Many plead that their fathers believed certain things, that they loved God and were favored by him, and therefore we shall be favored in taking a like position. But we cannot stand where our fathers stood. We cannot be accepted of God in rendering the same service that our fathers rendered. In order to have our lifework blessed of God, we must be as faithful, as zealous, in our time as they were in theirs; we must improve our light as they improved theirs, and do as they would have done if the increased light shining upon us had shone upon them. [Cf: RH 02-25-90 para. 7] p. 262, Para. 1, [1890MS].

We should not open the sacred volume with a light and trifling spirit. We should study God's word with humility, with hope, with prayerful hearts, grateful that such a treasure has been vouchsafed to us. Every doctrine must be brought to the Bible. Every perplexing question must be settled by a "thus saith the Lord." [Cf: RH 02-25-90 para. 8] p. 262, Para. 2, [1890MS].

The truth should be woven into our life, that it may influence our spirit and govern our actions. I declare to you in the name of the Lord, that the ministry must be elevated. We are not anything like as efficient as we might be. Some of the ministers do not teach the truth as it is in Jesus. They do not eat the flesh and drink the blood of the Son of God. Christ says, "The words that I speak unto you, they are spirit, and they are life." His words must become a part of our very life; then we shall offer fervent, effectual prayers with that faith which will bring returns. Then if ministers see that their labors are not effectual to the saving of souls, they will fast and pray, and the Holy Spirit will come upon them. They will work diligently to correct what may be wrong in their character. The sincerity of their prayers will be determined by the earnest efforts they make to place themselves in right relation to God. When they see in themselves sins and wrongs that must be confessed and renounced, they must exercise faith that when they repent of their sins, God forgives; that renovating power is given to the soul. By faith, living faith, the victory will be gained. In this work there should be no indolence indulged in, for God calls upon men for the exercise of every power, that he may work with their efforts. Man can never save himself, or be an instrument for the salvation of others, until he exercises living faith, and with determined effort acts his part in the work of God. He must take hold upon the strength of Christ, which will subdue every unholy passion, and enable him to conquer self. God has given to his people the light of great and solemn truths. He has opened to their understanding the mysteries of salvation; and if these truths are not improved, the favor of God will be withdrawn. By Mrs. E. G. White. [Cf: RH 02-25-90 para. 9] p. 262, Para. 3, [1890MS].

The exhortation is given to "draw nigh to God, and he will draw nigh to you." We should seek to understand what it means to draw nigh to God. We are to come near to him, not to stand a great way off; for in that case we shall not be able to feel the influence of his divine Spirit. Those who came into the presence of Christ, drawing nigh to him, could more readily breathe in the atmosphere that surrounded him, catch his spirit, and be impressed with his lessons. We are engaged in a serious, solemn work, and we should seek to be in that humble position, to have that teachable spirit, that the Lord can impress our hearts, and that we may feel his drawing power. We never draw nigh to God but that he is drawing us. [Cf: RH 03-04-90 para. 1] p. 263, Para. 1, [1890MS].

Is it not astonishing that we cannot believe that our loving Father means us well? Is it not amazing that our senses are so perverted that we do not understand that our Lord would take us by the hand to lead us upward and forward where we may be fitted to join those who have been washed and redeemed by the blood of the Lamb? We should be in a position where we can realize that we shall meet those with whom we associate, face to face in the kingdom of heaven. O, if this expectation had the force of reality to us here, what love would be inspired in our hearts one for another! We should feel the greatest tenderness for those around us. We should feel that every soul is the purchase of the blood of Christ, and is of infinite value. If Christ has valued us so highly as to give himself for us, we should value ourselves in a certain way, for all our powers belong to God. We should value the precious privileges and opportunities he gives us. We should follow on to know the Lord, that we may realize his goings forth are

prepared as the morning. [Cf: RH 03-04-90 para. 2] p. 263, Para. 2, [1890MS].

The Lord wants every one of us to have a deeper, richer experience in the knowledge of our Lord and Saviour Jesus Christ. He desires that we shall grow in knowledge, not earthward, but heavenward, upward to Christ our living Head. How high, how great is this knowledge to be?-- To the full stature of men and women in Christ Jesus. We cannot grow too much, we cannot gather up too many of the precious rays of light that God sends us. The Lord wants every one of us to be sanctified through the truth. He wants us to stand in a position where Jesus can move upon our hearts, where his Spirit shall be poured out upon us, where we shall be representatives of Christ as he is a representative of the Father. The Lord would have us to be lights amid the moral darkness that prevails in the world. We should not be light and trifling, but have solidity of character. What faith must come in, what love one for another must exist! If we draw nigh to God, we shall draw nigh to one another. We cannot draw nigh to the same cross without coming into unity of spirit. Christ prayed that his disciples should be one as he and the Father are one. We should seek to be one in spirit and in understanding. We should seek to be one that God may be glorified in us as he was glorified in the Son, and God will love us as he loves his Son. But can God love us as he loves his Son when we quibble and find fault with the truth because it does not agree with our opinions, and for fear we shall understand something as our brother understands it, and so come into harmony with him? God designs that his children shall be one. If this unity did but exist, it would speak to the world of the power of God manifested in his children. Christ has said: "By this shall all men know that ye are my disciples, if ye have love one to another." If this unity existed, we should bear to the world our divine credentials; Christ would be represented by his children; Christ would be speaking through us to men, and we should carry an atmosphere about us that would breathe of heaven. We should not only be gathering light, but also diffusing light, constantly flashing new rays of glory among the churches. [Cf: RH 03-04-90 para. 3] p. 263, Para. 3, [1890MS].

The small churches have been presented to me as so destitute of spiritual food that they are ready to die, and God says to you, "Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard; and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. 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." [Cf: RH 03-04-90 para. 4] p. 264, Para. 1, [1890MS].

When you leave this meeting, it should be to open the truth to others; it should be to go to these churches to flash light, not from some other man's brain, but from the light you have received by diligent search of the word of God. You should know that your taper is kindled at the divine altar, and that you can flash bright rays in the pathway of those who are in darkness. When you go from here, it should be to confirm the weak, to strengthen the feeble hands, to say to those that are of a fearful heart, "Be strong, fear not: behold, your God will come with vengeance, even God, with a recompense; he will come and save

you." You should go forth to strengthen the things that remain that are ready to die, that there may be a living testimony revived throughout our ranks, and men may say, "Hear what the Lord hath done for my soul." [Cf: RH 03-04-90 para. 5] p. 264, Para. 2, [1890MS].

Those who were at South Lancaster last winter know that the church and the school were moved upon by the Spirit of God. Nearly every student was swept in by the heavenly current, and living testimonies were given that were not surpassed even by the testimonies of 1844 before the disappointment. Many learned at South Lancaster what it meant to surrender their hearts to God--what it meant to be converted. Many said, "I have for years professed to be a follower of Jesus, but I never knew before what it meant to know Jesus or the Father. I have learned from this experience what it means to be a Christian." [Cf: RH 03-04-90 para. 6] p. 264, Para. 3, [1890MS].

We want to say to you that God has the richest blessings to impart to his children, but no one can go to heaven on a casual faith. Many talk of faith, but it is only a lifeless faith. You must have faith that will claim Jesus as your Saviour today, that rests in the promises of God because they are the promises of God. You must be able to plant your feet on the eternal Rock, on the word of the great I AM. Brethren, there is light for us; there is light for the people of God, "and the light shineth in darkness; and the darkness comprehended it not." The reason men do not understand is because they fasten themselves in a position of questioning and doubt. They do not cultivate faith. If God gives light, you must walk in the light, and follow the light. Light is flashing from the throne of God, and what is this for?--It is that a people may be prepared to stand in the day of God. You who have devoted time and money to the adornment of your apparel and to the decoration of your homes, I would ask you, "Is Christ formed within you the hope of glory?" It is too late in the day to be taken up with the frivolous things of the world,--too late for any superficial work to be done. It is too late in the day to cry out against men for manifesting too much earnestness in the service of God; to say, "You are excited; you are too intense, too positive." It is too late to caution your brethren in studying the Bible for themselves, because they may be deceived by errors. We know falsehoods are coming in like a swift current, and that is just the reason why we want every ray of light that God has for us, that we may be able to stand amid the perils of the last days. Brethren, the Lord is coming! and it is time to lift up your "voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." [Cf: RH 03-04-90 para. 7] p. 264, Para. 4, [1890MS].

The people do not like to hear the message of reproof in condemnation of wrong, but it is necessary; we need it; the soul temple must be cleansed from its defilement. I was up at two o'clock this morning, pleading with God for the people,--pleading with him as to how the tide of unbelief could be stayed; and the message seemed to come to me, "Do the best you can, go forward and upward. I will be at thy side; I will sweep back the darkness that is beclouding the perceptions of those who are honest in heart." It is time that the trumpet had a certain sound. The Lord is coming, and we must be ready! Every moment I want his grace,--I want the robe of Christ's righteousness. We must humble our souls before God as never before, come low to the foot of the cross, and he will put a word in our mouths to speak for him, even praise unto

our God. He will teach us a strain from the song of the angels, even thanksgiving to our Heavenly Father. We can do nothing of ourselves, but God wants to touch our lips with a living coal from off the altar. He wants to sanctify our tongues--to sanctify our whole being--that we may do those things that are pleasing in his sight. O how Christ longs to open before us the mysteries of redemption! He longed to do this for his disciples when he was among them on earth, but they were not far enough advanced in spiritual knowledge to comprehend his words. He had to say to them, "I have yet many things to say unto you, but ye cannot bear them now." O how much better could they have borne the terrible ordeal through which they had to pass at his trial and crucifixion, if they had advanced, and been able to bear the instruction of Christ! Shall we not let Jesus open our understanding? Shall we not let him abide in our hearts by faith? Shall we not consecrate ourselves to God without any reserve? The trouble is, we only make half work of our consecration; we do not submit ourselves to carry the burden, to wear the yoke of the Master. May God help us that we may do this without delay. [Cf: RH 03-04-90 para. 8] p. 265, Para. 1, [1890MS].

I want you to know, brethren, that while you are here at this meeting I am praying for you. As I am writing on the "Life of Christ," I lift up my heart in prayer to God that light may come to his people. As I see something of the loveliness of Christ, my heart ascends to God, "O, let this glory be revealed to thy servants! Let prejudice and unbelief vanish from their hearts." Every line I trace about the condition of the people in the time of Christ, about their attitude toward the Light of the world, in which I see danger that we shall take the same position, I offer up a prayer to God: "O let not this be the condition of thy people. Forbid that thy people shall make this mistake. Increase their faith." And as I pray and work, the peace of God comes flowing back to my heart. We shall have to meet unbelief in every form in the world, but it is when we meet unbelief in those who should be leaders of the people, that our souls are wounded. This is that which grieves us, and that which grieves the Spirit of God. [Cf: RH 03-04-90 para. 9] p. 265, Para. 2, [1890MS].

We are on the borders of the eternal world, and we must have a testimony with which all heaven shall be in harmony. The angel has spoken to us, "Get ready, press together; the Lord is at the door!" If you will only do your part and bow at the cross of Calvary, you will receive the blessing of God. God loves you. He does not wish to draw you nigh to him to hurt you, oh, no; but to comfort you, to pour in the oil of rejoicing, to heal the wounds that sin has made, to bind up where Satan has bruised. He wants to give you the garments of praise for the spirit of heaviness. Will you let Jesus in? Will you fall on the Rock and be broken? Will you bow low at the foot of the cross? Jesus will place his arms around you, and comfort you. Will you do this without further delay? God grant that you may move with his providence and be prepared for the Lord's coming. By Mrs. E. G. White. [Cf: RH 03-04-90 para. 10] p. 265, Para. 3, [1890MS].

There are precious words in the prayer of Christ for his disciples. He said, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . . 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 03-11-90 para. 1] p. 266, Para. 1, [1890MS].

The unity, the harmony, that should exist among the disciples of Christ, is described in these words: "That they may be one, as we are." But how many there are who draw off, and seem to think that they have learned all they need to learn. Brethren, where is your burden for these? Have you been to them to invite them to come and seek God, and hear the word that has been precious to you? Are you enjoying light, and still willing to let others remain in darkness? We want all our brethren to have the same blessing that we have. Those who choose to stand on the outskirts of the camp, cannot know what is going on in the inner circle. They must come right into the inner courts, for as a people we must be united in faith and purpose. Jesus has prayed that his disciples all might 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." It is through this unity that we are to convince the world of the mission of Christ, and bear our divine credentials to the world. "And the glory which thou gavest me I have given them; that they may be one, even as we are one." This is what we want. This is what we are waiting for,--more of the glory of Christ to lighten our pathway, that we may go forth with that glory shining in our countenances, that we may make an impression upon those with whom we shall come in contact. [Cf: RH 03-11-90 para. 2] p. 266, Para. 2, [1890MS].

"I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." Can we comprehend the meaning of these words? can we take it in? Can we measure this love? The thought that God loves us as he loves his Son should bring us in gratitude and praise to him. Provision has been made whereby God can love us as he loves his Son, and it is through our oneness with Christ and with each other. We must each come to the fountain and drink for ourselves. A thousand around us may take of the stream of salvation, but we shall not be refreshed unless we drink of the healing stream ourselves. We must see the beauty, the light of God's word for ourselves, and kindle our taper at the divine altar, that we may go to the world, holding forth the word of life as a bright, shining lamp. Those who do not come to God's word for light for themselves, will have no light to diffuse to others. [Cf: RH 03-11-90 para. 3] p. 266, Para. 3, [1890MS].

How precious are these words! "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." Christ wills that we should behold his glory. Where?--In the kingdom of heaven. He wills that we should be one with him. What a thought! How willing it makes me to make any and every sacrifice for his sake! He is my love, my righteousness, my comfort, my crown of rejoicing, and he wills that we should behold his glory. If we follow him in his humiliation, in his self-sacrifice, in trial and test, we shall behold him as he is, we shall see his glory; and if we see his glory, we shall be made partakers of it. [Cf: RH 03-11-90 para. 4] p. 266, Para. 4, [1890MS].

He says: "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me." O how

little we know of him! He says the world has not known the Father. God forbid that any of those who carry the truth should be destitute of a knowledge of God! O may Christ be able to say of us, "But these have known thee!" [Cf: RH 03-11-90 para. 5] p. 267, Para. 1, [1890MS].

"And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." This is also our work--to reveal the Father, to declare his name. We have been hearing his voice more distinctly in the message that has been going for the last two years, declaring unto us the Father's name--"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: RH 03-11-90 para. 6] p. 267, Para. 2, [1890MS].

O that we might gather up our forces of faith, and plant our feet on the rock Christ Jesus! You should believe that he will keep you from falling. The reason why you do not have more faith in the promises of God, is that your minds are separated from God, and the enemy meant it should be so. He has cast his shadow between us and our Saviour, that we may not discern what Christ is to us, or what he may be. The enemy does not desire us to understand what a comfort we shall find in Christ. We have only just begun to get a little glimmering of what faith is; for it is hard for those who have been absorbed in looking at dark pictures of unbelief, to see anything else save darkness. May God help us to gather up the jewels of his promises, and deck memory's hall with the gems of his word. We should be armed with the promises of God. Our souls should be barricaded with them. When Satan comes in with his darkness, and seeks to fill my soul with gloom, I repeat some precious promise of God. When our work grows hard because of the unbelief we have to meet in the hearts of the people, where faith should flourish, I repeat over and over, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet will I rejoice in the Lord, I will joy in the God of my salvation." As I do this, the light of the glory of God fills my soul. I will not look at the darkness. [Cf: RH 03-11-90 para. 7] p. 267, Para. 3, [1890MS].

We must lift up the Man of Calvary; and may every one of you learn to exalt Christ before you leave this meeting,--before you go out to labor for others. May new chapters of experience open before you in regard to the confidence you may have in God. The Saviour asks, "When the Son of man cometh, shall he find faith on the earth?" Satan has cast his dark shadow between you and your God; he has enshrouded the people in gross darkness. But you must have light from the throne of God; you must be rooted and grounded in the truth, so that when you come into the presence of those who cherish error, you may not be darkened by their influence, and be shaken away from the precious light. [Cf: RH 03-11-90 para. 8] p. 267, Para. 4, [1890MS].

Paul admonished Timothy, "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." This is what we are to do. We are on missionary soil, and we should pray that God may stir up the minds of those who do not seem to feel their need of anything more than they now possess, that they may

seek for light from the throne of God. We should not be found quibbling, and putting up hooks on which to hang our doubts in regard to the light which God sends us. When a point of doctrine that you do not understand comes to your attention, go to God on your knees, that you may understand what is truth, and not be found, as were the Jews, fighting against God. Light came to them, but they loved darkness rather than light. When warning men to beware, to accept nothing unless it is truth, we should also warn them not to imperil their souls by rejecting messages of light, but to press out the darkness by earnest study of the word of God. Greater caution should be exercised by all, lest we reject that which is truth. We need a living experience. In faith we are only like little children learning to walk. As a child takes its first steps, it often totters and falls; but it gets up again, and finally learns that it can walk alone. We must learn how to believe in God. We are not to look at our feelings, but to know God by living faith. Look at the centurion who came to Christ for an example of genuine faith. He came to Christ beseeching him, and saying, "Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marveled, and said to them that followed, Verily, I say unto you, I have not found so great faith, no, not in Israel. [Cf: RH 03-11-90 para. 9] p. 268, Para. 1, [1890MS].

What kind of power did this centurion think was vested in Jesus? He knew it was the power of God. He said, "I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth." The centurion saw with the eye of faith that the angels of God were all around Jesus, and that his word would commission an angel to go to the sufferer. He knew that his word would enter the chamber, and that his servant would be healed. And how Christ commended this man's faith! He exclaimed, "I have not found so great faith, no, not in Israel." [Cf: RH 03-11-90 para. 10] p. 268, Para. 2, [1890MS].

There are many outside our people who are in the favor of God, because they have lived up to all the light that God has given them. For nearly two years we have been urging the people to come up and accept the light and the truth concerning the righteousness of Christ, and they do not know whether to come and take hold of this precious truth or not. They are bound about with their own ideas. They do not let the Saviour in. I have done what I could to present the matter. I can speak to the ear, but I cannot speak to the heart. Shall we not arise, and get out of this position of unbelief? Shall we not bruise Satan under our feet? I beseech of you, Come up where the living waters flow. [Cf: RH 03-11-90 para. 11] p. 268, Para. 3, [1890MS].

Yesterday morning I arose with an agony upon my soul, and I could only say, "Lord, thou knowest all about it. My heart is burdened, and thou knowest that I cannot bear this load. I must have more help than I yet have had. Thou knowest that when I see men taking positions contrary to thy word, I am crushed under the load, and I can do nothing without thy help." It seemed that as I prayed a wave of light fell about me, and a voice said, "I will be with thee to strengthen thee." Since then I have

been resting in Jesus. I can hide in him. I am not going to carry this load any longer. I shall lay it down at the feet of my Redeemer. [Cf: RH 03-11-90 para. 12] p. 269, Para. 1, [1890MS].

Brethren, shall we not all of us leave our loads there? and when we leave this meeting, may it be with the truth burning in our souls like fire shut up in our bones. You will meet with those who will say, "You are too much excited over this matter. You are too much in earnest. You should not be reaching for the righteousness of Christ, and making so much of that. You should preach the law." As a people, we have preached the law until we are as dry as the hills of Gilboa that had neither dew nor rain. We must preach Christ in the law, and there will be sap and nourishment in the preaching that will be as food to the famishing flock of God. We must not trust in our own merits at all, but in the merits of Jesus of Nazareth. Our eyes must be anointed with eyesalve. We must draw nigh to God, and he will draw nigh to us, if we come in his own appointed way. O that you may go forth as the disciples did after the day of Pentecost, and then your testimony will have a living ring, and souls will be converted to God. By Mrs. E. G. White. [Cf: RH 03-11-90 para. 13] p. 269, Para. 2, [1890MS].

When we are clothed with the righteousness of Christ, we shall have no relish for sin; for Christ will be working with us. We may make mistakes, but we will hate the sin that caused the sufferings of the Son of God. A door has been opened, and no man can close it, neither the highest powers nor the lowest; you alone can close the door of your heart, so that the Lord cannot reach you. You have been having light from heaven for the past year and a half, that the Lord would have you bring into your character and weave into your experience. [Cf: RH 03-18-90 para. 1] p. 269, Para. 3, [1890MS].

The watchmen upon the walls of Zion are to cry aloud and spare not, to lift up their voice like a trumpet, and show my people their transgressions, and the house of Jacob their sin. When John came to Jordan, it was to arouse the people, to lay the ax at the root of the tree. Christ had not yet come to reveal himself to the world, and John was to prepare the way of the Lord. He rebuked, reprov'd, stirred men up to repentance, condemned their sin, and then Christ came to pour the healing balm into the prepared soul. When the disciples of John were jealous because Christ baptized more disciples than did their master, he answered, "A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled. He must increase, but I must decrease." Do you think that John had no human feelings?--Of course he did, but he determined that they should have no control over him. When he had seen Jesus on the banks of the Jordan, he had said, "Behold the Lamb of God, which taketh away the sin of the world!" He directed the attention of the people to Christ, and two of his disciples turned and followed Jesus. "Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, "Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day." Then they began the work of calling others. [Cf: RH 03-18-90 para. 2] p. 269, Para. 4, [1890MS].

God has his workmen to carry on his work, and no man can carry the work beyond a certain point, because man will place his own mold upon it. It is natural for men to put their fashion upon the work; but when there is danger of this, the Lord calls other men whom he has ready, to carry forward the message; for the work must not become circumscribed by the influence of man. Other workmen must be brought in, to carry the work upward and forward as God shall direct, that the mold may not appear, and that the truth may not be crippled and dwarfed by the experience of the workers. The mold of man must be taken off the work. Too often the messenger that God has used comes to be depended upon, and to be placed where God should be, by the people; then God brings in another worker. He does not set the first one aside, for his experience and capabilities are all needed for the perfection of the work; but if the men whom God has used become jealous and envious, and imagine evil, they will not fill the place, but will stand directly in the way of the advancement of the work. Then the work will move without them, and that is a great blessing. [Cf: RH 03-18-90 para. 3] p. 270, Para. 1, [1890MS].

When I held the hand of my dying husband in mine, there came a flood of light upon me as I sat there beside his bed in my feebleness and sorrow, and a voice seemed to say, "I have my workmen, and the work shall go on." I resolved then to take up my burden as I never before had taken it up. I would stand at my post of duty. I would not diminish my efforts. I trusted in God that he would bring a large measure of his Holy Spirit into the work, that would lift it to its proper place. [Cf: RH 03-18-90 para. 4] p. 270, Para. 2, [1890MS].

If our brethren were all laborers together with God, they would not doubt but that the message he has sent us during these last two years is from heaven. Our young men look to our older brethren, and as they see that they do not accept the message, but treat it as though it were of no consequence, it influences those who are ignorant of the Scriptures to reject the light. These men who refuse to receive truth, interpose themselves between the people and the light. But there is no excuse for anyone's refusing the light, for it has been plainly revealed. There is no need of anyone's being in ignorance. We must clear the King's highway; for God will remove hindrances out of the way. God calls you to come up to his help against the mighty. Instead of pressing your weight against the chariot of truth that is being pulled up an inclined road, you should work with all the energy you can summon to push it on. Shall we repeat the history of the Jews in our work? The leaders of the people in the time of Christ brought all their power to bear against the work of Christ, that his way might be hedged up. The people must go to God for themselves, and pray that all wrong impressions may be removed from their hearts,--pray that the word of God may not be clouded by men's interpretations. [Cf: RH 03-18-90 para. 5] p. 270, Para. 3, [1890MS].

God has set before you an open door; let not man seek to close it. Open your heart and mind, and let the Sun of Righteousness shine into your soul. How long will it be before the word of truth will have weight with you? How long will it be before you will believe the testimonies of God's Spirit? When is the truth for this time to find access to your hearts? Will you wait till Christ comes? How long will God permit the way to be hedged up? Clear the King's highway, I beseech

you, and make his paths straight. [Cf: RH 03-18-90 para. 6] p. 270, Para. 4, [1890MS].

I have traveled from place to place, attending meetings where the message of the righteousness of Christ was preached. I considered it a privilege to stand by the side of my brethren, and give my testimony with the message for the time; and I saw that the power of God attended the message wherever it was spoken. You could not make the people believe in South Lancaster that it was not a message of light that came to them. The people confessed their sins, and appropriated the righteousness of Christ. God has set his hand to do this work. We labored in Chicago; it was a week before there was a break in the meetings. But like a wave of glory, the blessing of God swept over us as we pointed men to the Lamb of God that taketh away the sin of the world. The Lord revealed his glory, and we felt the deep movings of his Spirit. Everywhere the message led to the confession of sin, and to the putting away of iniquity. [Cf: RH 03-18-90 para. 7] p. 271, Para. 1, [1890MS].

I have tried to present the message to you as I have understood it, but how long will those at the head of the work keep themselves aloof from the message of God? [Cf: RH 03-18-90 para. 8] p. 271, Para. 2, [1890MS].

We must take our hands off the ark of God. I mean to stand faithfully at my post of duty. I mean to do my work for time and for eternity. It is only those who are faithful that are great in the sight of the Lord. Suppose that you blot out the testimony that has been going during these last two years proclaiming the righteousness of Christ, who can you point to as bringing out special light for the people? This message as it has been presented, should go to every church that claims to believe the truth, and bring our people up to a higher standpoint. Where are the builders that are carrying forward the work of restoration? We want to see who have presented to the world the heavenly credentials. God gives every man a chance to take his place in the work. Let the people of God tell what they have seen and heard and handled of the word of life. Every worker has his place; but God does not want any man to think that no other message is to be heard but that which he may have given. We want the past message and the fresh message. Let the Spirit of God come into the heart. O that we may realize the value of the price that has been paid for our salvation! I entreat of you to come nearer to God, that you may take hold of the message for yourselves. By Mrs. E. G. White. [Cf: RH 03-18-90 para. 9] p. 271, Para. 3, [1890MS].

As Jesus was on his way to Gethsemane with his disciples, he pointed them to a vine that was growing by the way. The vine was greatly admired by the Jews, and Jesus said to his disciples, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away." Here is a truth for us to study. "Every branch in me that beareth not fruit he taketh away." We now have an opportunity to be fruitbearing branches of the True Vine; but if we are careless and indifferent. what will be our condition?--We shall be fruitless; we shall be taken away. We can do nothing without Christ; we shall have no sap or nourishment except as we get it from the living Vine. No branch can bear fruit except through a connection with Christ. [Cf: RH 03-25-90 para. 1] p. 271, Para. 4, [1890MS].

"And every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Jesus says, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." If we are branches of the living Vine, we shall be distinct branches, although united to one common parent stock. Suppose that each of the branches of the vine had a voice, would they talk to the shrubs and weeds about them, and fail to commune with the parent stock? If we are in Christ and he in us, will not our conversation, our deportment, have reference to Him whom we love? Will we not look upon him as our Master? [Cf: RH 03-25-90 para. 2] p. 272, Para. 1, [1890MS].

One of the great troubles with us has been that we have looked upon men as infallible. But no matter how high a position a man may hold, it is no reason that he should be looked upon as incapable of making mistakes. The Lord may have given him a work to do, but unless Christ abides with him continually, unless he abides in Christ without a moment's separation, he will make mistakes and fall into error. But if men do make mistakes and fall into error, it is no reason that we should withdraw our confidence from them; for God alone is infallible. We must have the truth abiding in our hearts; we must draw nigh to God continually; for we shall have the powers of darkness to meet just as long as time shall last. We shall have to battle with the enemy of our souls until the coming of the Lord. When Christ was upon the earth, he contended with the enemy for the salvation of men, and when he left the world, he committed the conflict to his followers, to be carried forward in his name; and we are to wage this war day by day, hour by hour, minute by minute. To every soul of us belongs the battle. We do not know what God has for us to do. If we have only one talent, we should put it out to the exchangers; for if we are faithful in that which is least, in the future we shall be made ruler over many things. We should bring glory to God, and not make ourselves a center, and God will make us fruitful branches. We must center in Christ, as the branch is in the vine, and then we shall be in a position to bless all who come within the sphere of our influence. [Cf: RH 03-25-90 para. 3] p. 272, Para. 2, [1890MS].

"I am the vine, ye are the branches," said Jesus. We do not half understand the preciousness of this lesson; we must learn more and more the significance of these words. We need our eyes anointed that we may see the light of truth. We must not think, "Well, we have all the truth, we understand the main pillars of our faith, and we may rest on this knowledge." The truth is an advancing truth, and we must walk in the increasing light. A brother asked, "Sister White, do you think we must understand the truth for ourselves? Why can we not take the truths that others have gathered together, and believe them because they have investigated the subjects, and then we shall be free to go on without the taxing of the powers of the mind in the investigation of all these subjects? Do you not think that these men who have brought out the truth in the past were inspired of God?" I dare not say they were not led of God, for Christ leads into all truth; but when it comes to inspiration in the fullest sense of the word, I answer, No. I believe that God has given them a work to do, but if they are not fully consecrated to God at all times, they will weave self and their peculiar traits of character into what they are doing, and will put their mold upon the work, and fashion men in religious experience after their own pattern. It is dangerous for us to make flesh our arm. We

should lean upon the arm of infinite power. God has been revealing this to us for years. We must have living faith in our hearts, and reach out for larger knowledge and more advanced light. [Cf: RH 03-25-90 para. 4] p. 272, Para. 3, [1890MS].

Do not trust to the wisdom of any man, or to the investigations of any man. Go to the Scriptures for yourselves, search the inspired word with humble hearts, lay aside your preconceived opinions; for you will obtain no benefit unless you come as children to the word of God. You should say, "If God has anything for me, I want it. If God has given evidence from his word to this or that brother that a certain thing is truth, he will give it to me. I can find that evidence if I search the Scriptures with constant prayer, and I can know that I do know what is truth." You need not preach the truth as the product of another man's mind, you must make it your own. When the woman of Samaria was convinced that Jesus was the Messiah, she hastened to tell her neighbors and townsmen. She said, "Come, see a man which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him. . . . And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. . . . And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ." [Cf: RH 03-25-90 para. 5] p. 273, Para. 1, [1890MS].

Brethren, we must sink the shaft deep in the mine of truth. You may question matters with yourselves and with one another, if you only do it in the right spirit; but too often self is large, and as soon as investigation begins, an unchristian spirit is manifested. This is just what Satan delights in, but we should come with a humble heart to know for ourselves what is truth. The time is coming when we shall be separated and scattered, and each one of us will have to stand without the privilege of communion with those of like precious faith; and how can you stand unless God is by your side, and you know that he is leading and guiding you? Whenever we come to investigate Bible truth, the Master of assemblies is with us. The Lord does not leave the ship one moment to be steered by ignorant pilots. We may receive our orders from the Captain of our salvation. [Cf: RH 03-25-90 para. 6] p. 273, Para. 2, [1890MS].

We must be able to present the precious truth at the right time. We do not claim that in the doctrines sought out by those who have studied the word of truth, there may not be some error, for no man that lives in infallible; but if God has sent light, we want it; and God has sent light, and let every man be careful how he treats it. As the truth is proclaimed, men will say, "Be careful now, do not be too zealous, too positive; you want the truth." Of course we want the truth, and we want it as it is in Jesus. [Cf: RH 03-25-90 para. 7] p. 273, Para. 3, [1890MS].

When Nathanael came to Jesus, Jesus exclaimed, "Behold, an Israelite indeed, in whom is no guile!" Nathanael said, "Whence knowest thou me?" Jesus answered, "When thou wast under the fig tree, I saw thee." And Jesus will see us also in the secret places of prayer, if we seek him for light that we may know what is truth. Our brethren should be willing to investigate in a candid way every point of controversy. If a

brother is teaching error, those who are in responsible positions ought to know it; and if he is teaching truth, they ought to take their stand at his side. We should all know what is being taught among us, for if it is truth, we need to know it. The Sabbath school teacher needs to know it, and every Sabbath school scholar ought to understand it. We are all under obligation to God to know what he sends to us. He has given directions by which we may test every doctrine,--"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." But if it is according to this test, do not be so full of prejudice that you cannot acknowledge a point when it is proved to you, simply because it does not agree with your ideas. Do not catch at every objection, however small, and make it as large as possible, and preserve it for future use. No one has said that we shall find perfection in any man's investigations, but this I do know, that our churches are dying for the want of teaching on the subject of righteousness by faith in Christ, and for kindred truths. [Cf: RH 03-25-90 para. 8] p. 273, Para. 4, [1890MS].

No matter by whom light is sent, we should open our hearts to receive it in the meekness of Christ. But many do not do this. When a controverted point is presented, they pour in question after question without acknowledging, without admitting a point when it is well sustained. O may we act as men who want light! May God give us his Spirit day by day, and let the light of his countenance shine upon us, that we may be learners in the school of Christ. By Mrs. E. G. White. [Cf: RH 03-25-90 para. 9] p. 274, Para. 1, [1890MS].

There are many who have erroneous ideas in regard to the nature of repentance. They think that they cannot come to Christ unless they first repent, and that repentance prepares them for the forgiveness of their sins. It is true that repentance does precede the forgiveness of sins; for it is only the broken and contrite heart that will feel the need of a Saviour. But must the sinner wait until he has repented before he can come to Jesus? Is repentance to be made an obstacle between the sinner and the Saviour? Jesus has said, "And I, if I be lifted up from the earth, will draw all men unto me." Christ is constantly drawing men to himself, while Satan is as diligently seeking by every imaginable device, to draw men away from their Redeemer. Christ must be revealed to the sinner as the Saviour dying for the sins of the world; and as he beholds the Lamb of God on the cross of Calvary, the mysteries of redemption begin to unfold to his mind, and the goodness of God leads him to repentance. [Cf: RH 04-01-90 para. 1] p. 274, Para. 2, [1890MS].

Although the plan of salvation calls for the deepest study of the philosopher, it is not too deep for the comprehension of a child. In dying for sinners, Christ manifested a love that is in comprehensible; and in beholding this love, the heart is impressed the conscience is aroused, and the soul is led to inquire, "What is sin, that it should require such a sacrifice for the redemption of its victim?" John, the beloved disciple, declares that "whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." The apostle Paul instructed men in regard to the plan of salvation. He declares, "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." John, speaking of the Saviour says, "Ye

know that he was manifested to take away our sins; and in him is no sin." [Cf: RH 04-01-90 para. 2] p. 274, Para. 3, [1890MS].

The living oracles do not teach that the sinner must repent before he can heed the invitation of Christ: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Men must come to Christ because they see him as their Saviour, their only helper, that they may be enabled to repent; for if they could repent without coming to Christ, they could also be saved without Christ. It is the virtue that goes forth from Christ that leads to genuine repentance. Peter makes the matter clear in his statement to the Israelites, when he says, "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins." Repentance is as much the gift of Christ as is forgiveness, and it cannot be found in the heart where Jesus has not been at work. We can no more repent without the Spirit of Christ to awaken the conscience, than we can be pardoned without Christ. Christ draws the sinner by the exhibition of his love upon the cross, and this softens the heart, impresses the mind, and inspires contrition and repentance in the soul. [Cf: RH 04-01-90 para. 3] p. 274, Para. 4, [1890MS].

Paul says, "I was alive without the law once; but when the commandment came, sin revived, and I died." What was it that brought that commandment to the mind of Paul but the Comforter, which is the Holy Ghost, whom Jesus said, "the Father will send in my name? He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Paul continues, "And the commandment which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which was good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." [Cf: RH 04-01-90 para. 4] p. 275, Para. 1, [1890MS].

Men sometimes become ashamed of their sinful ways, and give up some of their evil habits, before they are aroused to manifestly come to Christ; but it is the power of the gospel, the grace of Christ, that is drawing them to make reformation in their conduct. An influence of which they are unconscious works upon the soul, and the conscience is quickened, and the outward life is amended. And as Christ draws them to look upon his cross, to look upon him whom their sins have pierced, the commandment comes home to the conscience. The wickedness of their life, the deep-seated sin of the soul, is revealed to them. They begin to comprehend something of the righteousness of Christ, and exclaim, "Was all this love, all this suffering, all this humiliation demanded that we might not perish, but have everlasting life?" They then understand that it is the goodness of God that leadeth to repentance. A repentance such as this lies beyond the reach of our own powers to accomplish; it is obtained only from Christ, who ascended up on high, and has given gifts unto men. Christ is the source of every right impulse. He is the only one who can arouse in the natural heart enmity against sin. He is the source of our power if we would be saved. No soul can repent without the grace of Christ. The sinner may pray that he may know how to repent. God reveals Christ to the sinner, and when he sees the purity of the Son of God, he is not ignorant of the character of sin. By faith in the work and power of Christ, enmity against sin and Satan

is created in his heart. Those whom God pardons are first made penitent. [Cf: RH 04-01-90 para. 5] p. 275, Para. 2, [1890MS].

The pleasing fable that all there is to do is to believe, has destroyed thousands and tens of thousands, because many have called that faith which is not faith, but simply a dogma. Man is an intelligent, accountable being; he is not to be carried as a passive burden by the Lord, but is to work in harmony with Christ. Man is to take up his appointed work in striving for glory, honor, and immortality. God calls upon men for the use of every talent he has lent them, the exercise of every power he has given; for man can never be saved in disobedience and indolence. Christ wrestled in earnest prayer; he offered up his supplications to the Father with strong crying and tears in behalf of those for whose salvation he had left heaven, and had come to this earth. Then how proper, yea, how essential that men should pray and not faint! How important that they should be instant in prayer, petitioning for the help that can come only from Christ our Lord! If you will find voice and time to pray, God will find time and voice to answer. [Cf: RH 04-01-90 para. 6] p. 275, Para. 3, [1890MS].

Some of our brethren have expressed fears that we shall dwell too much upon the subject of justification by faith, but I hope and pray that none will be needlessly alarmed; for there is no danger in presenting this doctrine as it is set forth in the Scriptures. If there had not been a remissness in the past to properly instruct the people of God, there would not now be a necessity of calling especial attention to it. Some of our brethren are not receiving the message of God upon this subject. They appear to be anxious that none of our ministers shall depart from their former manner of teaching the good old doctrines. We inquire, Is it not time that fresh light should come to the people of God, to awaken them to greater earnestness and zeal? The exceeding great and precious promises given us in the Holy Scriptures have been lost sight of to a great extent, just as the enemy of all righteousness designed that they should be. He has cast his own dark shadow between us and our God, that we may not see the true character of God. The Lord has proclaimed himself to be "merciful and gracious, longsuffering, and abundant in goodness and truth." [Cf: RH 04-01-90 para. 7] p. 276, Para. 1, [1890MS].

Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, "It is the third angel's message in verity." The prophet declares, "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Brightness, glory, and power are to be connected with the third angel's message, and conviction will follow wherever it is preached in demonstration of the Spirit. How will any of our brethren know when this light shall come to the people of God? As yet, we certainly have not seen the light that answers to this description. God has light for his people, and all who will accept it will see the sinfulness of remaining in a lukewarm condition; they will heed the counsel of the True Witness when he says, "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 04-01-90 para. 8] p. 276, Para. 2, [1890MS].

The Church is presented as standing in a self-satisfied, pleased,

proud, independent position, ignorant of her destitution and wretchedness. By her attitude she says, "I am rich, and increased with goods, and have need of nothing." How many who claim to be keeping the commandments of God are in this position today! The charge against the Church is, "Thou art lukewarm, and neither cold nor hot." But while many may be satisfied with their lukewarm condition, the Lord is far from pleased, and declares that unless you are zealous and repent, he will spue you out of his mouth. But he warns you, he entreats you. He says, "Thou knowest not that thou art wretched, and miserable, and poor, and blind, and naked: 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." [Cf: RH 04-01-90 para. 9] p. 276, Para. 3, [1890MS].

The gold that Jesus would have us buy of him is gold tried in the fire; it is the gold of faith and love, that has no defiling substance mingled with it. The white raiment is the righteousness of Christ, the wedding garment which Christ alone can give. The eyesalve is the true spiritual discernment that is so wanting among us, for spiritual things must be spiritually discerned. [Cf: RH 04-01-90 para. 10] p. 277, Para. 1, [1890MS].

To our brethren who are standing in this self-confident, self-satisfied position, who talk and act as if there was no need of more light, we want to say that the Laodicean message is applicable to you. Many professed Christians are without Christ because they refuse to weave his principles of truth into their life. The word of God declares, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." We should pray earnestly and inquire with sincere hearts as to what the will of the Lord is, that we may be ready to receive the blessing we so much need. [Cf: RH 04-01-90 para. 11] p. 277, Para. 2, [1890MS].

We must have oil in our vessels with our lamps, and not be like the foolish virgins of the parable whose lamps went out as they slumbered and slept, and who had no oil to replenish them, and so failed to be ready to meet the bridegroom. We should seek for a living experience, and obtain the grace of Christ. We need his love and gentleness; we need our faith revived. Let no one disregard the counsel of God, but let us all buy of him gold, and white raiment, and plead for the anointing of his Holy Spirit. Jesus desires us to have a personal knowledge of the truth, and we should search the heart carefully, critically, cease to do evil, and learn to do well. Jesus says, "As many as I love, I rebuke and chasten; be zealous therefore, and repent." No one should feel like rebelling, like standing in defiance of God, because he rebukes you on account of your lukewarm condition and spiritual pride. God condescends to entreat you that he may talk with you, and invites you to open the door of the heart, that he may come in and sup with you, and you with him. He declares, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." By Mrs. E. G. White. [Cf: RH 04-01-90 para. 12] p. 277, Para. 3, [1890MS].

Those who are called of God to labor in word and doctrine should ever be learners in the school of Christ. They will never be in a condition where they will have no need of greater knowledge, where it will not be

necessary for them to search for evidences of truth. There will be need of constant improvement, that as far as possible the workers for God may be ensamples to the flock, and do good to the souls that are brought under their influence. Those who do not feel the importance of going on from strength to strength, will not grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. [Cf: RH 04-08-90 para. 1] p. 277, Para. 4, [1890MS].

All heaven is interested in the work that is going on in the earth today. The angels look with interest upon those who are honored in having a part to act as co-laborers with God. When the servants of Christ have a realizing sense of the presence of One who is mighty to save, they will be filled with gratitude to God for the power of his grace, and they will make advancement in the divine life. The worker with God will have humble views of self as he thinks of the opportunities that have been wasted, and he will become more devoted in his service to the Master. Those who dedicate their all to Christ will learn how to win souls; for they will have a close connection with the Redeemer of the world. [Cf: RH 04-08-90 para. 2] p. 277, Para. 5, [1890MS].

The ministers of God are not to be content to remain in ignorance of the deep things of his word. Many do not make any progress in attaining knowledge; they are slothful servants, who do not realize the importance of the truth for this time. They fall easily under temptation, and are content to meet a low standard. They are not self-sacrificing, because they have not the spirit of Christ. They do not become more and more efficient in the work, because they do not become more and more intelligent in the Scriptures of truth. They do not seek to place themselves in harmony with the work of Christ in the heavenly sanctuary, where he is making an atonement for his people. While Christ is cleansing the sanctuary, the worshipers on earth should carefully review their life, and compare their character with the standard of righteousness. As they see their defects, they should seek the aid of the Spirit of God to enable them to have moral strength to resist the temptations of Satan, and to reach the perfection of the standard. They may be victors over the very temptations which seemed too strong for humanity to bear; for the divine power will be combined with their human effort, and Satan cannot overcome them. [Cf: RH 04-08-90 para. 3] p. 278, Para. 1, [1890MS].

All heaven has been looking on with interest, ready to do whatever God might appoint, to help fallen men and women to become what God would have them. God will work for his children, but not without their cooperation. They must have indomitable energy, and a constant desire to become all that it is possible for them to be. They should seek to cultivate their powers and develop characters that will be meet for a holy heaven. Then and then only will the servants of God be bright and shining lights in the world. Then they will bring energy into their Christian life, for they will put all their powers to the task, and respond to the efforts that have been made to uplift, refine, and purify them, that they may shine in the courts above. They will bring all their powers under the control of the Spirit of God; they will study his word, and listen for his voice, to direct, encourage, strengthen, and advance them in their religious experience. They will not be childish and be turned aside by the temptations of Satan. They will deny themselves, not appealing to their own sympathies, for they

will be of a heroic spirit. They will hoard up the great and precious truths of God's word; they will feed upon them, and grow into strong, well-developed men and women in Christ, sons and daughters of God. The greatness of the truth which they contemplate will expand the mind and elevate the character. They will not be novices in the understanding of God's word, nor dwarfs in religious experience. Conflict with the enemies of truth will not shatter them nor weaken their energies; it will only serve to drive them nearer to Him who is mighty to save. They will receive the discipline that will give efficiency to all their faculties. Heaven will be brought near to them in sympathy and cooperation, and they will be indeed a spectacle to the world, to angels and to men; for they will be marked characters on account of their purity, their strength of purpose, their firmness, their usefulness in the world. [Cf: RH 04-08-90 para. 4] p. 278, Para. 2, [1890MS].

Those who are finally victorious will have seasons of terrible perplexity and trial in their religious life; but they must not cast away their confidence, for this is a part of their discipline in the School of Christ, and it is essential in order that all dross may be purged away. The servant of God must endure with fortitude the attacks of the enemy, his grievous taunts, and must overcome the obstacles which Satan will place in his way. Satan will seek to discourage the followers of Christ, so that they may not pray or study the Scriptures, and he will throw his hateful shadow athwart the path to hide Jesus from the view, to shut away the vision of his love, and the glories of the heavenly inheritance. It is his delight to cause the children of God to go shrinkingly, tremblingly, and painfully along, under continual doubt. He seeks to make the pathway as sorrowful as possible; but if you keep looking up, not down at your difficulties, you will not faint in the way, you will soon see Jesus reaching his hand to help you, and you will only have to give him your hand in simple confidence, and let him lead you. As you become trustful, you will become hopeful. [Cf: RH 04-08-90 para. 5] p. 278, Para. 3, [1890MS].

Jesus is the light of the world, and you are to fashion your life after his. You will find help in Christ to form a strong, symmetrical, beautiful character. Satan cannot make of none effect the light shining forth from such a character. The Lord has a work for each of us to do. He does not provide that we shall be sustained by the influence of human praise and petting; he means that every soul shall stand in the strength of the Lord. God has given us his best gift, even his only begotten Son, to uplift, ennoble and fit us, by putting on us his own perfection of character, for a home in his kingdom. Jesus came to our world and lived as he expects his followers to live. If we are self-indulgent, and too lazy to put forth earnest effort to cooperate with the wonderful work of God, we shall meet with loss in this life, and loss in the future, immortal life. [Cf: RH 04-08-90 para. 6] p. 279, Para. 1, [1890MS].

God designs that we shall work, not in a despairing manner, but with strong faith and hope. As we search the Scriptures, and are enlightened to behold the wonderful condescension of the Father in giving Jesus to the world, that all who believe on him should not perish but have everlasting life, we should rejoice with joy unspeakable and full of glory. Everything that can be gained by education, God means we shall use for the advancement of the truth. True, vital godliness must be

reflected from the life and character, that the cross of Christ may be lifted up before the world, and the value of the soul be revealed in the light of the cross. Our minds must be opened to understand the Scriptures, that we may gain spiritual power by feeding upon the bread of heaven. By Mrs. E. G. White. [Cf: RH 04-08-90 para. 7] p. 279, Para. 2, [1890MS].

Text: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." [Cf: RH 04-15-90 para. 1] p. 279, Para. 3, [1890MS].

These words are important and solemn, and it would be profitable to us should we take them home with us, and search the Scriptures in reference to their true meaning. The hour of temptation is to come upon all the world, to try them that dwell upon the earth; and although we do not wish to make a time of trouble for ourselves, nor do we wish to groan over trials in the future, still we should be so closely connected with God that we shall not fall under the temptation when it does come. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." [Cf: RH 04-15-90 para. 2] p. 279, Para. 4, [1890MS].

The Lord will raise up a standard for us against the enemy. We should believe that we have a helper in God, that we shall not be afraid, we shall not be filled with wonder and amazement; for we know that the God of Israel has been with his people from the very first--from the very infancy of this world God has been with his obedient children. We must show that we have confidence in God, and make it manifest to the world that we can trust him because we believe in him. His word is pledged that there shall no temptation come upon us, but that help shall be provided to sustain us. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." [Cf: RH 04-15-90 para. 3] p. 279, Para. 5, [1890MS].

We should be watching unto prayer. Just as surely as we do watch and pray, we shall know who is our helper. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." He is ready to strengthen us; and may the Lord give you grace day by day, that you may be able to withstand the storm that is coming, for it will try your spiritual hope to the very uttermost. If your hope is in man, you are lost; if in Jesus, who is the Rock of Ages, your salvation is sure. He has said, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues: and ye shall be brought before governors and kings for my name's sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to

the end shall be saved." We ought to be thankful that these words are left on record. Every child of God that is brought into difficulty and trial because of his faithfulness to Jesus, may claim the promise, and will receive sufficient grace for every emergency. [Cf: RH 04-15-90 para. 4] p. 280, Para. 1, [1890MS].

We are only selfishly wise when we plan for the future, and make resolutions and bring them in, and we ourselves arrange matters, as we think in all wisdom; for in so doing we are in danger of getting in the way of the Lord. Stand out of the way with your many resolutions, and when the time comes for God to bring his people into trying places to test and prove them, he will help them, and he will not fail or be discouraged, but will be a present help in trouble. [Cf: RH 04-15-90 para. 5] p. 280, Para. 2, [1890MS].

We read in the Scriptures, "But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues: and ye shall be brought before governors and kings for my name's sake, for a testimony against them and the Gentiles." Kings, governors, and councils are to have a knowledge of the truth through your testimony. This is the only way in which the testimony of light and truth can reach men of high authority. "But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of the Father that speaketh in you." Christ stood by the side of Luther, and by the side of all the Reformers whom he commissioned to go forth and make aggressive moves to advance the message of God in our world. He did not send them forth alone. Jesus has promised to be at your right hand. What a gracious promise is this, and it will be fulfilled; for he is faithful that hath promised. Jesus is yours, and all things in heaven and earth are his, and yours because you believe in him. [Cf: RH 04-15-90 para. 6] p. 280, Para. 3, [1890MS].

We should become acquainted with the Bible. We are required to become diligent Bible students, lest we be found adopting error for truth. We want the truth as it is in Jesus. He says, "It is not ye that speak, but the Spirit of the Father that speaketh in you." You need not be surprised that God will flash the knowledge obtained by diligent searching of the Scriptures, into your memory at the very time when it is needed. But if you let the precious moments of probationary time pass, and neglect to fill your minds and the minds of your children with the gems of truth, if you are not acquainted with the words of Christ, if you have never tested the power of his grace in trial, you cannot expect that the Holy Spirit will bring Christ's words to your remembrance. We are to serve God daily with our undivided affection, and then trust him. [Cf: RH 04-15-90 para. 7] p. 280, Para. 4, [1890MS].

We read, "And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." You must carry Christ with you to the very close of probationary time, and let no man take your crown; keep an eye single to the glory of God, and stand as did Paul, believing that God has power to keep that which has been committed to his trust against that day. In believing that God will keep that which has been committed to

his trust, we show confidence in our Lord and Saviour Jesus Christ. But we desire you to understand what you are to do at the present time. You are to keep your eye single to the glory of God. There is too much talk and too little prayer. A great deal more is spoken of things that we think we know and understand, than should be spoken, because our knowledge is only superficial. There should be more humble trust and confidence in our Saviour. We should have the simplicity of Christ; we want to be like him, having our lives hid with Christ in God, that "when Christ who is our life, shall appear, then shall ye also appear with him in glory." [Cf: RH 04-15-90 para. 8] p. 281, Para. 1, [1890MS].

We expect trials to come in these last days; we are not looking for anything else; but may God give us grace that we may endure the trials when they do come, and not faint under persecution. We do not desire to be in a position where we shall have no strength at that time. Then let us become acquainted with God now. Many in this congregation are ignorant of God's grace and power and matchless love, because they have allowed the enemy to do just what he designed to do--to intercept himself between them and their God. [Cf: RH 04-15-90 para. 9] p. 281, Para. 2, [1890MS].

There will be an effort made to unsettle the faith of every believer in present truth. Since Satan fell from heaven, he has been trampling underfoot the word of God, and putting something of his own devising in its place. His work has been accepted as the work of God. When the legislature frames laws which exalt the first day of the week, and put it in the place of the seventh day, the device of Satan will be perfected. [Cf: RH 04-15-90 para. 10] p. 281, Para. 3, [1890MS].

If man had always kept the Sabbath of the fourth commandment, there never would have been an atheist or an infidel in the world. Through the fourth commandment, the attention of men is called to the power of the infinite hand that placed the stars in the firmament. If they had obeyed this commandment, they would have worshiped God, as they looked at the sun that rules the day, and the moon which rules the night. Everything in nature,--the tints and coloring that he has given to every opening bud and every blooming flower, the lofty tree, the grass that clothes the earth in its green mantle, would have spoken to the soul, bidding us to remember God and the commandment in which he says that he created all these in six days and rested on the seventh day, and hallowed the Sabbath day which he had made. He blessed man, and gave the Sabbath to him to be observed as a memorial of his creative power. But Satan has come in, and shown himself the decided enemy of man, and he seeks to make of none effect the work of God, and get in every conceivable thing of human origination, to hide God and his glory from our sight. The man of sin, it is declared in Daniel, "shall think to change times and laws," And is not this very work done now? Is he not seeking to change times and laws? [Cf: RH 04-15-90 para. 11] p. 281, Para. 4, [1890MS].

He cannot do this, because God's holy law is as unchangeable as his throne, and is from everlasting to everlasting. Christ has said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." But the question of Sabbath and Sunday observance is to be agitated everywhere, and the deceptions of Satan will flood the world. The man of sin has instituted a spurious sabbath,

and the Protestant world has taken this child of the papacy and cradled and nurtured it. Satan means to make all nations drink of the wine of the wrath of the fornication of Babylon. Men are binding themselves together in bonds of union to show their disloyalty to the God of heaven. The first day of the week is to be exalted and presented to all for observance. Shall we be partakers of this cup of abomination? Shall we bow to the authorities of earth and despise God? The powers of darkness have been gathering their forces to bring this crisis about in the world, so that the man of sin may exalt himself above God. God does not force the conscience of any man, but the powers of darkness have been trying to compel the consciences of men ever since Abel fell under the murderous blow from the hand of pitiless Cain because Abel's works were righteous and his own were sinful. God had respect unto the offering of Abel, but he had no respect for Cain's offering, and this made Cain very angry, and the Lord said, "Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door." God was not at fault that Cain's offering was not respected. It was valueless because it was destitute of the thing that gave it virtue, and that was the blood that was to be shed for the sins of the world,--the blood of Jesus Christ. [Cf: RH 04-15-90 para. 12] p. 282, Para. 1, [1890MS].

Satan is ever seeking to bring about a state of things in which righteousness may be termed unrighteousness, and unrighteousness righteousness. What are we to do?--We are to keep in living connection with the God of heaven, ranking in his army and under his banner, and we cannot afford to be in such gross blindness that we cannot discern truth from error. We want to know what is truth. Many say, "The whole world is keeping the first day of the week, and do you think that all the great and good men are in error?" God is going to bring around a condition of things where the good men and the men in authority will have an opportunity to know what is truth indeed. And because a people will not bow the knee to the image, and receive the mark of the beast in the hand or the forehead, but will stand to the truth because it is truth, there will be oppression, and an attempt to compel the conscience; but those who have known the truth will be afraid to yield to the powers of darkness. God has a people who will not receive the mark of the beast in their right hand or in their forehead. God has a place for his people to fill in this world, to reflect light. You are God's sentinels. Christ says of his people, "Ye are the light of the world. A city that is set on a hill cannot be hid." We are to stand the trial and test of persecution because of allegiance to the truth. Not a move has been made in exalting the idol sabbath, in bringing around Sunday observance through legislation, but Satan has been behind it, and has been the chief worker; but the conscience should not be compelled even for the observance of the genuine Sabbath, for God will accept only willing service. The question is asked, Shall we not obey the powers that be?--Yes, when they are in harmony with the higher powers that be. God made his law for all the universe. He created man, he gives the bounteous provisions of nature, holds our breath and life in his hand. He is to be recognized, his law honored, before all the great men and the highest earthly powers. By Mrs. E. G. White. [Cf: RH 04-15-90 para. 13] p. 282, Para. 2, [1890MS].

After the crucifixion and resurrection of Jesus, the Jews, the priests, and the rulers of this world expected to see the disciples of Christ cast down and discouraged, because their Lord had been put to

death. The disciples might have reasoned that they were in danger, and that they would better go out of Jerusalem; some might have said, "Do not stay there, but if you do stay, do not mention the name of Christ; for he is regarded as an impostor." But Christ had said, "Tarry ye in the city of Jerusalem until ye are endued with power from on high." After the outpouring of the Holy Spirit, they were to begin their work in Jerusalem, and let it extend from this city to the uttermost parts of the earth. Did any one lose his life in exalting Jesus before the people? Was any one killed?--Yes, Stephen was killed. Their enemies expected that terror would come upon the disciples, and that they would be afraid to speak the message of God. But hear what Peter says: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by wonders and miracles and signs, which God did by him in the midst of you as ye yourselves also know: him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." [Cf: RH 04-22-90 para. 1] p. 283, Para. 1, [1890MS].

God wants his witnesses to present the genuine in contrast to that which is false. There were many converted under Peter's preaching, and it greatly disturbed the people; and as they spake to the people, the Sadducees came upon them. The disciples remembered the falsehood which these great, and supposedly good men had so zealously circulated,--that the disciples had stolen him away by night while the Roman guard slept. Can you be surprised that the Sadducees were grieved because those who believed, preached the resurrection of the man they had murdered, when the number of those who believed was about five thousand? The seed that Christ had been sowing while he was on earth, sprang up. Many were waiting for this God-given testimony to come from the disciples in reference to Christ and his resurrection, and they believed when they heard it; for it revived the testimony they had heard from the lips of Jesus, and they took their stand in the ranks of those who believed the gospel of Christ. [Cf: RH 04-22-90 para. 2] p. 283, Para. 2, [1890MS].

We have on record another testimony that proves the boldness of the disciples. When Peter and John had bidden the paralytic arise in the name of Jesus, and he had been healed, the people were amazed; and the Scripture says, "And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you: and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name, through faith in his name, hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." [Cf: RH 04-22-90 para. 3] p. 283, Para. 3, [1890MS].

"And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they

taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in hold unto the next day: for it was now eventide. Howbeit many of them which heard the word believed; and the number of the men was about five thousand. And it came to pass on the morrow, that their rulers, and elders, and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." The disciples were not afraid to proclaim the truth. They expected that they would be persecuted. "Whom ye crucified." Why did they not keep that back?-- Because it was a testimony that they were to bear before the great men of the earth. "This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved. Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus." Then they asked in this council, "What shall we do to these men?" I expect that this question will be asked many times in reference to those who keep the commandments of God in these days of peril as time is about to close. The priests acknowledged that a notable miracle had been wrought, but they said, "That it spread no further among the people, let us straightly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus. 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 which we have seen and heard. So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people; for all men glorified God, for that which was done. For the man was above forty years old, on whom this miracle of healing was showed. And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is." They said, "Lord, thou art God," and we shall have to say the same thing. [Cf: RH 04-22-90 para. 4] p. 284, Para. 1, [1890MS].

When the authorities come between us and God, we shall receive help if we only trust in him as did the patriarchs, prophets, and apostles, and with them we shall be able to say, "Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is." But while we trust in God, no one should be presumptuous; and that we may not take an unwise course, we should pray constantly. We should not rush into danger unless God sends us there; nor should we call our brethren cowards because they are cautious in their plans that they may not unnecessarily provoke the rulers and powers of the earth. What was the strength of those who in the past have suffered imprisonment and death for Christ's sake?--It was union with God, union with the Holy Spirit,

union with Christ. They had fellowship with God and with his Son, and the multitude that believed were of one mind and one soul. We may safely seek to be of one accord in doctrine and spirit, and if this were done, we would be in harmony with God's will. If selfishness and pride and vanity and evil surmising were put away, we would become strong in God, and the door of our heart would be open for the entrance of Christ; the baptism of the Holy Ghost would fall upon us, and we should be filled with all the fullness of God. Then we should know what is the length and depth and breadth and height of the love of God which passeth knowledge,--we should know something of the mystery of godliness. We would be able to speak, as did Peter and John, of the things which we had seen and heard. What we need is a living experience in the things of God. We need the transforming grace of Christ to bring into subjection every thought of the mind, every power of the intellect. The physical, mental, and spiritual powers should be under the control of the God of heaven who gives us life, who gives us food, who gives us every blessing. He is the God of Israel, therefore we will accept him, and him alone will we serve. [Cf: RH 04-22-90 para. 5] p. 284, Para. 2, [1890MS].

We read in the Acts of the Apostles that after the miracle at the temple gate, many signs and wonders were wrought, and many were healed. "Then the high priest rose up, . . . and all they that were with him, . . . and were filled with indignation." Why?--Because the great adversary of God and man was provoked that he could not hold his captives in torment, and that Christ was doing the very work that he had declared in Nazareth he would do. He had said, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." [Cf: RH 04-22-90 para. 6] p. 285, Para. 1, [1890MS].

And then they shut the disciples up in a prison, that the message of God should no longer be given to the people, but the angel of the Lord was there. All heaven was looking upon them then, and the angels are now looking upon those who are living at this closing period of earth's history. The angel of the Lord came by night to the servants of God, and said, "Go, stand and speak in the temple to the people all the words of this life." Here was an order directly contrary to the command given by the potentates of the earth. But the direction of the angel was from the highest court in the universe. Did the apostles say to the angel, "We cannot do this until we have consulted the magistrates, and received permission of them?"--No; God had said "Go," and they went forth to speak according to his commandment. In the morning their enemies called a council, and sent to the prison that they might be brought before them, but when the officers found them not, they said, "The prison truly found we shut with all safety, . . . but when we had opened, we found no man within." The angel of God could take them through the prison walls, and they had no power to hold them. We have the same God today, and he works on the same plan. When they said the prison was shut, the chief priest doubted the keeper. God was working and the enemy was working, and the battle was waged between the God of heaven and the powers that be. Then the captain sent the officers and had them brought, because they feared the people, and when they were before the council, the high priest asked, "Did not we straitly command you, that ye should not teach in his name? and, behold, ye have filled

Jerusalem with your doctrine." Then the apostles answered, "We ought to obey God rather than men." We ought to be obedient to all the laws of our country, except when those laws come in collision with the law of God, and then we must obey God, irrespective of everything else. [Cf: RH 04-22-90 para. 7] p. 285, Para. 2, [1890MS].

"Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; and said unto them, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught. But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." By Mrs. E. G. White. [Cf: RH 04-22-90 para. 8] p. 285, Para. 3, [1890MS].

God has the same power to bestow upon us as he gave to his people anciently, and he will give it to his people now, if we do not choose our own ways but God's ways. Let God take care of his people, and teach and direct them, and let man keep his plans out of the way. We would not lessen the courage of God's people, and be in a position where we shall dishonor the God of heaven, instead of glorifying him. There are many things brought to view in the Scriptures that will help us. James was killed, and because the enemies of the gospel saw that it pleased the Jews, they were going to take Peter, but they did not, because the Lord took charge of him. They killed Stephen, but the angel of the Lord opened the prison doors for Peter, for "prayer was made without ceasing of the church unto God for him." There is your work. Pray as you have never prayed before; and if you spend nights in prayer, and learn to trust God, you will have an intelligent experience. It was by praying without ceasing that Peter gained the victory, and when the angel went to bring him out, Peter was bound with two chains, and, behold, the angel of the Lord came forth, and smote Peter on the side, and said, "Rise up quickly." [Cf: RH 04-29-90 para. 1] p. 286, Para. 1, [1890MS].

All the ruler's expectations failed because the same mighty agent that Joshua summoned when he was to bring down the walls of Jericho, was with the men who were bound with chains. When Peter returned to his brethren, a free man, he found them praying, and this is the key to his deliverance,--they were praying. He knocked at the gate, but the maid who came to open it, ran back to the house in great astonishment without letting him in. They did not think that Peter was to be released from the prison. They had expected a deliverance of a different order, but God worked in his own way and after his own counsel, and brought him to the very door of those who were praying for him. [Cf: RH 04-29-90 para. 2] p. 286, Para. 2, [1890MS].

We should seek to understand how God works. He wrought for his servants and released them from prison. They did not say, "If I can only get out of this place, I will never speak of Christ again," no, for Jesus was in their hearts, and they were happy. God is always by the side of his people, and he never leaves them,--he never gives a

trial to his children but he will be there to help; he knows just what they can bear, and he does not give them any more than they can bear. If they fail, it is because they do not in faith bring their difficulties to God as to one who will help them. God does not forsake. No one fails because God leaves him to perish. When men fail, it is because they do not avail themselves of the provisions which God has made; they do not trust in the Lord. [Cf: RH 04-29-90 para. 3] p. 286, Para. 3, [1890MS].

When Paul and Silas were left with bleeding backs and with their feet in the stocks, they did not lament over their situation, but sang glory to God. A different note sounded in the prison from any ever heard there before. The keeper had heard cursing and swearing and blasphemy, but he had never heard the praises of God resounding through the halls; for he himself was an unconverted man. The suffering servants of God continued to send up their notes of thanksgiving, and they echoed in heaven; and the angels of God, as they caught the strain, came to their aid with a mighty tread, and the prison was shaken, and the apostles were loosed from their bands, and the light of the glory of God shone in the prison, and every man's bands were loosed, and the jailers found the doors open. The record says that the jailer drew out his sword, and would have killed himself, supposing that the prisoners had fled; but Paul cried out with a loud voice, saying, "Do thyself no harm; for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved?" [Cf: RH 04-29-90 para. 4] p. 286, Para. 4, [1890MS].

How do we know but that this persecution came upon the servants of God in order that souls might be saved in that prison? God worked for his people in the past, he manifested his power in their behalf when they were in emergencies. If we let human counsel prevail, and arrange our plans so that God cannot work for us, we may expect to get into difficulties. May God help us to come to our senses. We have had little enough faith in the past, and we do not want to crush out the least particle of the faith that still lives. [Cf: RH 04-29-90 para. 5] p. 287, Para. 1, [1890MS].

Let us inspire our people with faith that they may stand firm for the right in whatever situation they may be placed. There is no necessity for thinking that we cannot endure persecution; we shall have to go through terrible times. I am going to stand at my post of duty, brethren, and I hope that you will give your brethren a chance to stand at their post of duty till the Master shall come. [Cf: RH 04-29-90 para. 6] p. 287, Para. 2, [1890MS].

When Stephen was called upon to suffer for Christ's sake, he did not waver. He read his fate in the cruel faces of his persecutors, and he did not hesitate to give to them the last message which he was to bear to men. He looked up and said, "I see the heavens opened, and the Son of man standing on the right hand of God." All heaven was interested in this case. Jesus, rising from the throne of his Father, was leaning over, looking upon the face of his servant, and imparting to his countenance the beams of his own glory, and men were astonished as they saw Stephen's face lighted up as if it had been the face of an angel. The glory of God shone upon him, and while he was beholding the face of his Lord, the enemies of Christ stoned him to death. Would we not think

that a hard death to die? But the fear of death was gone, and his last breath was spent in petitioning the Lord to forgive his persecutors. [Cf: RH 04-29-90 para. 7] p. 287, Para. 3, [1890MS].

Jesus has made it as easy as he possibly can for his children, and he wants us to follow in his footsteps; for if we do, we shall be partakers of Christ and his glory. [Cf: RH 04-29-90 para. 8] p. 287, Para. 4, [1890MS].

No law has ever been made to exalt the idol sabbath but that Satan has taken a leading part in its enactment and its enforcement. Every law for the elevation of Sunday has a direct reference to the fourth commandment. Every move that has been made to enforce its observance, is for the purpose of exalting the man of sin above God and above all that is worshiped. Satan would have us exalt the idol sabbath, but we cannot do it, for it would be disloyalty to God. In the face of Nebuchadnezzar's decree of death, the three Hebrew children refused to bend the knee, preferring to be cast into the fiery furnace rather than bow to the golden image. They declared they were not careful to answer the king, and said, "If it be so, our God whom we serve is able to deliver from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up." [Cf: RH 04-29-90 para. 9] p. 287, Para. 5, [1890MS].

They were thrown into the burning fiery furnace, but the Lord was with them. The king looked into the furnace, and said, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." Angels of the Lord were watching by the side of the faithful three. God wished to show to the nations of the world who was the great I AM, the God of the heavens, the ruler of the universe, who alone was to be worshiped. Did not the Hebrews break the law of the king?--Yes, but the law of God was first to be obeyed. [Cf: RH 04-29-90 para. 10] p. 288, Para. 1, [1890MS].

Now, brethren, we are coming to the crisis. Let us stand the test manfully, grasping the hand of Infinite Power. God will work for us. We have only to live one day at a time, and if we get acquainted with God, he will give us strength for what is coming tomorrow, grace sufficient for each day, and every day will find its own victories, just as it finds its trials. We shall have the power of the Highest with us; for we shall be clad with the armor of Christ's righteousness. We have the same God that has worked for his people in ages past. Jesus stands by our side, and shall we falter?--No, as the trials come, the power of God will come with them. God will help us to stand in faith on his word, and when we are united, he will work with special power in our behalf. By Mrs. E. G. White. [Cf: RH 04-29-90 para. 11] p. 288, Para. 2, [1890MS].

A great work is to be done in the world, and those who have had advanced light and many opportunities, are under obligations to let their light shine forth to those who are in the darkness of error. Far less has been done in our city missions than might have been done, if the consecration necessary for real missionary work had existed. There has been a great outlay of means, and there is little to show for this expenditure. In order to do this work, the laborers have thought they must have many things provided for them, when they could have done just

as good work in a more humble way. [Cf: RH 05-06-90 para. 1] p. 288, Para. 3, [1890MS].

The Lord is in need of workers who will push the triumphs of the cross of Christ. Jesus calls for every sincere, loyal disciple to engage faithfully in his service. In every department of the cause of God, there is need of men and women who have sympathy for the woes of humanity; but such sympathy is rare. [Cf: RH 05-06-90 para. 2] p. 288, Para. 4, [1890MS].

Those in charge of missions in large cities, should not seek to train the workers according to iron rules from which they cannot depart without placing themselves under censure. Order and regulation are essential in missions, especially in our city missions; but those who are in charge need to have discernment and quick perception, that they may study the character, and care for the health of the workers. They must not be like the Pharisees, "for they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." By following such a course, the leaders shun the part of the work which would bring them in contact with souls who need personal labor. Personal contact with those who need help would give them a knowledge of the difficulties under which the workers labor, and they would have the precious satisfaction that success brings to the faithful. When the spirit of Christ pervades the heart, a Christlike yearning, an intensity of love for souls will absorb every other interest, and self will no longer be prominent. [Cf: RH 05-06-90 para. 3] p. 288, Para. 5, [1890MS].

Some of the leaders have peculiar traits of character that lead them to make great mistakes by exalting a certain routine above weightier matters. To a set routine they sacrifice the higher and the more important interests, in the same cause, and for the advancement of the same work. Love, gratitude, and mercy need to be carefully cultivated. [Cf: RH 05-06-90 para. 4] p. 289, Para. 1, [1890MS].

Christ said of the Pharisees, "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone." He who is wanting in the purer, nobler qualities of the soul,--mercy and the love of God,--will be deficient, and his deficiency will be seen in his works until he comes up on a higher, holier ground of action. Those in authority should not enforce rigid discipline upon the workers associated with them, for it is an easy matter, under certain circumstances brought about by such a course, for objectionable hereditary traits of character to be strengthened and developed. [Cf: RH 05-06-90 para. 5] p. 289, Para. 2, [1890MS].

Men and women in responsible places, who are brought into connection with others, should exercise the love and discrimination which their position and the work of God require. Then the motives will be high and Christlike, and the objectionable features in the character that circumstances made so favorable for exhibition, will be transformed. When selfish traits of character are constantly indulged, it hinders the sympathy of Christ from pervading the soul, and men become overbearing in their natures and in their dealings with others; but the love of Jesus, when cherished in the soul, will become stronger than

the masterful passions of the human heart. Everyone who is under the influence of the Spirit of God, will become transformed by his grace. It is our privilege to bring the love of Jesus into our lives while in our associations with those for whom Christ died. Even if not sympathetic by nature, every true Christian will manifest love, the crowning grace of all graces. Says the Saviour, "By this shall all men know that ye are my disciples, if ye have love one to another." Love is fruit of the richest, purest flavor, and the actions that flow from high and holy motives tend to the development and enlargement of personal piety; they give evidence that our faith and practice, though not in harmony with the Christian world, are not contrary to the law and to the testimony. Jesus said of his followers, "Ye shall know them by their fruits." [Cf: RH 05-06-90 para. 6] p. 289, Para. 3, [1890MS].

Inquire prayerfully, while you search the Scriptures diligently, "What service has the Lord enjoined upon me?" One thing is certain, we must keep the way of the Lord, and not imagine our own ways perfect. Individually, we must place ourselves in a position not to command, but to act; to do something and to do it now. Those who are connected with the work of God as leaders in some special place, are under the same obligation to be as diligent in their line of duty, as they require others to be in their line. When they know by experience the various difficulties to be overcome, they will not expect too much of others. As they impart instruction to others in practical godliness, they will gain a better knowledge of how to educate others to work. It requires wisdom from God to devise methods, to lift the burdens of perplexity, and to vary plans to make them more successful in reaching souls under different circumstances. We are fearfully behind in the improvement of our intrusted talents. The religion of the Bible alone is able to save the soul. [Cf: RH 05-06-90 para. 7] p. 289, Para. 4, [1890MS].

While we are encased in self-righteousness, and trust in ceremonies, and depend on rigid rules, we cannot do the work for this time. We must rise above the frosty atmosphere in which we have hitherto lived, and with which Satan would surround our souls, and breathe in the hallowed atmosphere of heaven. Could we now leave the cold, traditional sentiments which hinder our advancement, we would view the work of saving souls in an altogether different light. Our eyes would be opened to see opportunities; our faith would stand the test of trial, and we would not wait for every obstacle to be removed before we would trust the word of God. How many of us believe the word of God? How many are giving self without reserve to his service, sinking their ways and their spirit into God's ways and his Spirit? Are we doing missionary work in the spirit of Jesus? or, having eyes, see we not? and having ears, hear we not? [Cf: RH 05-06-90 para. 8] p. 290, Para. 1, [1890MS].

The Lord has made us as a people the depositaries of his truth; this truth is fraught with eternal interests, and yet we are spiritually dead. We do not realize the situation in which we are placed. We are to be lightbearers to the world, and yet there are scores in our large churches who are unconcerned in regard to the salvation of sinners. Are we the men and women to whom the light of the Scriptures has been revealed which we are to let shine forth to the world in clear, steady rays? In giving you the truth, and commanding you to make it known to those who are in darkness, has God made a mistake? [Cf: RH 05-06-90 para. 9] p. 290, Para. 2, [1890MS].

This is a God-given and a saving message to them that believe. If the spirit of Jesus, who came to seek and to save that which was lost, were in our hearts, the question could not be asked, "Why stand ye here all the day idle?" How earnest would be our efforts! how we would deny ourselves to help the souls who need our help! and by partaking of the spirit of Christ, we would not fail nor be discouraged. We would study, plan, and pray to God for wisdom and grace, that we might save the souls in the highways and broadways of life. The Holy Spirit of God must come into our hearts, to sanctify our souls, and to arouse our entire beings to earnest action. We must drink deeper of the spirit of the message; we must realize the situation in which we are placed. The end is near! The religious amendment which is being so decidedly urged, if carried, would materially change the features of our work, and hedge up our way. Everything in our outward world shows that an important crisis is about to open upon us. Are we ready for it? Have we, by working when and where we could, prepared ourselves and others for the momentous future? Can we, in our present state of inaction, take in the great ideas and the truth for this time? We need faith, more faith; we must believe in Jesus as our personal Saviour. Do we believe the word of God or the traditions of men? Who of us believe that men can be saved without having practical working faith in Christ? If we are working mind, heart, and soul, as in the light of the judgment day, we are laborers together with God. Divine and human efforts must be combined. The Lord gives the rain and the sunshine, the clouds and the dew; these are Heaven-bestowed gifts; yet there is a work for man to do, or these blessings will prove of little worth to him. Painstaking effort is required in the tilling of the soil; all the conditions must be fulfilled on man's part in sowing the seed and gathering the harvest, or the benefits of Heaven will fail of their designed purpose. [Cf: RH 05-06-90 para. 10] p. 290, Para. 3, [1890MS].

Whenever man accomplishes anything, it is by cooperation with his Maker; but in the saving of the souls of men, God does all the work, making man his instrument. Man cannot manage the work of God in his own way, for the outward work is vain unless God works with it. Divine power must mingle with human effort, or we cannot be laborers together with God. Man must use the faculties which God has given him, and cooperate with all the saving agencies placed at his command. He must pray, he must search the Scriptures, he must believe the word of God, he must know that Christ is the propitiation for his sins, and for the sins of the whole world. [Cf: RH 05-06-90 para. 11] p. 291, Para. 1, [1890MS].

Let us put ourselves wholly on the Lord's side. May it be the language of every heart, "Lord, I will believe; I do believe thy word." Cherish love and confidence, for by cultivating these graces, they will grow. Talk faith, live faith, and in the face of every discouragement plant yourselves on the promises of God. Those who are engaged in our missions, doing the work of the Master, should continually learn lessons of faith, and grow in the knowledge of our Lord and Saviour Jesus Christ. Then they will witness the manifestation of the power of God, and missions will become all that the Lord designs them to be. The workers should cease all worrying, all complaining, all faultfinding against God, and be clothed with humility. [Cf: RH 05-06-90 para. 12] p. 291, Para. 2, [1890MS].

Our Lord asked the question, "When the Son of man cometh, shall he find faith on the earth?" He will find men full of plans; there will be plenty of resolutions as to what shall and what shall not be done; but will he find the faith upon the earth, the love for Christ and for one another, that he values above everything else? I fear many who claim to be children of God are showing the unbelief of the world, and are saying by their coldness, their want of love for one another, that Jesus is not abiding in their hearts by faith. Let us put the armor on, let us talk of Christ's coming to our world, and let us get ready for that great event, that we may meet our Lord in peace. By Mrs. E. G. White. [Cf: RH 05-06-90 para. 13] p. 291, Para. 3, [1890MS].

The solemn scenes of the judgment, which have passed before me in vision, have made a deep impression upon my mind. How can I present these things before young and old in such a manner as to impress them? The dangers and perils of the present time have been presented before me. The youth of today have a very faint conception of what constitutes true religion, and this makes the danger tenfold greater because many take the name of Christian who have no experimental knowledge of what is comprehended by this title. They have never drunk at the living fountain, and are full of unrest, grasping at something to make life amusing and tolerable. They are homesick and lonesome, and full of longing for excitement. The voice of Christ invites them to come to him. He says, "If any man thirst, let him come unto me, and drink." But many of the youth refuse to go. They do not seek peace and contentment and happiness in Christ. Their life is destitute of real enjoyment. The help, the influence, and the talent of men who will have an elevating, expanding, refining influence on all who are connected with them, are needed in the work. [Cf: RH 05-13-90 para. 1] p. 291, Para. 4, [1890MS].

With humble views of self, the teacher of truth will not manifest arrogance, although he may have superior knowledge of the Scriptures and of science. Unless the intellect of man is connected with God, and sanctified by the grace of Christ, he will work but foolishness. The teacher should open the Bible to the students, and draw their attention to it, that they may search its pages for hidden treasure, and discover jewels of truth. If the Bible were studied as it should be, men would become strong-minded and intellectual. The subjects treated upon in the word of God, the dignified simplicity of its utterances, the grand and noble themes which it presents to the mind, are calculated to develop faculties in man which cannot be otherwise developed. In the themes of the Bible, a boundless field is open for the imagination. [Cf: RH 05-13-90 para. 2] p. 292, Para. 1, [1890MS].

The Bible is an inspired history which should be placed in the hands of all, that men may become acquainted with our first parents as they stood in innocency, communing with holy angels, looking upon glorious Eden as it was adorned by the hand of their Creator. By perusing its chapters, men may see how sin was introduced into paradise, and how it resulted to the disobedient pair. The pages of inspiration give us the privilege of having intercourse with patriarchs and prophets. The student may move through the most grand and inspiring scenes; he may behold Christ, who thought it not robbery to be equal with God, humbling himself to humanity, and working out man's redemption. He may see him walk a man among men for thirty years, living an example, dying a sacrifice, for the fallen race. The student will come from the

contemplation of these grand and elevating themes, from association with these lofty thoughts, more pure and elevated in mind than if he had spent the time in contemplation of the exploits of the Pharaohs, Herods, and Caesars of the earth. The powers of the youth are restricted and torpid, because they do not make the fear of the Lord the beginning of their wisdom. God gives men wisdom; he gave Daniel wisdom and understanding because he refused to be molded by any power that would interfere with his religious principles. The reason why we have so few men of mind, of stability, and of solid worth, is that God is not feared, God is not loved, the principles of religion are not carried out in the life as they should be. The Lord can do but little for men because they so easily become exalted. [Cf: RH 05-13-90 para. 3] p. 292, Para. 2, [1890MS].

God would have man enlarge his ability, and avail himself of every means of cultivating and strengthening his intellectual powers. Man was born for a higher, nobler life than the life which now is. This time is one of preparation for the future, immortal life. Where can be found grander themes for contemplation, a more fascinating subject for thought, than the sublime truths unfolded in the Bible? Can earthly science reveal anything equal in sublimity to the knowledge of God? The truths of the Bible will do a mighty work for man if he will but follow what they teach. But how little the Bible is studied! Every unimportant thing is dwelt upon in preference to its themes of thought. If the Bible were read more, if its truths were better understood, we should be a far more enlightened and intelligent people. The psalmist declares, "The entrance of thy words giveth light; it giveth understanding unto the simple." Energy is imparted to the soul by searching the pages of the Bible. Angels from the world of light stand by the side of the earnest seeker for truth, to impress and illuminate his mind. He who is dark of understanding may find light through an acquaintance with the Scriptures. [Cf: RH 05-13-90 para. 4] p. 292, Para. 3, [1890MS].

God designed that his people should be a separate people from the world. The line of demarkation should be made plain and distinct between his followers and the dwellers on earth. The people of God are to be living epistles, known and read of all men; but when those who profess to be soldiers of Christ mingle with worldlings, and intermarry with those who care not for God, apostasy will be the result. When the professed children of God unite with the Lord's enemy, and are not particular to choose for associates those who are friends of God, they are going over to the enemy. [Cf: RH 05-13-90 para. 5] p. 293, Para. 1, [1890MS].

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Here are stated the conditions of adoption into the family of God. We are to separate ourselves from the enemies of the Lord. Those who will firmly take their stand upon God's word, and obey his commandments, will be called old-fashioned and singular. But God designed that his people should be a peculiar people, zealous of good works. Christ gave himself for us, that he might redeem us from all iniquity, purifying unto himself a peculiar people. Those who belong to Christ are not like the world in thought or action, and only those who are unlike the world will God acknowledge as his. There are many

pretenders to piety, but few really live for Christ, and let their light shine forth to the world in good works. Those who are content to have little knowledge of God here, who take no delight in communing with him, will never see heaven, because they do not delight in heaven or heavenly things. [Cf: RH 05-13-90 para. 6] p. 293, Para. 2, [1890MS].

John says, "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." This is glad news to all who love God; but is it a matter of rejoicing to those who delight in feeding the mind on commonplace and trivial things? Those who take no pleasure in thinking and talking of God in this life, will not enjoy the life that is to come, where God is ever present, dwelling among his people. But those who love to think of God will be in their element, breathing in the atmosphere of heaven. Those who on earth love the thought of heaven, will be happy in its holy associations and pleasures. The prophet says, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." "And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads." [Cf: RH 05-13-90 para. 7] p. 293, Para. 3, [1890MS].

Those who love God will have an intelligent knowledge of him. The image of God will shine forth from the faces of his servants, and they will be openly acknowledged as sons and daughters of God. When in the world, they did not claim to be their own, and God set to his seal that they were his. Heaven will be for those who desire it with intense desire, who put forth efforts in proportion to the value of the object which they seek. The thoughts of those who will obtain heaven, will be upon heavenly things; but those who are all taken up with the excitement and pleasure of this world, will have no love whatever for God or heaven. Superficial minds and carnal hearts love the things that are earthly, sensual, and devilish. [Cf: RH 05-13-90 para. 8] p. 293, Para. 4, [1890MS].

We should be careful as to what kind of record passes up to heaven concerning our daily life; for God is no respecter of persons, but will render to every man according to his works. The Judge of all the earth will try every man's case. You may deceive human eyes. In the courts of justice on earth, justice is not always done; the innocent often suffer, the guilty are often set free, for lack of proper evidence; but there will be no lack of evidence in the court of heaven. The deeds of men, with every concealed motive, will be revealed. The eyes of the Lord run to and fro over the whole earth. He who has offered salvation to the sinner will one day judge the thoughts and deeds of all who stand before him. He who died that man might become a partaker of the divine nature, will one day acquit or condemn him before the Father and the holy angels. Gold and silver will not be a sufficient ransom in that day; nothing but the merits of the blood of Christ will suffice to wash out the guilty stains from the hearts of men. By Mrs. E. G. White.

[Cf: RH 05-13-90 para. 9] p. 294, Para. 1, [1890MS].

"I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." [Cf: RH 05-20-90 para. 1] p. 294, Para. 2, [1890MS].

The work of God is in need of youthful ardor, zeal, and courage. Mental and physical vigor are essential for the advancement of the cause of God. To plan with clear mind and execute with courageous hand demands fresh and uncrippled energies. In order that the work may be forwarded in all its branches, God calls for youthful ardor. Young men and young women are invited to give him the strength of their youth, and through the exercise of their God-given powers, through healthful thought and vigorous action, they may bring glory to God and salvation to men. God calls upon you, young men, to make the most of the powers intrusted to you. Cultivate the habit of doing your best in everything you undertake. God is your Master, and you are his employed servants. The Holy Spirit must come in contact with your spirit, that it may divinely restore your soul, working your sanctification, and giving life and power to your efforts. When the life of God is restored to the soul, we rest in God, and are clothed with the righteousness of Christ. [Cf: RH 05-20-90 para. 2] p. 294, Para. 3, [1890MS].

As students, you are ever to be learning in the school of Christ; you are to bring your intrusted capital of physical and mental energy into your work. God will not accept of a divided heart. There are men and women who should be educating themselves for canvassers, and for Bible-readers. They should put away every unholy thought and corrupting practice, that they may be sanctified through the truth. They should be partakers of the divine nature, having escaped the corruption that is in the world through lust. Nothing less than the power of God will make and keep you right. You are to offer to God nothing less than your best. You should do better and better work as you put in practice what you learn. You should seek to fathom every subject requiring your investigation, comparing not only the ideas and thoughts of men concerning the matter, but also comparing scripture with scripture, that you may know that you do know every point of the faith. The taxation of your mind will only strengthen your mental powers for greater effort. If you are content with superficial knowledge, if you fail to investigate the Scriptures for yourselves, if you depend upon the assertions of others, you will become incapable of searching out any matter for yourselves. Your mind will become accustomed to superficial exercise, and be unfitted to appreciate the value of hidden gems of truth, to obtain which, it will require effort. You will think yourselves well advanced when your attainment is of an inferior order. [Cf: RH 05-20-90 para. 3] p. 294, Para. 4, [1890MS].

Unless the mind is used, it will cease to expand; unless the taste is cultivated to love the Bible, it will cease to relish the truths of God's word. The student can see only to the depth of what he has explored, and he cannot appreciate that which lies beyond the compass of his own narrow boundaries. But his very ignorance will make him conceited, talkative, and boastful. What can I say to you, young men and young women, to arouse you to vigor in your efforts to overcome obstacles? Mental effort will become easier and more satisfactory as you put yourselves to the task of understanding the deep things of God. You should each decide that you will not be a second-class student,

that you will not allow others to think for you. You should say, "That which other minds have acquired in the sciences and in the word of God, I will obtain for myself through painstaking effort." You can rally the mind's best powers, and with a sense of your accountability to God, you can do your best, and you will not cease to advance, and to conquer difficulties. Do not settle down in slothful ease, making no special effort to accomplish your work. Make a choice of some part in the large vineyard of the Master, and do a work that will require the exercise of tact and talent. As much as possible, place yourselves in the society of those who are intellectual, who will be able to detect your mistakes, and to put you on your guard against indolence, pretension, and surface work. A blusterer will be recognized and set down for just what he is worth and no more. [Cf: RH 05-20-90 para. 4] p. 295, Para. 1, [1890MS].

Those who have entered the canvassing field are in danger of not feeling the necessity of being particular in their work. They are in danger of becoming content with superficial attainments, of being careless in their manners and lazy in mind. There should be faithful discharge of duty in the canvassing field, for it is important and sacred. Teachers in the canvassing work have grave responsibilities to bear. Those who rightly comprehend their position, will direct and instruct those under their care with a sense of their personal accountability, and will inspire others to fidelity in the cause. They will be much in prayer, they will understand that their words and actions are making impressions that will not be easily effaced, but will be as enduring as eternity. They will realize that no other can come after them and correct their mistakes, or supply their deficiencies. How important it is, then, that the teachers' subject, manner, and spirit are after God's order. [Cf: RH 05-20-90 para. 5] p. 295, Para. 2, [1890MS].

Schools are established to prepare men and women for intelligent work in the Master's vineyard. The indolent may be aroused, the thoughtless may become serious, by taking up some portion of the work of God. Through proper instruction, through painstaking effort, the thoughtless may become successful lightbearers in the moral darkness of the world. Patient, conscientious teachers are needed to arouse hope and aspiration in the youth, that they may realize what are the possibilities of improvement. Teachers are needed who will train students to do excellent service for the Master. Those who undertake the work of educating others, will need patience, that they may carry their pupils forward from one point to another in intellectual and spiritual attainment. Those who instruct in the various branches of the work, should feel how great is the responsibility that rests upon them. They need enlarged views, for their work, in its influence, ranks with that of the Christian minister. Meetings for instruction should be called, time should be given, facilities should be provided, that all the knowledge possible may be imparted during the meeting. The work of cooperating with the gospel minister in carrying the present truth to all nations, tongues, and peoples, is indeed a most essential one. It should be conducted in a manner in keeping with the exalted truth which we profess to love. Through the canvassing work, the minds of many who are now absorbed in iniquity and error, may be enlightened. Through this agency a people may be prepared to stand in the great day of God which is just before us. Lower views of the work will be dishonoring to God. [Cf: RH 05-20-90 para. 6] p. 295, Para. 3, [1890MS].

The canvassing work should be considered as sacred, and those who have unclean hands and defiled hearts should not be encouraged to enter upon it. The angels of God cannot accompany the unconsecrated to the homes of the people; therefore all those who are not converted whose thoughts are corrupt, who will leave the taint of their imperfection upon everything they touch, should refrain from handling the truth of God. [Cf: RH 05-20-90 para. 7] p. 296, Para. 1, [1890MS].

Young men and women who are truly converted, will depart from all iniquity. Those who are not pure in heart, have no hold upon divine power, they are not partakers of the divine nature, and they will prove ready victims to Satan's suggestions and temptations. They will not show fidelity under trial; but when they are rebuffed, they will become discouraged, because God does not work with their efforts. The high and holy One who inhabiteth eternity will not put his Holy Spirit into unclean vessels. Those who have not a proper sense of the character of the work for these last days, should not aspire [to] a place in the cause of God. If they see the offensive character of sin, and hate it as the vile thing it is, and come to Jesus in contrition, purifying their souls by obedience to the truth, then they may be intrusted with some part in the work. If they place their will on the side of God's will, putting forth the energy with which God has endowed them, he will receive them and shed his grace in their hearts. But if those who have become weak in physical and moral power by evil works, seek a place in the work of God, they should be advised to employ themselves in manual labor. Such employment will be more favorable for the working out of their salvation. They should rely wholly on Christ for his grace to overcome. Those who have enfeebled their physical and mental powers by evil practices, need to walk very humbly before God. God reads the heart, he weighs the character, and is acquainted with every man's work. He gives his Spirit in proportion to the consecration and self-sacrifice manifested by those who engage in his work. [Cf: RH 05-20-90 para. 8] p. 296, Para. 2, [1890MS].

Heaven is ashamed of many who are engaged in all branches of the work, and especially is Heaven ashamed of those who are called to the sacred desk, and yet who do not try to do their best. Many read newspapers and periodicals and books, and neglect the study of their Bibles. They do not wrestle with God in the closet, for the help which he alone can give. They go forth to their work spiritless and without Christ. Ministers go before their congregations, presenting fragments of a long-used discourse, instead of a fresh portion of meat in due season for the people. They drift into dry, controverted subjects, and the flock of God is unfed. By Mrs. E. G. White. [Cf: RH 05-20-90 para. 9] p. 296, Para. 3, [1890MS].

The Lord has a people for whom he prays that they may be one with him as he is one with the Father. If we are, as Christians, doers of the word, we shall practice in our lives that for which Christ prayed; for by his Holy Spirit Jesus can bind heart to heart. We are living amid the perils of the last days; evil times are upon us; gross darkness has covered the land. Satan seeks to intercept his hellish shadow between us and God, so as to obscure the light of Heaven by every device at his command; but all who claim to be Christians, if they are Christlike, will follow closely in the footsteps of Jesus. They will have the mind which was in Christ Jesus. [Cf: RH 05-27-90 para. 1] p. 296, Para. 4,

[1890MS].

We are standing in the presence of the Lord God of Israel, and no one can stand before God in his own strength. Those only who stand in Christ's righteousness have a sure foundation. Those who attempt to stand before him in their own righteousness, he will humble in the dust. Those who walk in humility will feel their own utter unworthiness. To such the Lord says, "Let not your heart be troubled, neither let it be afraid." Noah preached the righteousness of God; Jonah called the city of Nineveh to repentance, and there is a similar work to be done today. There are now more than one Noah to do the work, and more than one Jonah to proclaim the word of the Lord. While discord and strife, crime and bloodshed are in the land, let God's people love one another. Plagues and pestilence, fire and flood, disaster by land and by sea, horrible murders, and every conceivable crime exist in the world, and does it not now become us who claim to have large light to be true to God, to love him supremely and our neighbor as ourselves? [Cf: RH 05-27-90 para. 2] p. 297, Para. 1, [1890MS].

Shall not every soul who has light and truth now come before God in humility and with earnest prayer, that God may kindle a purer flame in our souls, and give us a higher, better love, a love pure and undefiled, a love for the truth as it is in Jesus, a respect and jealousy for the honor of God, and an intense desire for the salvation of our fellowmen? We have no time for the indulgence of pride. We must keep the way of the Lord, and speak and act as standing in his sight, living by every word that proceedeth out of the mouth of God, that no strange fire shall mingle with that which is holy. Light and darkness cannot be mingled and harmonize. Many act partly as children of time, and partly as children of eternity, and this course God abhors. "If the Lord be God, follow him; but if Baal, then follow him." If you believe the word of God, submit your ways to its guidance in all things, even though your own inclinations are crossed. Believe the truth heartily. Do not stand as many of you have done, apparently wavering between dependence upon the righteousness of Christ, and dependence upon your own righteousness. Deception has come upon some minds until they have thought that their own merits were of considerable value. Their minds are confused and perplexed where all is clear and plain. The end is near! We have no time to halt between two opinions. [Cf: RH 05-27-90 para. 3] p. 297, Para. 2, [1890MS].

What has not the Lord God of Israel done for his people? He has given them his word; he has followed them with his testimonies, which have warned, reprov'd, rebuked, encouraged; he has given signs; he has given precious promises; and how few give him praise of glory! Many think if they tolerate the movings and workings of God in their behalf they ought to be commended. Oh, how few really know God and Jesus Christ whom he has sent! He has spoken by prophets and apostles of what will be in the future. He has given living testimonies of himself in these last days when he spake unto us by his Son, and yet it is a truth that pains my soul, that the Lord is grieved with hard hearts and unteachable minds. How few believe and repent! to how few is the arm of the Lord revealed! "And go, get thee . . . unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God; whether they will hear, or whether they will forbear." And will come to a decision to declare wholly for God or for Baal. God has sent to his people testimonies of truth and righteousness, and they are called to

lift up Jesus, and to exalt his righteousness. [Cf: RH 05-27-90 para. 4] p. 297, Para. 3, [1890MS].

Those whom God has sent with a message are only men, but what is the character of the message which they bear? Will you dare to turn from, or make light of, the warnings, because God did not consult you as to what would be preferred? God calls men who will speak, who will cry aloud and spare not. God has raised up his messengers to do his work for this time. Some have turned from the message of the righteousness of Christ to criticise the men and their imperfections, because they do not speak the message of truth with all the grace and polish desirable. They have too much zeal, are too much in earnest, speak with too much positiveness, and the message that would bring healing and life and comfort to many weary and oppressed souls, is, in a measure, excluded; for just in proportion as men of influence close their own hearts and set up their own wills in opposition to what God has said, will they seek to take away the ray of light from those who have been longing and praying for light and for vivifying power. Christ has registered all the hard, proud, sneering speeches spoken against his servants as against himself. [Cf: RH 05-27-90 para. 5] p. 298, Para. 1, [1890MS].

The third angel's message will not be comprehended, the light which will lighten the earth with its glory will be called a false light, by those who refuse to walk in its advancing glory. The work that might have been done, will be left undone by the rejecters of truth, because of their unbelief. We entreat of you who oppose the light of truth, to stand out of the way of God's people. Let Heaven-sent light shine forth upon them in clear and steady rays. God holds you to whom this light has come, responsible for the use you make of it. Those who will not hear will be held responsible; for the truth has been brought within their reach, but they despised their opportunities and privileges. Messages bearing the divine credentials have been sent to God's people; the glory, the majesty, the righteousness of Christ, full of goodness and truth, have been presented; the fullness of the Godhead in Jesus Christ has been set forth among us with beauty and loveliness, to charm all whose hearts were not closed with prejudice. We know that God has wrought among us. We have seen souls turn from sin to righteousness. We have seen faith revived in the hearts of the contrite ones. Shall we be like the lepers that were cleansed who went on their way, and only one returned to give glory to God? Let us rather tell of his goodness, and praise God with heart, with pen, and with voice. [Cf: RH 05-27-90 para. 6] p. 298, Para. 2, [1890MS].

The work of every ambassador of Christ is to bear witness to the light. He is not to take Christ's place, but to reveal Christ to the world, to show forth the praises of Him who hath called us out of darkness into his marvelous light. God has sent his ministers out as his standard bearers. They are to point to Jesus who taketh away the sin of the world. They are not to awaken the sympathy of the people for themselves, but to carry their sympathies above themselves to the precious object of their praise and reverence, that they may lead the people to love Christ and him crucified. If, through the grace of Christ, you have caught some beams of the light of truth as it is in Jesus, do not place yourself upon the pinnacle; do not think that you have caught all the rays of light, and that there is no increased illumination to come to our world. [Cf: RH 05-27-90 para. 7] p. 298, Para. 3, [1890MS].

We are to be constantly receiving and giving. We are to be living channels of light. The transforming grace of Christ must come to every minister that he may sanctify himself, that others also may be sanctified. There should be earnest effort put forth to wake up an ease-loving, sleepy Church that has great light and knowledge, but not corresponding faith and works. There must be a living testimony borne, pointing out the necessity of the outpouring of the Holy Spirit of God upon every church member, that light may shine forth to others that are in darkness. There is altogether too little done in ministerial labors. There is plenty of surface plowing, and the result is manifest--there is scarcity of fruitbearing Christians. [Cf: RH 05-27-90 para. 8] p. 299, Para. 1, [1890MS].

There should be deep searching of the Scriptures that the ministers of God may declare the whole counsel of God. The relation of Christ to the law is but faintly comprehended. Some preach the law, and feel that their brethren are not doing their whole duty if they do not present the subject in the very same way in which they do. These brethren shrink from the presentation of justification by faith, but just as soon as Christ is discovered in his true position in relation to the law, the misconception that has existed on this important matter will be removed. The law and the gospel are so blended that the truth cannot be presented as it is in Jesus, without blending these subjects in perfect agreement. The law is the gospel of Christ veiled; the gospel of Jesus is nothing more or less than the law defined, showing its far-reaching principles. "Search the Scriptures," is the injunction of our Lord. Search to find out what is truth. God has given us a test whereby to prove doctrine: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Search the Scriptures diligently, earnestly, unweariedly, to find out what God has revealed concerning yourself, your duties, your work, your responsibilities, your future, that you may make no mistake in seeking for eternal life. You may, in searching the Scriptures, know the mind and the will of God; and although the truth does not coincide with your ideas, you may have grace to lay down every prejudice in favor of your own customs and practices, and see what is truth, pure and unadulterated. Here is the word of the Lord. Obey it from the heart. Christ is full of pitying tenderness to all who repent. He will pardon the transgressor. By Mrs. E. G. White. [Cf: RH 05-27-90 para. 9] p. 299, Para. 2, [1890MS].

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life, and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. 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 06-03-90 para. 1] p. 299, Para. 3, [1890MS].

The question has been asked me, "Do you think that the Lord has any more light for us as a people?" I answer that he has light that is new to us, and yet it is precious old light that is to shine forth from the word of truth. We have only the glimmerings of the rays of the light that is yet to come to us. We are not making the most of the light which the Lord has already given us, and thus we fail to receive the increased light; we do not walk in light already shed upon us. [Cf: RH 06-03-90 para. 2] p. 300, Para. 1, [1890MS].

We call ourselves commandment-keeping people, but we do not comprehend the exceeding breadth of the far-reaching principles of the law of God; we do not understand its sacred character. Many who claim to be teachers of the truth, have no real conception of what they are doing in teaching the law of God, because they do not have a living knowledge of the Lord Jesus Christ. [Cf: RH 06-03-90 para. 3] p. 300, Para. 2, [1890MS].

As we read of Luther, Knox, and other noted Reformers, we admire the strength, fortitude, and courage possessed by these faithful servants of God, and we would catch the spirit that animated them. We desire to know from what source they were out of weakness made strong. Although these great men were used as instruments for God, they were not faultless. They were erring men, and made great mistakes. We should seek to imitate their virtues, but we should not make them our criterion. These men possessed rare talents to carry forward the work of the Reformation. They were moved upon by a power above themselves; but it was not the men, the instruments that God used, that should be exalted and honored, but the Lord Jesus who let his light and power come upon them. Let those who love truth and righteousness, who gather up the hereditary trusts given to these standardbearers, praise God, the Source of all light. [Cf: RH 06-03-90 para. 4] p. 300, Para. 3, [1890MS].

If it should be announced that angel messengers were to open before men the treasures of the knowledge which relate to heavenly things, what a stir would it create in the Christian world! The atmosphere of heaven would be about the messengers, and how eagerly would many listen to the words that should fall from their lips! Men would write books calling attention to the angel's words, but a greater Being than angels has been in our world; the Lord himself has come to reflect upon men the light of Heaven. He has announced himself as one with the Father, full of grace and truth, God manifest in the flesh. [Cf: RH 06-03-90 para. 5] p. 300, Para. 4, [1890MS].

The Lord Jesus, who is the image of the invisible God, gave his own life to save perishing man, and, oh, what light, what power, he brings with him! In him dwells all the fullness of the Godhead, bodily. What a mystery of mysteries! It is difficult for the reason to grasp the majesty of Christ, the mystery of redemption. The shameful cross has been upraised, the nails have been driven through his hands and feet, the cruel spear has pierced to his heart, and the redemption price has been paid for the human race. The spotless Lamb of God bore our sins in his own body upon the tree; he carried our sorrows. Redemption is an inexhaustible theme, worthy of our closest contemplation. It passes the

comprehension of the deepest thought, the stretch of the most vivid imagination. Who by searching can find out God? The treasures of wisdom and knowledge are opened to all men, and were thousands of the most gifted men to devote their whole time to setting forth Jesus always before us, studying how they might portray his matchless charms, they would never exhaust the subject. Although great and talented authors have made known wonderful truths, and have presented increased light to the people, still in our day we shall find new ideas, and ample fields in which to work, for the theme of salvation is inexhaustible. The work has gone forward from century to century, setting forth the life and character of Christ, and the love of God as manifested in the atoning sacrifice. The theme of redemption will employ the minds of the redeemed through all eternity. There will be new and rich developments made manifest in the plan of salvation throughout eternal ages. [Cf: RH 06-03-90 para. 6] p. 300, Para. 5, [1890MS].

Were Jesus with us today, he would say to us as he did to his disciples, "I have yet many things to say unto you, but ye cannot bear them now." Jesus longed to open before the minds of his disciples deep and living truths, but their earthliness, their clouded, deficient comprehension made it impossible. They could not be benefitted with great, glorious, solemn truths. The want of spiritual growth closes the door to the rich rays of light that shine from Christ. [Cf: RH 06-03-90 para. 7] p. 301, Para. 1, [1890MS].

We shall never reach a period when there is no increased light for us. The sayings of Christ were always far-reaching in their import. Those who heard his teachings with their preconceived opinions, could not take in the meaning attached to his utterances. Jesus was the source, the originator of truth. The great themes of the Old Testament were misapprehended and misinterpreted, and Christ's work was to expound the truth which had not been understood by those to whom they had been given. The prophets had made the statements, but the spiritual import of what they had written, was undiscovered by them. They did not see the meaning of the truth. Jesus reproved his disciples for their slowness of comprehension. Many of his precious lessons were lost to them, because they did not understand the spiritual grandeur of his words. But he promised that the Comforter should come, that the Spirit of truth should recall these lost utterances to their minds. He gave them to understand that he had left with them precious jewels of truth whose value they did not know. [Cf: RH 06-03-90 para. 8] p. 301, Para. 2, [1890MS].

After the crucifixion and the resurrection of Christ, his disciples listened with wonder and amazement to his lessons of truth; for they seemed as new ideas to them; but he told them, "These are the words which I spake unto you, while I was yet with you. . . . Then opened he their understanding, that they might understand the Scriptures." The truth is constantly unfolding and presenting new features to different minds. All who dig in the mines of truth, will constantly discover rich and precious gems. We are anxious that all who claim to believe the truth now open before us, and especially those who take the responsibility of teaching the truth to others, should have a clearer conception themselves of the all-important significance of the themes of the Bible. [Cf: RH 06-03-90 para. 9] p. 301, Para. 3, [1890MS].

Those who stand in vindication of the law of God, are in a position

where they need much of the Spirit of God. If ministers are wanting in meekness, if they are easily irritated when opposed, it is evident that they need divine enlightenment. Men must manifest the grace of Christ as they labor for souls. The truth as it is in Jesus will have altogether a different influence upon the minds of unbelievers, from that which it has had when presented as a theory or as a controversial subject. If we do our very best to present the truth in its stirring character, crossing the opinions and ideas of others, it will be misinterpreted, misapplied, and misstated, to those who are entertaining error, in order to make it appear in an objectionable light. There are few to whom you bring the truth, who have not been drinking of the wine of Babylon. It is hard for them to comprehend the truth, therefore the necessity of teaching it as it is in Jesus. Those who claim to be lovers of truth can afford to be meek and lowly of heart, as was the great Teacher. Those who have been diligently working in the mines of God's word, and have discovered the precious ore in the rich veins of truth, in the divine mysteries that have been hidden for ages, will exalt the Lord Jesus, the Source of all truth, by revealing in their characters the sanctifying power of what they believe. Jesus and his grace must be enshrined in the inner sanctuary of the soul. Then he will be revealed in words, in prayer, in exhortation, in the presentation of sacred truth, for this is the great secret of spiritual success. When self is woven into our labors, then the truth we bear to others does not sanctify, refine, and ennoble our own hearts; it will not testify that we are fit vessels for the Master's use. It is only through fervent prayer that we may hold sweet fellowship with Jesus, and through this blessed communion the words and the spirit are made fragrant with the spirit of Christ. There is not a heart that will not bear watching. Jesus, the precious Saviour, enjoined watchfulness. The oversight of self must not be relaxed for a moment. The heart must be kept with diligence, for out of it are the issues of life. Watch and discipline the thoughts, that you may not sin with your lips. By Mrs. E. G. White. [Cf: RH 06-03-90 para. 10] p. 301, Para. 4, [1890MS].

An infinite price has been paid for our redemption, and we should know that we are in the right way, walking in the path of humble obedience. We must bring our work, thought, and emotion to the word of God, and have God impress upon our hearts his written word; then may we have confidence toward him. The Saviour 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." We can see harmony in the word of God. We are to be in a condition to keep God's commandments and live, and his law as the apple of the eye. It is true sanctification to love God with all the heart, and with all the mind, and with all the strength, and our neighbors as ourselves. We must be subject to the will of God. We must not make our feelings a standard, but God's will must be our rule of action. [Cf: RH 06-10-90 para. 1] p. 302, Para. 1, [1890MS].

Forty-five years ago, when I began my labors, we met with some of the most erroneous doctrines. One would say, "I have the truth because my feelings tell me so." Another would say, "The Spirit tells me that I have the truth." But how were they to know that they had the right spirit. There are two spirits in the world, the Spirit of Christ and the spirit of antichrist. They declared that they had gone beyond the Bible, and left that for those not so far advanced as themselves; for

the Lord talked directly with them. As I stood with my Bible before them, pleading with them, they pushed me away, saying, "No, no, I don't want to hear anything about it. God has told me the way." We must know what saith the Scriptures. Let God be true and every man a liar. Not one of us must lose the eternal treasure that is laid up for the overcomer. A great sacrifice was made for us because God loved us. [Cf: RH 06-10-90 para. 2] p. 302, Para. 2, [1890MS].

Adam and Eve were placed upon probation in the garden of Eden, and they were tested as to whether they would render obedience to God's law. They fell from their allegiance through the temptation of the wily foe, and now a great and infinite sacrifice has been made that man may have another trial. And of all the creatures upon the face of the earth, we should be the most happy because this great sacrifice has been made in our behalf, that a just and holy God may accept our efforts to keep his law. We should come into a position where we will be determined to have salvation even at the cost of every earthly consideration; for a way has been devised whereby every one of us can be saved, and it is by coming back to our allegiance to Christ. And when we realize that the Heavenly Father gave his Son to assume humanity, to lift up the fallen race, we will be ready to praise him. [Cf: RH 06-10-90 para. 3] p. 302, Para. 3, [1890MS].

This earth was the field of battle; here the Son of God had to contend with the wily foe in our behalf. Behold him on Jordan's bank just before he entered the desert of temptation. He offered up a prayer such as heaven never heard before, and the heavens opened and the Spirit of God, like a dove of burnished gold, encircled the Son of God, and there was heard a voice, saying, "This is my beloved Son, in whom I am well pleased." Do you comprehend all that this scene signifies? It tells you that heaven is opened before you, and that your petitions will find access to the Father. After the transgression of Adam, God no longer communicated directly with man; earth was separated, as it were, from the continent of heaven; but Jesus was made our substitute, our surety, that he might bring us back to the Father, and his human arm encircles the race, while his infinite arm reaches to the highest heavens, and thus he unites finite man to the infinite God, and connects earth with heaven. The voice that came from heaven to our Surety, tells us that heaven's portals are open and God hears our prayers, and that the light that enshrouded the Son of God will be over us if we follow in his way. [Cf: RH 06-10-90 para. 4] p. 302, Para. 4, [1890MS].

Christ passed from this scene of glory to one of the greatest temptation. He went into the wilderness, and there Satan met him, and tempted him on the very points where man will be tempted. Our Substitute and Surety passed over the ground where Adam stumbled and fell. And the question was, Will he stumble and fall as Adam did over God's commandments? He met Satan's attacks again and again with, "It is written," and Satan left the field of conflict a conquered foe. Christ has redeemed Adam's disgraceful fall, and has perfected a character of perfect obedience, and left an example for the human family, that they may imitate the Pattern. Had he failed on one point in reference to the law of God, he would not have been a perfect offering; for it was on one point only that Adam failed. [Cf: RH 06-10-90 para. 5] p. 303, Para. 1, [1890MS].

But he says, "I have kept my Father's commandments." He withstood the

fiercest temptation upon appetite, which has had such a great influence upon the human family; so that whatever may be the habits and practices of men, they may overcome them in his name and through his merits. God saw that it was impossible for man to overcome in his own strength, with his own feeble moral power; yet man is required to exercise all the capabilities and powers that God has given him in order to overcome, and then he needs a higher power, and help has been laid upon One who is mighty to save. Divine power may combine with human effort, that through Jesus man may stand free, a conqueror. Man may conquer perverted appetite. Though the moral image of God was almost obliterated by the sin of Adam, through the merits and power of Jesus it may be renewed. Man may stand with the moral image of God in his character; for Jesus will give it to him. Unless the moral image of God is seen in man, he can never enter the city of God as a conqueror. [Cf: RH 06-10-90 para. 6] p. 303, Para. 2, [1890MS].

Satan tempted Christ upon ambition. How many have been ruined by ambition! They have had a knowledge of the truth, but they bring up their business, and say, "I cannot obey the truth on account of my business." And, again, "What will other people say? I cannot be different from the people around me." What does the voice of the good Shepherd say? What says the Master?--"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 to do the will of God. Christ left his glory, his majesty, and clothed his divinity with humanity, and came to our world; he was a Man of sorrow, and acquainted with grief. For our sakes he became poor that we through his poverty might become rich. And then after this infinite sacrifice has been made for us, what sacrifices are we willing to make for Jesus? [Cf: RH 06-10-90 para. 7] p. 303, Para. 3, [1890MS].

Satan came to Christ and presented another temptation. He took him upon an exceeding high mountain, and showed him all the kingdoms of the world and the glory of them in a moment of time, and promised to give them all to him if he would only fall down and worship him. Christ resisted Satan with, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." We see many around us who will be allured by the things of earth. Satan presents these things in a flattering light to them, and they sell their souls for a little worldly gain, when Christ has presented to us eternal riches, on condition of obedience. Who can describe the exceeding great reward that is to be given to the Christian? Eternal riches are promised, and who can turn his eyes from this reward? We are subject to failures in this world. A man may be worth his thousands one day, and it may be all swept away the next. It is not meet to ask what we must do to secure eternal riches? [Cf: RH 06-10-90 para. 8] p. 303, Para. 4, [1890MS].

Jesus withstood all the temptations of Satan, and through Christ we may withstand them. Through Jesus we may overcome the love for earthly treasures. Our Saviour withstood on every point the test of temptation, and in this way he has made it possible for man to overcome. Now, there is enough in this idea, in this thought, to fill our hearts with gratitude every day of our lives. As Jesus was accepted as our substitute and surety, every one of us will be accepted if we stand the test and trial for ourselves. He took our nature that he might become acquainted with the trials wherewith man should be beset, and he is our mediator and intercessor before the Father. [Cf: RH 06-10-90 para. 9]

p. 304, Para. 1, [1890MS].

Everyone that follows in the footsteps of Jesus keeps the commandments of God. Those who flatter themselves that God has told them that they need not keep his commandments because it interferes with their circumstances, make a sad mistake. It is another leader that such are following, and not Jesus. We are to inquire what saith the Scriptures. We must have the law of God before us. Jesus suffered the severest temptation, and finally died upon Calvary's cross, thus demonstrating to the human family that the law of God is immutable, not one jot or one tittle can be changed; but Satan has deceived the Christian world with the story that Christ died to abolish the law. It was the cross of Calvary that exalted the law of God and made it honorable, and showed its immutable character, and thus it is demonstrated before all the worlds God has created, and before the heavenly angels, that the law is changeless. If God could have changed one iota of his law, Jesus need not have come to our world and died. But our Saviour, who was equal with God himself, came into our world and suffered the death upon the cross, to give man another probation. [Cf: RH 06-10-90 para. 10] p. 304, Para. 2, [1890MS].

If this great and infinite sacrifice has been made in our behalf, let us ask ourselves what we are doing. Do we say, "Believe on Christ, and that is all you have to do"? It is our privilege to ask those who tell us this, what we shall believe. The words of Satan ever lead to disobedience, but the voice of God in his word leads to a perfect obedience. We must have the faith that works by love and purifies the soul from every stain of sin. What is sin? The only definition that is given to you in the word of God, is, "Sin is the transgression of the law." The apostle says, "Where no law is, there is no transgression." [Cf: RH 06-10-90 para. 11] p. 304, Para. 3, [1890MS].

The law of God is the one great standard that will measure every man's character in the day of God. The prayer of Christ was, "Sanctify them through thy truth; thy word is truth." Therefore the sanctification of the Spirit of God upon the heart, leads men to walk in the way of God's commandments. The very test that God brought upon Adam in Eden, will be brought upon every member of the human family. Obedience to God was required of Adam, and we stand in the same position that he did to have a second trial, to see whether we will listen to the voice of Satan and disobey God, or to the word of God and obey. We must exercise repentance toward God, and faith toward our Lord Jesus Christ. There is no power in the law to save the transgressor of the law from the penalty, but the penalty has been paid by Jesus. It was because the Father loved us that he gave his only begotten Son to die for us. John says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." It is no cheap faith that we are to have. "Every man that hath this hope in him purifieth himself, even as he is pure." Every sin will be put away from us because it is an offense to God, and we will bring ourselves into harmony with God. [Cf: RH 06-10-90 para. 12] p. 304, Para. 4, [1890MS].

"Believe, believe, believe in Jesus," is the soothing fallacy that is lulling many to sleep in the cradle of carnal security, and we need to be alarmed. When you bring Jesus into your daily life and character, you will not talk of your feelings, but of what God hath said. When

Christ is in the soul, then we will work for those around us who are in darkness. There will not be heard from any man, "Give me Christ, but away with the commandments of God, I do not want to hear anything about them." We must know that our feet are upon the eternal Rock. It is not for us to bring the word of God to our feelings and ideas, but to bring these to the word of God. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." We are in the perils of the last days, and Christ has said that false teachers shall arise in the world, and deceive many with their pernicious doctrines. Then how shall we know the true from the false?-- "Ye shall know them by their fruits." Do they teach obedience to the law of God, or do they teach men to break his commandments? We are living in a world of false doctrines, and we must know what is truth. We do not inquire, What is for my convenience? but, What is God's word? If Christ had studied his convenience, he would never have left heaven to come to our world to die, to hang upon the accursed tree for us. Jesus has died for you, and now what will you do for Jesus? He says, "Love one another, as I have loved you." And if you love Jesus, you will have your feet planted in the bloodstained footprints of the Man of Calvary, and at last those who have gained the victory will enter in through the gates into the city, and have a right to the tree of life. God has given us reasoning faculties, and he wants us to use them. He has given us a chart which marks out for us the only right way to reach eternal life. Study the Scriptures for yourselves. Hear what the voice of the true Shepherd says to you, and then walk in the path of humble obedience, and at last the gift of eternal life will be granted to you. We cannot afford to lose eternal life. May God grant that we may meet this dear people around the great white throne, and with them sing the song of redemption in the kingdom of glory. By Mrs. E. G. White. [Cf: RH 06-10-90 para. 13] p. 305, Para. 1, [1890MS].

In giving his only begotten Son to die for sinners, God has manifested to fallen man love that is without a parallel. We have full faith in the scripture that says, "God is love;" and yet many have shamefully perverted this word, and have fallen into dangerous error because of a false interpretation of its meaning. God's holy law is the only standard by which we can estimate divine affection. If we do not accept the law of God as our standard, we set up a standard of our own. God has given us precious promises of his love, but we are not to ascribe to Jehovah a tenderness that will lead him to pass over guilt and wink at iniquity. [Cf: RH 06-17-90 para. 1] p. 305, Para. 2, [1890MS].

The Creator loves his creatures, but he who loves sin more than righteousness, error more than truth, perpetuates the transgression that brought woe into our world, and cannot be regarded with favor by the God of truth. The way of truth and righteousness involves a cross. Many misinterpret the requirements of God, and make them mean anything that will not disturb their consciences or inconvenience them in their business relations; but truth is the only sanctifying medium. The love of God as manifested in Jesus, will lead us to the true conception of the character of God. As we behold Christ, pierced for our sins, we shall see that we cannot break the law of God and remain in his favor; we shall feel that as sinners we must lay hold of the merits of Christ and cease to sin. Then we are drawing nigh to God. As soon as we have a correct view of the love of God, we shall have no disposition to abuse it. [Cf: RH 06-17-90 para. 2] p. 305, Para. 3, [1890MS].

The cross of Christ testifies to the immutability of the law of God-- testifies that God so loved us that he gave his Son to die for our sins; but Christ came not to destroy but to fulfill the law. Not one jot or tittle of God's moral standard could be changed to meet man in his fallen condition. Jesus died that he might ascribe unto the repenting sinner his own righteousness, and make it possible for man to keep the law. The love of God is infinite, and yet the sinner could not be forgiven save through the plan of redemption that involved the shame, reproach, ignominy, and death of the Son of God. This fact should banish from reasoning minds the idea advanced by many who claim sanctification, that his death put an end to obedience to the law of God. We are to learn daily of the great plan of redemption, in the school of Christ. When we cease to learn, we cease to be pupils in Christ's school. But if we are scholars under the divine Master, our understanding will be opened, and we shall learn wondrous things out of God's law. [Cf: RH 06-17-90 para. 3] p. 306, Para. 1, [1890MS].

Let us walk carefully before the Lord; let us think how often we have broken our vows and marred our best resolutions, how often in the face of great light we have turned from God and sought our idols. It is highly proper for us to humble ourselves under the mighty hand of God. It is natural for us to think more highly of ourselves than we ought to think; but although it is painful for us to know ourselves as we really are, yet we should pray that God will reveal us to ourselves, even as he sees us. But we should not cease to pray when we have simply asked for a revelation of ourselves; we should pray that Jesus may be revealed to us as a sin-pardoning Saviour. When we see Jesus as he is, earnest desires should awaken in our hearts to be rid of self, that we may be filled with all the fullness of Christ. When this is our experience, we shall do good to one another, and use all the means within our reach to attain unto godliness. We must cleanse our souls from all filthiness of the flesh and spirit, and perfect holiness in the fear of God. [Cf: RH 06-17-90 para. 4] p. 306, Para. 2, [1890MS].

The love of a holy God is an amazing principle, which can stir the universe in our behalf during the hours of our probation and trial. But after the season of our probation, if we are found transgressors of God's law, the God of love will be found a minister of vengeance. God makes no compromise with sin. The disobedient will be punished. The wrath of God fell upon his beloved Son as Christ hung upon the cross of Calvary in the transgressor's place. The love of God now reaches out to embrace the lowest, vilest sinner that will come to Christ with contrition. It reaches out to transform the sinner into an obedient, faithful child of God; but not a soul can be saved if he continues in sin. Sin is the transgression of the law, and the Arm that is now mighty to save will be strong to punish when the transgressor passes the bounds that limit divine forbearance. He who refuses to seek for life, who will not search the Scriptures to see what is truth, lest he should be condemned in his practices, will be left to blindness of mind and to the deceptions of Satan. To the same degree that the penitent and obedient are shielded by God's love, the impenitent and disobedient will be left to the result of their own ignorance and hardness of heart, because they receive not the love of the truth that they may be saved. [Cf: RH 06-17-90 para. 5] p. 306, Para. 3, [1890MS].

There are many who profess Christ, but who never become mature Christians. They admit that man is fallen, that his faculties are

weakened, that he is unfitted for moral achievement, but they say that Christ has borne all the burden, all the suffering, all the self-denial, and they are willing to let him bear it. They say that there is nothing for them to do but to believe; but Christ said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Jesus kept the commandments of God. The Pharisees declared that he broke the fourth commandment because he made a man every whit whole on the Sabbath day; but Jesus turned to the accusing Pharisees, and asked, "Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it? And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so; and his hand was restored whole as the other. And they were filled with madness; and communed one with another what they might do with Jesus." [Cf: RH 06-17-90 para. 6] p. 307, Para. 1, [1890MS].

This miracle, instead of convincing the Pharisees that Jesus was the Son of God, filled them with rage, because many who witnessed the miracle glorified God. Jesus declared that his work of mercy was lawful on the Sabbath day. The Pharisees declared that it was not lawful. Which shall we believe? Christ said, "I have kept my Father's commandments, and abide in his love." Then it is certainly safe for us to follow the way of Christ, and keep the commandments. God has given us faculties which should be constantly exercised in cooperating with Jesus, in working out our own salvation with fear and trembling, for it is God that worketh in us to will and to do of his good pleasure. [Cf: RH 06-17-90 para. 7] p. 307, Para. 2, [1890MS].

We are never to rest in a satisfied condition, and cease to make advancement, saying, "I am saved." When this idea is entertained, the motives for watchfulness, for prayer, for earnest endeavor to press onward to higher attainments, cease to exist. No sanctified tongue will be found uttering these words till Christ shall come, and we enter in through the gates into the city of God. Then, with the utmost propriety, we may give glory to God and to the Lamb for eternal deliverance. As long as man is full of weakness,--for of himself he cannot save his soul,--he should never dare to say, "I am saved." It is not he that putteth on the armor that can boast of the victory; for he has the battle to fight and the victory to win. It is he that endureth unto the end that shall be saved. The Lord says, "If any man draw back, my soul shall have no pleasure in him." If we do not go forward from victory to victory, the soul will draw back to perdition. We should raise no human standard whereby to measure character. We have seen enough of what men call perfection here below. God's holy law is the only thing by which we can determine whether we are keeping his way or not. If we are disobedient, our characters are out of harmony with God's moral rule of government, and it is stating a falsehood to say, "I am saved." No one is saved who is a transgressor of the law of God, which is the foundation of his government in heaven and in earth. [Cf: RH 06-17-90 para. 8] p. 307, Para. 3, [1890MS].

Those who ignorantly join the ranks of the enemy, and echo the words of their religious teachers, in the desk, that the law of God is no longer binding upon the human family, will have light to discover their errors, if they will accept the evidence of God's word. Jesus was the angel enshrouded in the pillar of cloud by day and the pillar of fire by night, and he gave special direction that the Hebrews should teach the law of God, given when the foundation of the earth was laid, when

the morning stars sang together and all the sons of God shouted for joy. The same law was proclaimed in grandeur by his own voice from Sinai. He said: "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. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes." How impatient the transgressors of God's law become when the law is mentioned; they are irritated to have it spoken of. [Cf: RH 06-17-90 para. 9] p. 308, Para. 1, [1890MS].

The word of God is made of none effect by falsehoods and traditions. Satan has presented his version of God's law to the world, and it has been accepted before a plain "Thus saith the Lord." The controversy begun in heaven over the law of God, has been kept up upon the earth ever since Satan's expulsion from heaven. [Cf: RH 06-17-90 para. 10] p. 308, Para. 2, [1890MS].

We must ever be learning our great need, in order to appreciate our Saviour, and to make him known to others. We can learn the depths of our transgression only by the length of the chain let down to draw us up. We should put our mental powers to the task to understand the fearful ruin to which sin has brought us, and we should seek to understand the divine plan by which we may be restored to the favor of God. That God's dear Son should have come to our world to fight our battles for us that we might have strength to conquer in his name, should ever humble our proud hearts. If we look to the cross of Calvary, every boast will die upon our lips, and we shall cry, "Unclean, unworthy of so great suffering, of so rich a price paid for my redemption." [Cf: RH 06-17-90 para. 11] p. 308, Para. 3, [1890MS].

Ignorance and self-sufficiency go hand in hand. The law of God has been given for the regulation of our conduct, and it is far-reaching in its principles. There is no sin, no work of unrighteousness, that escapes the condemnation of the law. The great Statute book is truth, and truth only; for it delineates with unerring accuracy the history of Satan's deception, and the ruin of his followers. Satan claimed to be able to present laws which were better than God's statutes and judgments, and he was expelled from heaven. He has made a similar attempt upon earth. Ever since his fall he has put forth efforts to deceive the world, to lead men to ruin, that he might be revenged upon God because he was overcome and thrust down from heaven. His efforts to put himself and his devices where God should be, are most persevering and persistent. He has taken the world captive in his snare, and many even of the people of God are ignorant of his devices, and they give him all the opportunity he asks to work the ruin of souls. They do not manifest a burning zeal to lift up Jesus, and proclaim to the perishing multitudes, "Behold the Lamb of God, which taketh away the sin of the world!" [Cf: RH 06-17-90 para. 12] p. 308, Para. 4, [1890MS].

Those who are unacquainted with the laws of God's government as expounded upon the mount, are unacquainted with the truth as it is in Jesus. Christ revealed the far-reaching principles of the law; he expounded every precept, and exhibited every demand in his example. He that knows the truth as it is in the law, knows the truth as it is in Jesus; and if through faith in Christ he renders obedience to the

commandments of God, his life is hid with Christ in God. The knowledge of the claims of the law would crush out the last ray of hope from the soul if there were no Saviour provided for man; but the truth as it is in Jesus, is a savor of life unto life. God's dear Son died that he might impute unto man his own righteousness, and not that he might be at liberty to break God's holy law, as Satan tries to make men believe. Through faith in Christ, man may be in possession of moral power to resist evil. [Cf: RH 06-17-90 para. 13] p. 309, Para. 1, [1890MS].

The work of sanctification is the work of a lifetime; it must go on continually; but this work cannot go on in the heart while the light on any part of the truth is rejected or neglected. The sanctified soul will not be content to remain in ignorance, but will desire to walk in the light and to seek for greater light. As a miner digs for gold and silver, so the follower of Christ will seek for truth as for hidden treasures, and will press from light to a greater light, ever increasing in knowledge. He will continually grow in grace and in the knowledge of the truth. Self must be overcome. Every defect of character must be discerned in God's great mirror. We may discover whether or not we are condemned by God's standard of character. If you are condemned, there is but one course for you to pursue: you must repent toward God because of the transgression of his law, and have faith toward our Lord Jesus Christ as the one who only can cleanse from sin. If we would obtain heaven, we must be obedient to God's holy requirements. Those who strive lawfully will not strive in vain. Only believe the truth as it is in Jesus, and you will be strengthened for the battle with the powers of darkness. The wrestlers of old strove to obtain a perishable crown, and should we not strive to win the crown that fadeth not away? Every art and device of Satan will be used to accomplish our ruin. If you sit down with the ease-loving ones, with the words on your lips, "I am saved," and disregard the commandments of God, you will be eternally lost. There is truth in Jesus that is terrible to the ease-loving, do-nothing ones. There is truth in Jesus that is full of soothing joy to the obedient. It is the joy of the Holy Ghost. Be persuaded, then, to open the mind and heart, that you may see every ray of light shining from the throne of God. This is no time to be indifferent and careless and pleasure-loving. Christ is coming with power and great glory. Are you ready? Are you putting away your sins? Are you becoming sanctified through the truth in answer to the prayer of Christ? He prayed concerning his disciples, "Sanctify them through thy truth: thy word is truth." [Cf: RH 06-17-90 para. 14] p. 309, Para. 2, [1890MS].

Parents should bring up their children in the nurture and admonition of the Lord, educating them to love to do the will of God. It is impossible for us to overestimate the advantages of youthful piety. The impressions received in youth are to many as enduring as eternity. It is in youth that the statutes and commandments of God are most easily inscribed on the tablets of the soul. The instruction of children has been greatly neglected; the righteousness of Christ has not been presented to them as it should have been. The time of probation is given us that we may perfect a character fit for eternity. How solemn is the thought, parents, that your children are in your hands to educate and train that they may develop characters which God will approve, or characters which Satan and his angels can play upon as they choose! Jesus spoke from the pillar of cloud and of fire, and bade his people instruct their children diligently concerning the commandments

of God. Who are obeying this instruction? Who are seeking to make their children such as God will approve? Who keep the thought in mind that all the talents and gifts of their children belong to God, and should be wholly consecrated to his service? Hannah dedicated Samuel to the Lord, and God revealed himself to him in his childhood and youth. We must labor far more for our children and for the youth; for God will accept them to do great things in his name in teaching the truth to those in foreign lands, to those who are in the darkness of error and superstition. If you indulge your children, gratifying their selfish wishes; if you encourage in them the love of dress, and develop vanity and pride, you will do a work that will disappoint Jesus, who has paid an infinite price for their redemption. He desires that the children shall serve him with undivided affection. [Cf: RH 06-17-90 para. 15] p. 309, Para. 3, [1890MS].

Parents, there is a great work for you to do for Jesus, who has done everything for you. Take him as your guide and helper. God has not withheld from you the very best gift he had to give--his only begotten Son. Children and youth should not be hindered in coming to Jesus. Satan seeks to bind the children to himself as with bands of steel, and you can attain success in bringing them to Jesus only through determined personal effort. Children and youth should receive more earnest labor, for they are the hope of the church. Joseph, Daniel and his fellows, Samuel, David, John, and Timothy are shining examples that testify to the fact that "the fear of the Lord is the beginning of wisdom." [Cf: RH 06-17-90 para. 16] p. 310, Para. 1, [1890MS].

We must make more earnest, decided efforts, if we would have the Lord Jesus abide with us as a counselor and helper. The light that shines from the Son of God on Calvary can lead every wanderer home. There is power in him to purify the heart and transform the character. Let every true Christian work for the children and youth, presenting before them the matchless loveliness of Jesus. Then the attractions and the illusions of the world will be eclipsed, and they will see no advantage to be gained in the path of disobedience. By Mrs. E. G. White. [Cf: RH 06-17-90 para. 17] p. 310, Para. 2, [1890MS].

To parents is committed the great work of educating and training their children for the future, immortal life. Many fathers and mothers seem to think that if they feed and clothe their little ones, and educate them according to the standard of the world, they have done their duty. They are too much occupied with business or pleasure to make the education of their children the study of their lives. They do not seek to train them so that they will employ their talents for the honor of their Redeemer. Solomon did not say, "Tell a child the way he should go, and when he is old, he will not depart from it." But, "Train up a child in the way he should go, and when he is old, he will not depart from it." [Cf: RH 06-24-90 para. 1] p. 310, Para. 3, [1890MS].

True views of parental responsibility would greatly elevate our hopes and aims for those who are shortly to fill our places. If parents could realize the consequences of allowing one fault to remain uncorrected in the character of their children, they would seek God more earnestly for his help in training their families. The fault in one will be communicated to others. [Cf: RH 06-24-90 para. 2] p. 310, Para. 4, [1890MS].

Parents should act their part with earnestness. They should practice self-denial, and refrain from extravagance in dress and in the furnishing of their homes. The time given to display should be devoted to the educating of their children so that they may meet the approval of God. They are not to be molded after the standard of the world, but after the standard of heaven. [Cf: RH 06-24-90 para. 3] p. 310, Para. 5, [1890MS].

Children should be instructed by both precept and example. Their parents should manifest kindness and courtesy and loving attention to each other. They should manifest self-forgetful love to others. Children will copy the lessons that they see practiced in the family circle. Holy angels will be round about a family where love and joy and peace abound. [Cf: RH 06-24-90 para. 4] p. 310, Para. 6, [1890MS].

There are parents who, without consideration as to whether or not they can do justice to a large family, fill their houses with these helpless little beings, who are wholly dependent upon their parents for care and instruction. If unable to have hired help, the mother must do the work of the household, and her strength is taxed every day almost beyond endurance. Although she may have good ability and could do good service to her children, she is unable to do so, because she is broken down and enfeebled by care and taxation. She loves her children, for they are a part of herself; but she cannot do justice to them. She loves God, but she is in continual doubt of her acceptance; for she is aware that she is often fretful and impatient, has no spirit of prayer, and can bear no cheering testimony in the social meeting. She becomes discouraged, and lets things drift, feeling that she cannot row against the current of circumstances. She is overwhelmed by her surroundings. [Cf: RH 06-24-90 para. 5] p. 311, Para. 1, [1890MS].

This is a grievous wrong, not only to the mother, but to her children and to society. God would have parents act as rational beings, and live in such a manner that each child may be properly educated, that the mother may have strength and time to employ her mental powers in disciplining her little ones for the society of the angels. She should have courage to act nobly her part and to do her work in the fear and love of God, that her children may prove a blessing to the family and to society. [Cf: RH 06-24-90 para. 6] p. 311, Para. 2, [1890MS].

The husband and father should consider all these things lest the wife and mother of his children be overtaxed and thus overwhelmed with despondency. He should see to it that the mother of his children is not placed in a position where she cannot possibly do justice to her numerous little ones, so that they have to come up without proper training. The wife should not be made little more than a slave in his family; for she thus loses her dignity, her self-esteem, and drops lower and lower in the scale of womanhood, as she endeavors to do what she is wholly unable to do. The children of such parents are robbed of the education and training which they require to make them strong physically, mentally, and morally. When the mother is overburdened and overworked, it is not possible for her to give her children the mold of character they should have. She cannot teach them how to meet and withstand temptation in the strength of Christ, how to be strong and brave for the right, how to despise a wrong action. Parents should always bear in mind the future good of their children. They should not be compelled to devote every hour to taxing labor in order to provide

the necessaries of life. They should not have more children than they can clothe and feed and educate as God would have them. [Cf: RH 06-24-90 para. 7] p. 311, Para. 3, [1890MS].

If they have the glory of God in view, parents will work for their children with conscientious fidelity. God-fearing parents will deliberate and plan as to how to train their children to right habits. They will choose companions for their children, rather than leave them in their inexperience to choose for themselves. [Cf: RH 06-24-90 para. 8] p. 311, Para. 4, [1890MS].

Parents should not permit their affection for their children to be manifested to the injury of their children's characters. They should study the Bible, and try to make God's word the guide of their life. Some mothers wear out their lives in serving their children, in waiting upon them, in doing for them things which the children should learn to do for themselves. Children learn to take a mother's service as a matter of course, when this method is followed, and fail to feel that obligations are mutual, fail to perceive that the care and love of their parents should be rewarded by thoughtful love and obedience on their part. Children should be taught to relieve their parents of care and burden as much as possible. When parents allow their children to bear a selfish stamp of character, allow them to idle away precious time in pleasing their own fancy, while they are working hard to clothe and feed and educate them, they do a great injustice to their children; they do them a positive injury, that will follow them all through life. [Cf: RH 06-24-90 para. 9] p. 312, Para. 1, [1890MS].

Teach your children to be useful, to bear burdens according to their years; then the habit of laboring will become second nature to them, and useful work will never seem like drudgery. Train them to habits of economy. Some parents bend all their energies to the accumulation of money, and precious opportunities are lost for giving daily instruction, for filling the minds of their children with precious material for use in afterlife. Children should be impressed with the high sense of their moral responsibility. The time that parents devote to fashionable display, should be devoted to teaching their children self-reliance. They should not train their children to seek pre-eminence in dress or speech or action. The inward adorning of a meek and quiet spirit is of great price in the sight of God. This adorning will not tarnish or wear out, but will be as enduring as the throne of God. [Cf: RH 06-24-90 para. 10] p. 312, Para. 2, [1890MS].

Some parents, although they profess to be religious, do not keep before their children the fact that God is to be served and obeyed, that convenience, pleasure, or inclination should not interfere with his claims upon them. "The fear of the Lord is the beginning of wisdom." This fact should be woven into the very life and character. The right conception of God, through the knowledge of Christ, who died that we might be saved, should be impressed upon their minds. Religious instruction should be lovingly imparted to the little ones from their earliest years; but this work is sadly neglected, and we see the result in impenitent, self-willed, disobedient, unthankful, and unholy children. [Cf: RH 06-24-90 para. 11] p. 312, Para. 3, [1890MS].

Christian parents, will you not for Christ's sake examine your desires, your aims for your children, and see if they will bear the

test of God's law? The most essential education is that which will teach them the love and the fear of God. Your efforts to train your children should be earnest and persevering. You should seek to develop each portion of their nature, physical, mental, and moral, that they may have well-balanced characters. If you leave your children to follow their own inclination and desires, you cannot expect that they will have stability of principle, and be able to resist evil. The physical, the mental, and the moral nature must be cultivated and developed by patient training, coupled with the grace of God; in this way virtuous principles will be established. [Cf: RH 06-24-90 para. 12] p. 312, Para. 4, [1890MS].

Parents should learn to live within their means. They should cultivate self-denial in their children, teaching them by precept and example. They should make their wants few and simple, that there may be time for mental improvement and spiritual culture. Educate your children to meet the highest standard of character, the law of God. [Cf: RH 06-24-90 para. 13] p. 313, Para. 1, [1890MS].

Love is the key to a child's heart; but the love that leads parents to indulge their children in unlawful desires is not a love that will work for their good. The earnest affection which springs from love to Jesus, will enable parents to exercise judicious authority and to require prompt obedience. The hearts of parents and children need to be welded together, so that as a family they may be a channel through which wisdom, virtue, forbearance, kindness, and love may flow. [Cf: RH 06-24-90 para. 14] p. 313, Para. 2, [1890MS].

Our children are God's property, and we are to see to it that they are not deformed by our defects and our one-sided ideas. As guides and teachers, we must be channels of light to others. Our superintendents, our teachers in the Sabbath school, should be frequently in prayer. A word spoken in due season may be as good seed in youthful minds, and may result in leading little feet in the right path. But a wrong word may lead their feet in the path of ruin. We are entering important times, and those who have a knowledge of the truth are laid under most weighty responsibility to impart it to others. Truth is mighty, and will prevail. Those who love and support the word of God will more and more decidedly range themselves on the Lord's side, and brethren will stand heart to heart in defense of the truth. Those who support error will more and more decidedly gather themselves against the holy and pure principles plainly revealed in the word of God. God has given to everyone his work, and capability with which to do it. Our talents are not to be laid away to rust from inaction. No one is to live to himself. O, how many there are today who profess godliness, who advocate the truth, but who do not make a practical application of it to their own lives! The principles of the gospel should have a controlling power over us, that we may have the mind that was in Christ, and be pure as he was pure. We know that unless our righteousness shall exceed that of the Pharisees, we shall utterly fail of eternal life. It is not enough to tithe mint and anise and cummin; we must also remember the weightier matters of the law,--mercy and the love of God. Jesus must abide in the soul, if we would work the works that are acceptable to Heaven. By Mrs. E. G. White. [Cf: RH 06-24-90 para. 15] p. 313, Para. 3, [1890MS].

Jesus said, "Whatsoever ye shall ask in my name, that will I do." Is this promise true, or is it false? If it is false, then our lack of

spiritual strength is excusable. But is it not true? Is it not the word of God? And is not our present condition wholly without reason? If there were greater humility, greater simplicity, and unfaltering confidence in the name that is above every name, if we imitated the divine Pattern that has been given us, would we not receive the blessings promised? It is our privilege to tell the Lord, with the simplicity of a little child, exactly what we want. We may state to him our temporal matters, asking him for bread and raiment, as well as for the bread of life and the robe of Christ's righteousness. Your Heavenly Father knows that you have need of all these things; and you are invited to ask him concerning them. It is through the name of Jesus that every favor is received. God will honor that name, and will supply your necessities from the riches of his liberality. [Cf: RH 07-01-90 para. 1] p. 313, Para. 4, [1890MS].

The Lord is our helper. It is not his good pleasure that any should perish, but rather that all should come to a knowledge of the truth and be saved. God will not withhold from man the fulfillment of the only real hope he can have in the world. Jesus says, "Without me, ye can do nothing;" but in him, and through his righteousness imputed unto us, we may do all things. The work of the Spirit of God will stand forever, but the works of men will perish. Spiritual things are spiritually discerned. To the worldly wise the workings of the Spirit of God that leads to confession and acknowledgement of sin and to the acceptance of the truth as it is in Jesus, appear as foolishness. They cannot reason out the "whys" and "wherefores" of its operation any better than did Nicodemus, and they ridicule and denounce the work of God; their human wisdom cannot interpret it. "Now we have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." [Cf: RH 07-01-90 para. 2] p. 314, Para. 1, [1890MS].

Those who trust wholly in the righteousness of Christ, looking to him in living faith, know the Spirit of Christ, and are known of Christ. Simple faith enables the believer to reckon himself dead indeed unto sin, and alive unto God through Jesus Christ our Lord. We are saved by grace through faith, and that not of ourselves; it is the gift of God. Should we try to unfold these precious promises to the worldly wise, they would but ridicule us; for "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." [Cf: RH 07-01-90 para. 3] p. 314, Para. 2, [1890MS].

When Jesus was about to ascend on high, he said to his disciples, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." Again he said, "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." There are many who find satisfaction in identifying themselves with false doctrines, that there may be no disturbance or difference between themselves and the world; but the children of God must bear testimony to the truth, not only by pen and voice, but by spirit and character. Our Saviour

declares that the world cannot receive the spirit of truth. They cannot discern the truth, for they discern not Christ, the author of truth. Lukewarm disciples, cold-hearted professors, who are not imbued with the Spirit of Christ, are not able to discern the preciousness of his righteousness; but they go about to establish their own righteousness. The world seeks the things of the world,--business, worldly honor, display, selfish gratification. Christ seeks to break this spell which holds men away from him. He seeks to call men's attention to the world to come, that Satan has managed to eclipse by his own shadow. Christ brings the eternal world within the range of men's vision, he presents its attractions before them, tells them that he will prepare mansions for them, and will come again and receive them unto himself. It is the design of Satan so to fill the mind with inordinate love of sensual things, that the love of God and the desire for heaven shall be expelled from the heart. [Cf: RH 07-01-90 para. 4] p. 314, Para. 3, [1890MS].

At the Saviour's advent, men had become thoroughly absorbed in earthly things. They did not with spiritual vision penetrate to the glories of the world to come. A view of heavenly things would have balanced the mind and engrossed the affections, so that they would have borne the image of the heavenly instead of the image of the earthly. Jesus sought to correct this evil. He gave lesson upon lesson to break the spell of infatuation that bound men to the earth. He asked, "What shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Christ presented the momentous claims of eternity to inspire the efforts of man to reach heavenly things. He presented before them the grandeur of the future in contrast with the insignificance of the present. He assigned to worldly enterprises a place subordinate to the interests of spiritual things. He opened before the minds of men the fact that every moment of life is weighty with eternal consequences. He showed them that the vanities of the world that bind men in a tyrannical bondage are superfluous and worthless. [Cf: RH 07-01-90 para. 5] p. 315, Para. 1, [1890MS].

The Master has engaged us in his service, and has pointed out our duty, and opened before us the reward that will attend patient continuance in well-doing. He who came down from heaven can speak of heaven, and rightly present the things which form the currency of heaven, on which he has stamped his image and superscription. He knows the danger in which those are placed whom he came to uplift from degradation, and to exalt to a place beside himself upon his throne. He points out their peril in lavishing affection upon useless and dangerous objects. He seeks to draw the mind away from the earthly to the heavenly, that we may not waste time, talent, and opportunity, upon things that are altogether vanity. He exhorts men, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." [Cf: RH 07-01-90 para. 6] p. 315, Para. 2, [1890MS].

Our Saviour is constantly working to save men from the devices of Satan, that they may not cheat themselves out of eternal happiness by setting their hearts upon earthly gain. He whose heart is centered upon the treasures of eternal interest, will have a right hold from above,

and will appreciate every earthly good as a gift from God, and will enjoy earthly blessings with a superior relish. The only safe place to deposit our treasures is in the bank of heaven. Every deposit made in this bank will accumulate abundant interest; you will be laying up in store for yourselves against the time to come. [Cf: RH 07-01-90 para. 7] p. 315, Para. 3, [1890MS].

God calls upon those to whom he has intrusted his goods to acquit themselves as faithful stewards. The Lord would have all things of temporal interest occupy a secondary place in the heart and thoughts; but Satan would have the matters of the earth take the first place in our lives. The Lord would have us approve the things that are excellent. He shows us the conflict in which we must engage, reveals the character and plan of redemption. He lays open before you the perils you will meet, the self-denial that will be required, and he bids you count the cost, assuring you that if you zealously engage in the conflict, divine power will combine with human effort. The Christian's warfare is not a warfare waged against flesh and blood, but against principalities, against powers, against spiritual wickedness in high places. The Christian must contend with supernatural forces, but he is not to be left alone to engage in the conflict. The Saviour is the captain of his salvation, and with him man may be more than conqueror. [Cf: RH 07-01-90 para. 8] p. 315, Para. 4, [1890MS].

The world's Redeemer would not have man in ignorance of Satan's devices. The vast confederacy of evil is arrayed against those who would overcome; but Christ would have us look to the things that are not seen, to the armies of heaven that encamp round about those who love God, to deliver them. The angels of heaven are interested in behalf of men. The power of Omnipotence is at the service of those who trust in God. The Father accepts the righteousness of Christ in behalf of his followers, and they are surrounded with light and holiness which Satan cannot penetrate. The voice of the Captain of our salvation speaks to his followers, saying, "'Be of good cheer, I have overcome the world.' I am your defense; advance to victory." [Cf: RH 07-01-90 para. 9] p. 316, Para. 1, [1890MS].

Through Christ, restoration as well as reconciliation is provided for man. The gulf that was made by sin has been spanned by the cross of Calvary. A full, complete ransom has been paid by Jesus, by virtue of which the sinner is pardoned, and the justice of the law is maintained. All who believe that Christ is the atoning sacrifice may come and receive pardon for their sins; for through the merit of Christ, communication has been opened between God and man. God can accept me as his child, and I can claim him and rejoice in him as my loving Father. We must center our hopes of heaven upon Christ alone, because he is our substitute and surety. We have transgressed the law of God, and by the deeds of the law shall no flesh be justified. The best efforts that man in his own strength can make, are valueless to meet the holy and just law that he has transgressed; but through faith in Christ he may claim the righteousness of the Son of God as all-sufficient. Christ satisfied the demands of the law in his human nature. He bore the curse of the law for the sinner, made an atonement for him, that whosoever believeth in him should not perish, but have everlasting life. Genuine faith appropriates the righteousness of Christ, and the sinner is made an overcomer with Christ; for he is made a partaker of the divine nature, and thus divinity and humanity are combined. [Cf: RH 07-01-90 para. 10]

p. 316, Para. 2, [1890MS].

He who is trying to reach heaven by his own works in keeping the law, is attempting an impossibility. Man cannot be saved without obedience, but his works should not be of himself; Christ should work in him to will and to do of his good pleasure. If a man could save himself by his own works, he might have something in himself in which to rejoice. The effort that man makes in his own strength to obtain salvation, is represented by the offering of Cain. All that man can do without Christ is polluted with selfishness and sin; but that which is wrought through faith is acceptable to God. When we seek to gain heaven through the merits of Christ, the soul makes progress. Looking unto Jesus, the author and finisher of our faith, we may go on from strength, from victory to victory; for through Christ the grace of God has worked out our complete salvation. [Cf: RH 07-01-90 para. 11] p. 316, Para. 3, [1890MS].

Without faith it is impossible to please God. Living faith enables its possessor to lay hold on the merits of Christ, enables him to derive great comfort and satisfaction from the plan of salvation. The true Christian will have an earnest desire to bring others to Christ. When Philip was assured that he had found the Messiah, he went to Nathanael, and said unto him, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." [Cf: RH 07-01-90 para. 12] p. 316, Para. 4, [1890MS].

What are we doing for Christ? Are we telling of his goodness and his excellency, and seeking to win souls for the Master? If Jesus is precious to your soul, you will feel it your duty to make him known to others. Jesus has said to his people, "Ye are the light of the world." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The gospel of Christ is not a dry theory; it is good tidings of great joy that reveal to us a personal Saviour, and we are to tell men and women and youth what they must do in order to be saved. By Mrs. E. G. White. [Cf: RH 07-01-90 para. 13] p. 317, Para. 1, [1890MS].

After the Israelites had left Egypt, and had come to the Red Sea, the armies of the Egyptians came out to compel them to return. The people that Moses was leading out were in great distress; they knew not what to do. The eye of God was upon his people, and he did not mean that they should perish. The pillar of cloud that had gone before them by day, at night became a pillar of fire, and hung between them and the Egyptian army, so that God was indeed a wall of fire round about his people. Although they were in a desert, no harm befell them. There seemed to be no way for their escape; there were mountains round about them, and the Red Sea before them, and they began to murmur and complain of Moses because he had brought them out of the land of bondage to perish by the hand of the Egyptians. [Cf: RH 07-08-90 para. 1] p. 317, Para. 2, [1890MS].

Moses told them to go forward into the waters of the Red Sea. It was according to God's command that Moses bade them go forward, and they went until they stepped into the waters, and by a rod in the hand of Moses, the Lord parted the Red Sea, and the children of Israel went through on dry land. We should have faith in God, and obey the command, "Go forward." We should not wait to see what the Lord will do for us

first, but go forward and believe that he will do just what he has promised. It may seem that our way is hedged up on every side, but we are to move forward. Our Heavenly Father would have us believe that he has ways and means that we cannot see, and going forward does not mean to stand still. [Cf: RH 07-08-90 para. 2] p. 317, Para. 3, [1890MS].

"Faith is the substance of things hoped for, the evidence of things not seen." God would not have you bind about his precious work with unbelief; he would have you go forward, making progress continually in the building up of his cause upon the earth. You should not fix your eyes upon unfavorable circumstances and surroundings that will bind you in unbelief and in discouragement; it is your privilege to believe that God has ways and means to do his work. The great message of truth must go to all people, and nations, and kindreds, and tongues, and then shall the end come. We should ever keep this in view, and try to spread the knowledge of the present truth. You want faith at every step you take. You should engage in the work as though all depended upon you, and yet with perfect trust. God has intrusted to us the great work of warning the world of the coming judgment. We are to act our part in bringing this truth to all we can. We must pray God to water the seeds sown, that they may spring up and bear fruit to his glory. [Cf: RH 07-08-90 para. 3] p. 317, Para. 4, [1890MS].

There were but very few of us to carry forward the work at first, and it was very necessary for us to be of one mind in order to have the work advance with order and uniformity. When we saw the importance of being in the unity of faith, our prayers were answered, and Christ's prayer was answered that we should be one as he was one with the Father. We were as destitute of means as you are here in these kingdoms, and we frequently went hungry, and suffered from cold for want of proper clothing. But we saw that the truth must advance, and we must have means to carry it forward. We then sought the Lord most earnestly that he would open ways that we might reach the people in the different cities and towns, and my husband and myself would have to work with our hands to get means to carry us from place to place, to open the treasures of faith to others. We could see that the Lord of heaven was preparing the way before us in the work. My husband has worked at handling stone till the skin was worn from his fingers, and the blood started from the wounds, that he might get means to carry him from place to place to speak to the people the words of truth. This is the way the work went in the beginning, and our petitions must now ascend to the God of heaven as they did then, that he will open the way, and the truth find access to hearts. The gold and the silver are the Lord's. The cattle upon the thousand hills are his; but he wants you to move forward in faith just as far and as fast as you can. The Lord's blessing will rest upon those who do to the very best of their ability. It is the privilege of those who have embraced the truth in these countries to place themselves in a position of faith where God will manifest himself to them. I cannot see why the work and the plans should be different here from the work and the plans in America. Everyone should be where he will feel that he is a part of the great work of God, and that he must help carry it forward. [Cf: RH 07-08-90 para. 4] p. 318, Para. 1, [1890MS].

When the Scriptures were opened in the Piedmont Valleys, the truth was carried forward by those who were very poor in this world's goods. Those who had Bible truth were not allowed to bring it before the

people; they could not get Bibles into families, so they went as merchants selling goods, and carried parts of the Bible with them, and when they saw that it would do, they would read from the Scriptures; and those who were hungering for truth, could in this way obtain light. With bare and bleeding feet, these men traveled over the hard rocks of the mountains in order that they might reach souls, and open to them the words of life. I wish the very same spirit that animated them was in the heart of everyone who professes the truth at the present time. We can every one of us do something, if we will only take the position that God would have us. Every move that you make to enlighten others, brings you nearer in harmony with the God of heaven. If you sit down and look at yourself and say, "I can barely support my family," you will never do anything; but if you say, "I will do something for the truth, I will see it advance, I will do what I can," God will open ways so that you can do something. You should invest in the cause of truth so that you will feel that you are a part of it. God does not require of the man to whom he has given one talent, the interest of ten. Remember that it was the man who had one talent that wrapped it in a napkin and hid it in the earth. You should use the talent, influence, and means which God has given you that you may act a part in this work. In these kingdoms those in the truth are numbered by scores, but you may number them by hundreds before another year comes round, if you faithfully work for God. Just as good souls are waiting for the truth, as are here today. Many are longing to be fed by the word of truth. The angel of the Lord has presented this people before me, and I know whereof I speak. But it will require earnest work on your part, mingled with living faith and the power of God, that the work may be accomplished. But you must broaden your ideas, brethren; you must by living faith take hold of the Arm of our strength, and say, "I can, and I will work for God," and you will see of the salvation of God; for success will crown your efforts. By Mrs. E. G. White. [Cf: RH 07-08-90 para. 5] p. 318, Para. 2, [1890MS].

We should seek most earnestly to have Christ abiding in our hearts by faith, that we may be kept through temptation without sin. We should be constantly looking to the Author and Finisher of our faith, so that we can attain unto righteousness. The closer we draw to Jesus, and the more clearly we see his life and character, the less we shall think of ourselves. There are a class that say that they are sanctified, they are holy, and yet they are living in transgression of God's law. Shall we take their word as truth, or shall we compare their characters and doctrines with the word of God? "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." But the apostle says, "Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whose keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him." Every soul must be brought to the test of God's great standard of righteousness; and if the character is not in accordance with God's law, it is not in a right condition before God. [Cf: RH 07-15-90 para. 1] p. 319, Para. 1, [1890MS].

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." This is the only definition of sin given in the Holy Scriptures, and we should seek to understand what sin is, lest any of us be found in opposition to the God of heaven. We are required to be in a position of obedience to all of God's commandments. Our

salvation cost our Lord too much for us to be found going on in uncertainty when eternal interests are involved, therefore we should open our minds and search the Scriptures, so that we may know for ourselves how we can stand under the banner of Prince Immanuel. God requires at this moment just what he required of Adam in paradise before he fell--perfect obedience to his law. The requirement that God makes in grace is just the requirement he made in paradise. We want to understand the claims of God upon us that we may reach the hearts of men, and teach them what God's word requires of them in order that they may have eternal life. We must live by every word that proceedeth out of the mouth of God. Our Saviour has told us that in these last days there would be false doctrines and false teachers who would lead the people to accept fables and customs and practices of men, instead of the commandments of God, and that our world would be flooded with heresies. Are we bringing in heresies to turn souls from the truth of God's word? We want the truth of God's word on every point, and we need to practice it. Those who follow the course of error and live in transgression of the law of God, will not follow that course alone; there will be others who will imitate their example. [Cf: RH 07-15-90 para. 2] p. 319, Para. 2, [1890MS].

We must inquire what captain we are following, under whose banner we are standing. Satan was the first transgressor of the law of Jehovah. We read in the Bible how sin entered into the world. Satan was the first one who ever questioned the holy will of God, and his very first work was to transgress God's law, and then he came to Adam and Eve in Eden, and through his temptations caused them to break the commandments of God. Satan thought to win the human family to his side that they might war against the family in heaven. It was Satan's plan to war against the God of heaven. God has a constitution and laws to govern those whom he has created, and it would be a terrible thing if any of us should be found on the wrong side, warring against the government of Heaven. There are many deceptions to lead us away from the truth. Many think that Adam and Eve were very foolish in listening to the voice of the tempter that caused their fall from the high and holy estate, yet those who criticise do the same thing. Why do not the children of Adam who find fault with him for his sin, cease themselves to transgress? [Cf: RH 07-15-90 para. 3] p. 319, Para. 3, [1890MS].

John brings the commandments of God to view away down this side of the crucifixion of Christ, and shows their positive, binding claims upon men. Those who have taken the position that the commandments of God were done away when Christ hung upon the cross, are in harmony with the great deceiver. God has made his constitution and his laws, and he can encircle in his arms those who are obedient, and shield them from the powerful deceptions of Satan. When the foundations of the earth were laid, then was laid the foundation of the Sabbath, and the morning stars sang together, and all the sons of God shouted for joy. [Cf: RH 07-15-90 para. 4] p. 320, Para. 1, [1890MS].

God repeated his holy law upon Sinai, precept by precept, that his people might not be left to dishonor him in disobeying his statutes, and he declares that we shall live in them if we obey them. Yet the Christian world claims that Christ died upon Calvary's cross to abolish the law of God. We have the types and the shadows in the ceremonial laws, and these were to last until they should meet the reality. The sacrificial offerings were continually revealing the fact that Christ

was coming to our world, and when type met antitype in the death of Christ, then the sacrificial offerings, typifying Christ, were no more of any value, but the royal law of God could not be changed. Jesus addressed his disciples and the Pharisees in these words: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." The words of Christ in the day of God's retributive judgment will be sufficient to condemn the transgressor if there was not another evidence of the perpetuity of the law of Jehovah. There is no shadow in the precepts of the decalogue. The ten commandments are not a type. God gave his law, and in the fourth precept of the decalogue is his Sabbath, the very day on which we have turned aside from worldly business in order to observe it as a memorial of the creation of the heaven and the earth; and just as long as heaven and earth shall remain, just so long will this law be binding upon those who are living upon the earth. The instruction which Moses gave to the children of Israel concerning the statutes and the precepts of God, did not originate with Moses, but with the God of heaven. We are told that Christ was in the pillar of the cloud by day, and in the fiery pillar at night. Men are enshrouded in darkness, and when they array Christ in the New Testament against Christ in the Old Testament, surely wisdom has departed from them. The Israelites of old were saved by Christ as verily as we are saved by Christ in this day. We read in the word of God, "Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." [Cf: RH 07-15-90 para. 5] p. 320, Para. 2, [1890MS].

We want the sanctification that God himself gives, and that sanctification comes through doing his law. We hear the heavenly benediction pronounced upon the obedient by Christ himself: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." The only remedy that could be found for fallen man was the death of Christ upon the cross. Thus the penalty of transgression could be paid. Did the Father spare his Son one jot of the penalty? Behold him when he was in the garden praying, "If it be possible, let this cup pass from me," and the bloody sweat pressed through his pores, and moistened the sod of Gethsemane. Jesus carried out the plan to its very end, and on the cross cried out. "It is finished." The law finished?--No. The plan that had been proposed to rescue man from the degradation of sin, was carried out to the very letter. Could it have been possible for Jehovah to change his law to meet man in his fallen condition, then Christ need not have left his glory, his majesty. It was because the law of God was changeless as his throne, that Christ consented to take humanity, to die in man's behalf to save him from eternal ruin. But Satan is continually at work with his devices to carry out his plan,--opposition against God's holy law. He commenced his work in heaven in trying to deceive the angels. He blinded the eyes of the Jewish nation so that they could not discern Christ as the Messiah, and the very nation that Christ came to save cried with the murderous throng, "Crucify him, crucify him." And again the hoarse and terrible cry was raised, that called maledictions upon themselves, "His blood be on us, and on our

children," and they crucified the Lord of glory. [Cf: RH 07-15-90 para. 6] p. 320, Para. 3, [1890MS].

When Satan found that the tomb could not hold the Son of God, but that he had arisen and ascended to the Father, he came to man with another lie, and told him that the law of God that Jesus in such a wonderful manner had magnified and exalted, was done away when he died upon the cross. No greater deception could have come upon the world; but people receive it, and teach that the law of God is done away, notwithstanding the heavens and the earth which their eyes look upon speak to them every day that this is a fallacy. Hear what Christ himself says: "I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." And again, "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." By Mrs. E. G. White. [Cf: RH 07-15-90 para. 7] p. 321, Para. 1, [1890MS].

Those who are at variance should act out the Bible directions to the letter. The Saviour has said, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." This is a kind of work that requires the grace of Christ in the heart. There is alienation and division where none should exist, among those who profess to be the children of God; and the reason of this is that men are hearers, readers, of the words of Christ, but not doers. [Cf: RH 07-22-90 para. 1] p. 321, Para. 2, [1890MS].

How much suffering would be prevented, if those who claim to know and believe the truth, would practice its precepts! In living out the lessons of Jesus, we make it manifest that we are not careless, inattentive, unfruitful hearers of the word. If those who claim to be the followers of Christ were only obedient to the truth, the door that is now open where Satan finds access and enters to wound and bruise the soul, would be closed. How careful we should be not to offend one of the little ones that belong to God! The Saviour said, "It is not the will of your Father which is in heaven, that one of these little ones should perish." Let every member of the church try to save the souls of others, and not through criticism and evil reports discourage or destroy them. How many and how great evils would be extinguished in the church if men followed Christ's rule of dealing with the erring, instead of following the impulse and passion of their unsanctified hearts! [Cf: RH 07-22-90 para. 2] p. 321, Para. 3, [1890MS].

If matters of difficulty between brethren are not laid open to others, but frankly spoken of between themselves, in the spirit of Christian love, the difficulty will, in most cases, be healed, and the offending brother won. Misunderstandings have arisen that have been thus explained in Christian tenderness, and the breach has been healed. [Cf: RH 07-22-90 para. 3] p. 321, Para. 4, [1890MS].

When brethren come together in harmony with the directions of Christ,

Jesus himself is a witness to the scene, and the whole universe looks with intense interest upon those who not only believe, but do the words of Christ. The Spirit of God will move upon the heart of him who has erred, when Christ's words are carried out, and the one at fault will be convicted of his error. But if he is too proud, too self-sufficient, to confess his mistake and heal the wrong, other steps are to be taken in order to follow out the complete directions of the word. "If he will not hear thee [in that private interview], then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. The matter of difficulty is to be confined to as small a number as possible. But two or three are to labor with the one who is in error. They should not only talk with the one at fault, but should bow in prayer, and with humble hearts seek the Lord. [Cf: RH 07-22-90 para. 4] p. 322, Para. 1, [1890MS].

"And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church [if he persists in his unreasonable course and will not be corrected, then there is only one more step to be taken, and that is a very sorrowful one], let him be unto thee as a heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." When every specification that Christ has given is carried out in the true, Christian spirit, then, and then only, heaven ratifies the decision of the church, because its members have the mind of Christ, and do as Christ would do if he were upon earth. [Cf: RH 07-22-90 para. 5] p. 322, Para. 2, [1890MS].

Brethren, it must be made manifest that we are not only Bible readers, but also doers of the words of Christ. Those who fully trust in the Lord Jesus, will be obedient children, and will have guidance from above. The mind and will of God are made plain in the living oracles. [Cf: RH 07-22-90 para. 6] p. 322, Para. 3, [1890MS].

In our churches we should not act as though we were groping our way in the dark. Clear light has been given us. The Lord has spoken to everyone in his word, and that word is luminous with light, and weighty with the precious ore of truth. In the Bible we have a perfect rule of conduct, and we are safe in humbly following it. With reverent hearts we should bow to God's expressed will. We are not left in uncertainty; for in all the varied circumstances of life we may walk according to the instructions of God, which are based upon golden principles of truth, and revealed in the precepts of his law. In the Bible there are rules to meet every case. A complete system of faith has been revealed, and correct rules for practice in our daily life have been made known. Those who turn from the beaten path marked out in God's word, because it suits their feelings better to do so than to walk according to the commandment, leave the light, and are enshrouded in darkness. Peace of mind, happiness, and heaven are sacrificed for the sake of maintaining human pride and indulging stubbornness of will. [Cf: RH 07-22-90 para. 7] p. 322, Para. 4, [1890MS].

We are not to place dependence upon man, nor expect homage from our fellowmen. Jesus says, "Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven." We should remember that the best and most intelligent of men have only limited ability, and we should pray for discernment to understand what is each

man's true place. We are not to be blind; we may see the prejudices which are cherished by those with whom we associate, we may see the errors that hinder their religious growth, we may discern their instability of opinion, their partiality of action; but because we see thus, we should not feel that we are superior to them, measuring ourselves among ourselves, and leaning to our own understanding. As we see the deficiencies of others, it should lead us to be less self-confident, to be jealous of our own spirit and action. [Cf: RH 07-22-90 para. 8] p. 323, Para. 1, [1890MS].

No living man should come in to take the place of God in your mind. "Call no man your father upon the earth. . . . Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself, shall be exalted." These words of Christ are not only to be read, but are to be obeyed to the letter. Those who meekly and humbly pursue their course of duty, not to be praised, petted, and honored of men, but to glorify God, will receive as their reward glory, honor, and eternal life. But many are so lifted up in spiritual pride, that they act as if it were not enjoined upon them to live in harmony with the instructions of Christ. [Cf: RH 07-22-90 para. 9] p. 323, Para. 2, [1890MS].

We are to walk in humility before God, and we can do this as the clear light of heaven reveals the perfection of Christ's character, and we see in contrast the weakness and imperfection of our own. Those who have a view of Christ in contrast with self, will not feel like boasting. They will not lift up self, but will appreciate the value of souls for whom Christ has died. I have great sorrow of heart that the rules of Christ have been so strangely neglected by those who profess to be his followers. Reading the Bible, believing the Bible, will not save any of us; for it is the doers of the word that shall be justified. [Cf: RH 07-22-90 para. 10] p. 323, Para. 3, [1890MS].

I know of nothing more injurious to the soul than this habit of talking of one another's errors, of reporting every unfavorable tale that is brought to your ears, and of magnifying the mistakes of a brother. When a brother's fault comes to your notice, how much better it would be to go to him with it, following out the Bible rule that has been given by Him who owns the souls of all men! An infinite price has been paid to ransom the souls of men from the power of the enemy, and how terrible it is for one who professes to love God, to set forth the mistakes and errors of his brethren in high colors, doing a wicked work against Jesus in the person of his saints. The rebuke of God is upon everyone that engages in such work; it is the work of Satan. The Lord has declared, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." [Cf: RH 07-22-90 para. 11] p. 323, Para. 4, [1890MS].

When Christians accuse and condemn their brethren, they show themselves to be in the service of the accuser of the brethren. When they talk of their faults and failings, they plant roots of bitterness, whereby many shall be defiled. It is through this kind of work that brother becomes suspicious of brother, and variance arises in the church. Love cannot exist where the conversation of the professed people of God is largely made up of talk concerning the errors and mistakes of others. When this is done, the words of Christ are treated

with indifference and contempt, as though frail, erring man had found some other way to heaven save the one appointed by the Lord,--obedience to the commandments of God. We should remember that we are all brethren, seeking the same home in heaven; but if Christ is not formed within, if you have not the mind of Christ, and do not practice the words of Christ; if you are fully satisfied with your own peculiar ways, so that you feel justified in complaining of your brethren, you will never reach heaven. If you cannot live in harmony on the earth, how could you live throughout eternity in love and peace? There must be kindness, love, courtesy, and delicate regard shown for one another here and now. To practice the principles of love will not prevent us from dealing plainly with our brethren, in brotherly kindness pointing out wrongs and short-comings when it is necessary to do so. But we should do this in harmony with the directions of Christ. When you are yourself connected with God, you may speak plainly to those who by their crooked course are turning the lame out of the way. The apostle gives this instruction concerning this class: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." [Cf: RH 07-22-90 para. 12] p. 324, Para. 1, [1890MS].

Satan designs to keep the church in a state of wrangling, envy, jealousy, and evil surmising, so that brethren cannot pray or work in harmony; while thus at variance, they fail to bring the saving power of the truth to bear upon the heart of unbelievers. People become disgusted with our religion when they witness the way in which a brother treats an offending brother. [Cf: RH 07-22-90 para. 13] p. 324, Para. 2, [1890MS].

It is the duty of every true follower of Christ to reflect light to the world. God has laid upon us a responsibility for the souls of those who are unsaved. As an ambassador of Christ, I would tell you, brethren, that if you talked more of the merits of Christ, if you engaged more frequently in humble prayer, and said less to your brethren of the weaknesses of others, you would advance in spirituality and be far ahead of where you now are. You must give the precious plant of love some chance to grow. Jesus has said, "By this shall all men know that ye are my disciples, if ye have love one to another." Jesus told the disciples to tarry at Jerusalem until they should be endued with power from on high. "Without me," he said again, "ye can do nothing." But Paul declares, "I can do all things through Christ which strengtheneth me." [Cf: RH 07-22-90 para. 14] p. 324, Para. 3, [1890MS].

We should be often in prayer. The outpouring of the Spirit of God came in answer to earnest prayer. But mark this fact concerning the disciples. The record says, "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." They were not assembled to relate tidbits of scandal. They were not seeking to expose every stain they could find on a brother's character. They felt their spiritual need, and cried to the Lord for the holy unction to help them in overcoming their own infirmities, and to fit them for the work of saving others. They prayed with intense earnestness that the love of Christ might be shed abroad in their hearts. This is our

great need today in every church in our land. For "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." That which was objectionable in the character is purified from the soul by the love of Jesus. All selfishness is expelled, all envy, all evil-speaking, is rooted out, and a radical transformation is wrought in the heart. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." "The fruit of righteousness is sown in peace of them that make peace. [Cf: RH 07-22-90 para. 15] p. 324, Para. 4, [1890MS].

Paul says that "as touching the law,"--as far as outward acts were concerned,--he was "blameless," but when the spiritual character of the law was discerned, when he looked into the holy mirror, he saw himself a sinner. Judged by a human standard, he had abstained from sin, but when he looked into the depths of God's law, and saw himself as God saw him, he bowed in humiliation, and confessed his guilt. He did not go away from the mirror and forget what manner of man he was, but he exercised genuine repentance toward God and faith toward our Lord Jesus Christ. He was washed, he was cleansed. He says, "I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once; but when the commandment came, sin revived, and I died." [Cf: RH 07-22-90 para. 16] p. 325, Para. 1, [1890MS].

Sin then appeared in its true hideousness, and his self-esteem was gone. He became humble. He no longer ascribed goodness and merit to himself. He ceased to think more highly of himself than he ought, and he ascribed all the glory to God. He was no longer ambitious for greatness. He ceased to want to avenge himself, and was no longer sensitive to reproach, neglect, or contempt. He no longer sought earthly alliance, station, or honor. He did not pull others down to uplift himself. He became gentle, condescending, meek and lowly of heart, because he had learned his lesson in the school of Christ. He talked of Jesus and his matchless love, and grew more and more into his image. He bent his whole energy to win souls to Christ. When trial came upon him because of his unselfish labor for souls, he bowed in prayer, and his love for them increased. His life was hid with Christ in God, and he loved Jesus with all the ardor of his nature. Every church was dear to him; every church member was a person of interest to him; for he looked upon every soul as the purchase of the blood of Christ. [Cf: RH 07-22-90 para. 17] p. 325, Para. 2, [1890MS].

This should be the experience of every member of our churches. We are to bear the precious fruits of the Spirit of God to his glory, even rich clusters of good fruit that will make us more precious than the golden wedge of Ophir. Brethren, you need to humble yourselves under the mighty hand of God, and he will lift you up. If a fountain that has been rank and bitter loses its corrupt qualities, those who drink of it, will recognize the change. The water will be pure and sweet, and the streams that flow from it wholesome and refreshing. [Cf: RH 07-22-90 para. 18] p. 325, Para. 3, [1890MS].

We are to be constantly seeking for precious pearls of truth. There must be a dying to the world. There must be no cowardice, no compromise. There must be an earnest seeking for the wisdom that is

from above. The apostle asks, "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." [Cf: RH 07-22-90 para. 19] p. 325, Para. 4, [1890MS].

Brethren, God would work for us if he could do it safely; he wants to do great things for his people, but the strife of tongues has dishonored God, weakened the hands of his professed children, and brought dearth and feebleness into the church. Is it not time to arise, to open the heart to receive the rays of light that are shining forth from the living oracles? Is it not time that the love of God should be permitted to make its impress upon the soul, that Jesus may be glorified among those who claim to be his followers? By Mrs. E. G. White. [Cf: RH 07-22-90 para. 20] p. 326, Para. 1, [1890MS].

"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: RH 07-29-90 para. 1] p. 326, Para. 2, [1890MS].

These words were spoken to the disciples just before the betrayal of Jesus. The disciples were filled with sorrow at the thought that Christ was to leave them,--that they were to be deprived of his presence. Therefore he comforted them with the assurance that if he went away, he would come again. He also told them that he would prepare mansions for them, and would take them to himself. When he ascended from the mount of Olives, our precious Saviour said that he would be with them always; and as they beheld their Lord taken from them into heaven, angels addressed them, saying, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." [Cf: RH 07-29-90 para. 2] p. 326, Para. 3, [1890MS].

Thousands and thousands of angels escorted Christ in honor to the city of God, singing, "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in." The angel sentinels at the gate exclaimed, "Who is this King of glory?" and the escorting angels raised their voices in chorus, "The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in." Again the challenge rings forth, "Who is this King of glory?" and the escorting angels answer, "The Lord of hosts, he is the King of glory," and the heavenly train passes through the gates. The angels of God were about to bow in adoration before him, but Christ waved them back; he must first hear from his Father than his sacrifice for man had been accepted. He had a request to present before the Father: "I will that they also, whom thou hast given me, be with me where I am." Although he ascended into heaven to the glory of his Father, our

blessed Saviour did not forget us here on the earth. And what was the answer that the Father gave to the Son?--"Let all the angels of God worship him." And then they all bowed in adoration before him; they worshiped him, and their song of praise filled the heavenly courts. Honor and praise and majesty were ascribed to Him that sitteth upon the throne, and to the Lamb forever and ever. [Cf: RH 07-29-90 para. 3] p. 326, Para. 4, [1890MS].

Our Saviour promised that he would come again. Those heavenly gates are again to be lifted up, and Christ as conqueror, with a thousand times ten thousand and thousands of thousands, will march out of those gates in triumph, to honor those who have loved him and kept his commandments, and to take them to himself. And he says that he has not forgotten them nor his promise. The Lifegiver will call the dead from their prison house, and as they come up from the grave, they will receive the finishing touch of immortality. They will rise from their dusty beds and exclaim, "O Death, where is thy sting? O Grave, where is thy victory!" And they will be caught up with those who are translated to heaven without seeing death, to meet their Lord in the air. Then the crown of immortal glory will be placed upon each brow. What a wonderful sight are these exalted ones! The world knew them not, but they are the overcomers! Palm branches of victory will be placed in their hands, and again the gates will be opened, and they will enter into the city with Jesus, and all the angels of God will strike their harps, and the heavenly arches will ring with the victory achieved through their God. They will stand before the throne of God, clothed with the white linen which is the righteousness of Christ. [Cf: RH 07-29-90 para. 4] p. 327, Para. 1, [1890MS].

Now, what is the work which we have to do in probationary time?--To purify our souls in obeying the truth. The law of God is to be exemplified in the character; and in order that man might keep the law, Jesus came down to our world to die man's sacrifice. He did not, in this, detract from the dignity of the law, but made manifest the immutability of its character. Jesus says, "If ye love me, keep my commandments." That it really has been made possible for man to grasp the righteousness of Christ, and keep the commandments, should call forth from our hearts and lives hearty responsive offerings of praise to Him who hath called us out of darkness into his marvelous light. Now I inquire, Shall we go with our heads bowed down in gloom and sadness, because Christ is coming?--No; we have every reason to lift up our heads and rejoice, for our redemption draweth nigh. [Cf: RH 07-29-90 para. 5] p. 327, Para. 2, [1890MS].

What is the work that we are to do here in the world?--We are to wash our robes of character, and make them white in the blood of the Lamb. We must sanctify ourselves and our households to God. We must bring Jesus into our hearts and our homes, and we must seek every day to instruct others in regard to the claims of the law of God and the plan of salvation, that they may have a knowledge of Jesus. You can neglect anything of a temporal character more safely than you can the spiritual interests of your household. Our Saviour wants you to keep in close relation to himself, that he may make you happy. When Christ lets his blessing rest upon us, we should offer thanksgiving and praise to his dear name. But, you say, if I could only know that he is my Saviour! Well, what kind of evidence do you want? Do you want a special feeling or emotion to prove that Christ is yours? Is this more reliable than

pure faith in God's promises? Would it not be better to take the blessed promises of God and apply them to yourself, bearing your whole weight upon them? This is faith. It is by faith that we are to come into a sacred nearness to Christ, not depending upon feeling; we are to say, "I believe thy promise, Lord, because thou hast said it. Thy word is pledged; we know that we are the children of God because we comply with the conditions, because he has pledged his word." There is not a friend in the world of whom you would require one-half the assurance that our Heavenly Father has given you in his promises. [Cf: RH 07-29-90 para. 6] p. 327, Para. 3, [1890MS].

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you." [Cf: RH 07-29-90 para. 7] p. 328, Para. 1, [1890MS].

You can see the condition on which you become the children of promise, and receive the love of God. Jesus knew that of yourself you could not obey God's law; for you were sold under sin; therefore he came to our world to bring to you moral power, that through faith in his name you might live. He brings his divine power to combine with your human efforts, that through his righteousness appropriated to yourself, you can keep his law. Our liberty was procured by Christ, by his spotless, meritorious life and death. We receive the righteousness of Christ, and through his merits enjoy liberty, and are identified with him. We have the promise that if we abide in him, and his words abide in us, we may ask what we will, and it shall be done unto us. Is it indeed possible that Christ may abide in us, and we in him? Christ says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Would he tempt us and deceive us?--No, indeed. There is everything to encourage any soul who by faith claims the promises that God has given us, for through his grace we may be overcomers. The law cannot lower the standard or take less than its full demands, therefore it cannot cleanse us from one sin; but God's Son, who is one with the Father, equal in authority with the Father, paid the debt for us. We are to add to 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. You are not to think that you must wait until you have perfected one grace, before cultivating another. No; they are to grow up together, fed continually from the fountain of charity; every day that you live, you can be perfecting the blessed attributes fully revealed in the character of Christ; and when you do this, you will bring light, love, peace, and joy into your homes. By Mrs. E. G. White. [Cf: RH 07-29-90 para. 8] p. 328, Para. 2, [1890MS].

It is the absence of the graces of God's Spirit that leaves the home in a dark, unhappy condition. Your home should be a blessed sanctuary where God can come in, and where his holy angels can minister unto you. If impatience and unkindness are manifested one to another, angels cannot be attracted to your home; but where love and peace abide, these heavenly ones love to come and bring still more of the holy influence of the home above. [Cf: RH 08-05-90 para. 1] p. 328, Para. 3, [1890MS].

Scarcely any of us realize that angels are about us; and these precious angels, who minister to those who shall be heirs of salvation, are saving from us many, many temptations and difficulties. The whole family of heaven is interested in the families here below; and how thankful we should be for this interest manifested for us day and night. Words spoken in our homes which are impatient and unkind, angels hear; and do you want to find in the books of heaven a record of the impatient and passionate words you have uttered in your family? Impatience brings the enemy of God and man into your family, and drives out the angels of God. If you are abiding in Christ, and Christ in you, you cannot speak angry words. Fathers and mothers, I beseech you, for Christ's sake, to be kind, tender, and patient in your homes. Then light and sunshine will enter your homes, and you will feel that bright beams from the Sun of Righteousness are indeed shining into your hearts. [Cf: RH 08-05-90 para. 2] p. 329, Para. 1, [1890MS].

You should never separate Christ from your life and family, and close the doors against him by unchristlike words and actions. There are those who profess the truth who neglect family prayer. But how can you venture to go to your labor without committing the care of your souls to your Heavenly Father? You should show that you trust in him. You should consecrate your families to God before you leave your homes. Every prayer that you offer up to God in faith, will surely be respected and answered by your Heavenly Father. When Abraham was told to go out into a place which he knew not, wherever he pitched his tent he built an altar, and offered up his prayer morning and evening; and the Lord said of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." This is the very work that should be done in every family, but it is strangely neglected. We want to live as in the sight of God in this world. It is of the greatest importance that we constantly make preparation here for the future, immortal life. We may have that life that measures with the life of God; if we are faithful, we shall have an immortal inheritance, an eternal substance; we shall see the King in his beauty; we shall behold the matchless charms of our blessed Saviour. [Cf: RH 08-05-90 para. 3] p. 329, Para. 2, [1890MS].

We should feel the importance of educating and training our children, that they shall seek and appreciate eternal life. Their will must be brought into subjection to the will of God, and they must seek constantly to repress everything that is evil in their natures. If fathers and mothers want their children to be Christlike in disposition, they must set them the example. Your every act should be one to fit yourself and your children for heaven, and you will have special help in the matter. The Saviour desires your joy to be full, therefore he tells you to abide in him and he will abide in you. Open the door of your heart, and let in Jesus and the bright rays of his

righteousness. He loves us with a love that is inexpressible, and if at any time you begin to fear that you will be lost, that Jesus does not love you, look to Calvary. Do you want a clearer expression of his love than that which the Father has bestowed upon us, in that he has given us in his Son? The light shining from the cross of Calvary should make us the happiest people on the earth. Now I ask you, dear brethren and sisters, why should we not love him? He exclaims, "What could have been done more to my vineyard, that I have not done in it?" If we had to work out our salvation in our own strength, we might be discouraged, and give up the warfare; but now he says, "I am with you always, even unto the end of the world." When he has given us such an assurance of his care, should we not respond to it by giving him our confidence? If you have been in the habit of murmuring, complaining, and finding fault, you must cease, for you are showing the Satanic side of your character. If you neglect your own soul, and begin to find fault and pick flaws in others, you are doing Satan's work. But if you are talking of the love of Jesus, and are trying to bless those around you with your influence, you are a blessing and not a curse, you are bringing yourself into close relationship to Jesus. Every day we are to be gaining the victory. Only one day at a time is given us in which to work. We must exercise living faith in God today; we must believe that God accepts us this day if we come to him in sincerity. [Cf: RH 08-05-90 para. 4] p. 329, Para. 3, [1890MS].

You must not be controlled by feeling. You must look away from the things that are seen, to the things that are unseen, trusting and rejoicing in the promises of God. I have thought with what joy the angels would look down from heaven upon us, if we were all praising God, and abiding in Christ. If, indeed, there is joy to the full for the Christian, why should we not possess it, and manifest it to the world? The whole treasure of heaven is opened before you in Christ: why should not everyone bring Christ into his life, and represent him to the world? [Cf: RH 08-05-90 para. 5] p. 330, Para. 1, [1890MS].

Our Saviour is coming again, and he wants to find you all ready for his appearing. If you are ready, your eyes will be beholding Jesus and heaven your home. When trials come to depress and discourage you, you must talk faith, not doubt and despondency; you must place your eyes upon heaven and heavenly things. Says Paul, "Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen." Then let us keep talking of Jesus and his love; let us dwell upon the precious truths which he has intrusted to our keeping; let us show to the world around us that these truths are accomplishing something for us. How can the world tell of the value of the truth which you have received unless they witness the transforming effect on your character? When you have Christ abiding in your hearts by faith, you will bring his righteousness into your life and experience. Satan will say to you, "You cannot be saved; you are a sinner." Well, tell him that you know you are a sinner, but that Christ came to save sinners. He says, "I am not come to call the righteous, but sinners to repentance." Tell the enemy, "I have laid hold of the righteousness of Christ, and he is my Saviour I have no righteousness of my own, but Christ is my righteousness." Then you will be justified by faith. [Cf: RH 08-05-90 para. 6] p. 330, Para. 2, [1890MS].

In just a little time, Christ will come in power and great glory, and

what a terrible thing it would be if we should not be ready! Let us get ready at once. Separate evil from you, begin to sing the song of praise and rejoicing here below. Do you want to learn the song of praise here, do not let a single word of bitterness or envy or faultfinding escape your lips; but let your lips be tuned to praise God. There is enough to discourage us everywhere, but we must look to the Author and Finisher of our faith, and by beholding his loveliness and purity become changed into the same image. You can feast your soul on his love; you can know that you are obtaining the victory every day; you can rejoice in the Lord. [Cf: RH 08-05-90 para. 7] p. 330, Para. 3, [1890MS].

I am so sorry for my Master, because he hears so little praise, so little thankfulness, for the love that he has bestowed upon us. Angels in heaven are praising God all the time, and here are mortals for whom Christ left the heavenly home, and suffered mockery, insult, and death, that he might lift us up to sit in heavenly places, and they offer no song of praise. [Cf: RH 08-05-90 para. 8] p. 330, Para. 4, [1890MS].

If you sit in heavenly places with Christ, you cannot refrain from praising God. Begin to educate your tongues to praise him, and train your hearts to make melody to God; and when the evil one begins to settle his gloom about you, sing praise to God. When things go crossways at your homes, strike up a song about the matchless charms of the Son of God, and I tell you, when you touch this strain, Satan will leave you. You can drive out the enemy with his gloom; his dark shadow will be swept from your pathway by praising God, and you can see, O, so much clearer, the love and compassion of your Heavenly Father. It is Satan's studied effort to eclipse the light of the Sun of Righteousness so that you cannot see it. Your mind should be uplifted to God; you should have praise meetings in your family and in the church. Do not tell a dismal story at any time or in any place. Let the whole world look upon you, and say, "These are people who love God; for we can see his image reflected in them." [Cf: RH 08-05-90 para. 9] p. 331, Para. 1, [1890MS].

Now, brethren and sisters, may the grace of God and his blessing come into your hearts. God does not want you to gather to your souls every little trial and difficulty, and talk to them until you become discouraged, and changed into a cloud of gloom and discouragement. Uplift your soul into the pure, heavenly atmosphere; get out of the moral miasma of this low earthliness; let the soul open to the love of God. [Cf: RH 08-05-90 para. 10] p. 331, Para. 2, [1890MS].

Be of good courage, brethren and sisters; Jesus lives! he is your Saviour; he wants to save every one of you; he wants to place a crown of glory upon every brow. Let us act before the world as God's peculiar people, showing forth the praises of Him who has called us out of darkness into his marvelous light. [Cf: RH 08-05-90 para. 11] p. 331, Para. 3, [1890MS].

O what a time of rejoicing there will be in heaven when we get out of the perplexities of this life! With gladness we shall cast our crowns at the Saviour's feet. We shall touch the golden harps, and fill all heaven with the richest harmony. Let us touch the harps here, and let our lips glorify God. By Mrs. E. G. White. [Cf: RH 08-05-90 para. 12] p. 331, Para. 4, [1890MS].

[The following letter was written in answer to a letter from a brother minister. As the subject dwelt upon is of general interest, it may be a help to others besides the one specially addressed.] [Cf: RH 08-19-90 para. 1] p. 331, Para. 5, [1890MS].

Dear Brother: It was with pleasure that I read your letter of inquiry to me, for the thought that the work of the Spirit of God wrought upon your heart at the Kansas meeting has so far not been effaced, is of great satisfaction. You have had a glimpse of the righteousness of Christ which you have not lost, as I am sure some others did when they came in contact with those who did not appreciate this blessed truth. I am glad that Jesus does indeed make his presence manifest when it is eagerly sought for and gratefully acknowledged. [Cf: RH 08-19-90 para. 2] p. 331, Para. 6, [1890MS].

When the third angel's message is preached as it should be, power attends its proclamation, and it becomes an abiding influence. It must be attended with divine power, or it will accomplish nothing. I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. This parable has been and will be fulfilled to the very letter, for it has a special application to this time, and, like the third angel's message, has been fulfilled and will continue to be present truth till the close of time. In the parable, the ten virgins had lamps, but only five of them had the saving oil with which to keep their lamps burning. This represents the condition of the Church. The wise and the foolish have their Bibles, and are provided with all the means of grace; but many do not appreciate the fact that they must have the heavenly unction. They do not heed the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Cf: RH 08-19-90 para. 3] p. 332, Para. 1, [1890MS].

Jesus desires to efface the image of the earthly from the minds of his followers, and to impress upon them the image of the heavenly, that they may become one with himself, reflecting his character, and showing forth the praises of him who hath called them out of darkness into his marvelous light. If you have been permitted to stand in the presence of the Sun of Righteousness, it is not that you may absorb and conceal the bright beams of Christ's righteousness, but that you may become a light to others. The enemy has men in our ranks through whom he works, that the light which God has permitted to shine upon the heart and illuminate the chambers of the mind may be darkened. There are persons who have received the precious light of the righteousness of Christ, but they do not act upon it; they are foolish virgins. They prefer the sophistry of the enemy rather than the plain "Thus saith the Lord." When the blessing of God rested upon them in order that they might become channels of light, they did not go forward from light to a greater light; they permitted doubt and unbelief to come in, so that the truth which they had seen, became an uncertainty to them. [Cf: RH 08-19-90 para. 4] p. 332, Para. 2, [1890MS].

Satan uses those who claim to believe the truth, but whose light has become darkness, as his mediums to utter his falsehoods and transmit his darkness. They are foolish virgins indeed, choosing darkness rather than light, and dishonoring God. The character we cultivate, the

attitude we assume today, is fixing our future destiny. We are all making a choice, either to be with the blessed, inside the city of light, or to be with the wicked, outside the city. The principles which govern our actions on earth are known in heaven, and our deeds are faithfully chronicled in the books of record. It is there known whether our characters are after the order of Christ or the order of the archdeceiver who caused rebellion in heaven. Are we wise virgins, or must we be classed among the foolish? This is the question which we are deciding today by our character and attitude. That which passes with many for the religion of Christ, is made up of ideas and theories, a mixture of truth and error. Some are trying to become good enough to be saved. They continually complain of their sins. The Lord says of them, "And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand." "Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?" [Cf: RH 08-19-90 para. 5] p. 332, Para. 3, [1890MS].

Penances, mortifications of the flesh, constant confession of sin, without sincere repentance; fasts, festivals, and outward observances, unaccompanied by true devotion,--all these are of no value whatever. The sacrifice of Christ is sufficient; he made a whole, efficacious offering to God; and human effort without the merit of Christ, is worthless. We not only dishonor God by taking this course, but we destroy our present and future usefulness. A failure to appreciate the value of the offering of Christ, has a debasing influence; it blights our expectations, and makes us fall short of our privileges; it leads us to receive unsound and perilous theories concerning the salvation that has been purchased for us at infinite cost. The plan of salvation is not understood to be that through which divine power is brought to man in order that his human effort may be wholly successful. [Cf: RH 08-19-90 para. 6] p. 333, Para. 1, [1890MS].

To be pardoned in the way that Christ pardons, is not only to be forgiven, but to be renewed in the spirit of our mind. The Lord says, "A new heart will I give unto thee." The image of Christ is to be stamped upon the very mind, heart, and soul. The apostle says, "And we have the mind of Christ." Without the transforming process which can come alone through divine power, the original propensities to sin are left in the heart in all their strength, to forge new chains, to impose a slavery that can never be broken by human power. But men can never enter heaven with their old tastes, inclinations, idols, ideas, and theories. Heaven would be no place of joy to them; for everything would be in collision with their tastes, appetites, and inclinations, and painfully opposed to their natural and cultivated traits of character. [Cf: RH 08-19-90 para. 7] p. 333, Para. 2, [1890MS].

In the parable of the virgins, five are represented as wise and five as foolish. The name "foolish virgins" represents the character of those who have not the genuine heartwork wrought by the Spirit of God. The coming of Christ does not change the foolish virgins into wise ones. When Christ comes, the balances of Heaven will weigh the character, and decide whether it is pure, sanctified, and holy, or whether it is unclean, and unfit for the kingdom of heaven. Those who have despised the divine grace that is at their command, that would

have qualified them to be the inhabitants of heaven, will be the foolish virgins. They had all the light, all the knowledge, but they failed to obtain the oil of grace; they did not receive the truth in its sanctifying power. [Cf: RH 08-19-90 para. 8] p. 333, Para. 3, [1890MS].

Happiness is the result of holiness, and conformity to the will of God. Those who would be saints in heaven, must first be saints upon the earth; for when we leave this earth, we shall take our character with us, and this will be simply taking with us some of the elements of heaven imparted to us through the righteousness of Christ. [Cf: RH 08-19-90 para. 9] p. 333, Para. 4, [1890MS].

The state of the Church represented by the foolish virgins, is also spoken of as the Laodicean state. The True Witness declares, "I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; 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. To him that overcometh will I grant to sit with me in the throne, even as I also overcame, and am set down with my Father in his throne." [Cf: RH 08-19-90 para. 10] p. 333, Para. 5, [1890MS].

Halfhearted Christians obscure the glory of God, misinterpret piety, and cause men to receive false ideas as to what constitutes vital godliness. Others think that they, also, can be Christians and yet consult their own tastes and make provision for the flesh, if these falsehearted professors can do so. On many a professed Christian's banner the motto is written, "You can serve God and please self,--you can serve God and mammon." They profess to be wise virgins, but not having the oil grace in their vessels with their lamps, they shed forth no light to the glory of God and for the salvation of men. They seek to do what the world's Redeemer said was impossible to do; he has declared, "Ye cannot serve God and mammon." Those who profess to be Christians, but do not follow in the footsteps of Christ, make of none effect his words, and obscure the plan of salvation. By their spirit and deportment they virtually say, "Jesus, in your day you did not understand as well as we do in our day, that man can serve God and mammon." These professors of religion claim to keep the law of God, but they do not keep it. O, what would the standard of true manhood have become had it been left in the hands of man! God has lifted his own standard,--the commandments of God and the faith of Jesus; and the experience that follows complete surrender to God, is righteousness, peace, and joy in the Holy Ghost. Everything that man touches with unholy hands and unsanctified intellect, even the gospel of truth, becomes, by the contact, contaminated. Man puts confidence in man, and makes flesh his arm, but all the work of man is of the earth, earthy. By Mrs. E. G. White. (*Concluded next week.*) [Cf: RH 08-19-90 para. 11] p. 334, Para. 1, [1890MS].

Christ says, "I am the way, the truth, and the life;" and it is the privilege of every soul to make Christ his personal Saviour. You need not wait to grow good; you need not think that any effort of yours will make your prayers acceptable, and bring you salvation. Let each man and woman pray to God, not to man. Let each one come to Christ in humility, speak to him with your own lips. The request, "Will you pray for me?" has become simply a form of speech; you should pray to God for yourself, believing that he listens to every word you utter. Lay bare your heart for his inspection, confess your sins, asking him to forgive you, pleading the merits of the atonement, and then by faith contemplate the great scheme of redemption, and the Comforter will bring all things to your remembrance. [Cf: RH 08-26-90 para. 1] p. 334, Para. 2, [1890MS].

The more you study the character of Christ, the more attractive will he appear to you. He will become as one near you, in close companionship with you; your affections will go out after him. If the mind is molded by the objects with which it has most to do, then to think of Jesus, to talk of him, will enable you to become like him in Spirit and character. You will reflect his image in that which is great and pure and spiritual. You will have the mind of Christ, and he will send you forth to the world as his spiritual representative. He will be your only glory. You cannot affiliate with the world without becoming a partaker of its spirit, without becoming guilty of treason against the Lord who has bought you. [Cf: RH 08-26-90 para. 2] p. 334, Para. 3, [1890MS].

It is the privilege of every earnest seeker for truth and righteousness, to rely upon the sure promises of God. The Lord Jesus makes manifest the fact that the treasures of divine grace are placed entirely at our disposal, in order that we may become channels of light. We cannot receive the riches of the grace of Christ without desiring to impart them to others. When we have the love of Christ in our hearts, we shall feel that it is our duty and privilege to communicate it. The sun shining in the heavens, pours its bright beams into all the highways and byways of life. It has sufficient light for thousands of worlds like ours. And so it is with the Sun of Righteousness; his bright beams of healing and gladness are amply sufficient to save our little world, and are efficacious in establishing security in every world that has been created. Christ declares that Our Heavenly Father is more willing to give the Holy Spirit to them that ask him, than earthly parents are to give good gifts to their children. The day of Pentecost furnished a wonderful occasion. In the outpouring of the Holy Spirit, what a testimony was given to the abundance of the grace of Christ! Why is it that those who claim to believe advanced truth, live so far beneath their privileges? Why do they mingle self with all they do? If they will cast out self, Jesus will pour into the thirsty soul a constant supply from the river of life. How can our ministers become the representatives of Christ, when they feel self-sufficient--when by spirit and attitude they say, "I am rich, and increased with goods, and have need of nothing"? We must not be in a self-satisfied condition, or we shall be described as those who are poor, and wretched, and miserable, and blind, and naked. [Cf: RH 08-26-90 para. 3] p. 334, Para. 4, [1890MS].

Since the time of the Minneapolis meeting, I have seen the state of

the Laodicean Church as never before. I have heard the rebuke of God spoken to those who feel so well satisfied, who know not their spiritual destitution. Jesus speaks to these as he did to the woman of Samaria: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water." [Cf: RH 08-26-90 para. 4] p. 335, Para. 1, [1890MS].

Like the Jews, many have closed their eyes lest they should see; but there is as great peril now, in closing the eyes to light, and in walking apart from Christ, feeling need of nothing, as there was when he was upon earth. I have been shown many things which I have presented before our people in solemnity and earnestness, but those whose hearts have been hardened through criticism, jealousy, and evil surmisings, knew not that they were poor, and miserable, and blind, and naked. Those who resist the messages of God through his humble servant, think they are at variance with sister White, because her ideas are not in harmony with theirs; but this variance is not with sister White, but with the Lord, who had given her her work to do. [Cf: RH 08-26-90 para. 5] p. 335, Para. 2, [1890MS].

Those who realize their need of repentance toward God, and faith toward our Lord Jesus Christ, will have contrition of soul, will repent for their resistance of the Spirit of the Lord. They will confess their sin in refusing the light that Heaven has so graciously sent them, and they will forsake the sin that grieved and insulted the Spirit of the Lord. They will humble self, and accept the power and grace of Christ, acknowledging the messages of warning, reproof, and encouragement. Then their faith in the work of God will be made manifest, and they will rely upon the atoning sacrifice. They will make a personal appropriation of Christ's abundant grace and righteousness, and he will become to them a present Saviour; for they will realize their need of him, and with complete trust will rest in him. They will drink of the water of life from the divine, inexhaustible fountain. In a new and blessed experience, they will cast themselves upon Christ, and become partakers of the divine nature. The human and the divine will cooperate every day, and the heart will well up in thanksgiving and praise to Christ. Heavenly inspiration will have a part in the Christian experience, and we shall grow to the full stature of men and women in Christ Jesus. [Cf: RH 08-26-90 para. 6] p. 335, Para. 3, [1890MS].

It is growth in knowledge of the character of Christ that sanctifies the soul. To discern and appreciate the wonderful work of the atonement, transforms him who contemplates the plan of salvation. By beholding Christ, he becomes changed into the same image, from glory to glory, as by the Spirit of the Lord. The beholding of Jesus becomes an ennobling, refining process to the actual Christian. He sees the Pattern, and grows into its likeness, and then how easily are dissensions, emulations, and strife adjusted. The perfection of Christ's character is the Christian's inspiration. When we see him as he is, desire awakes to be like him, and this elevates the whole man; for "every man that hath this hope in him purifieth himself, even as he is pure." [Cf: RH 08-26-90 para. 7] p. 335, Para. 4, [1890MS].

I feel sad when I think how for long years there has been a gradual lowering of the standard. I have been shown that very few realize the constant presence of the divine Watcher who declares, "I know thy

works." Through the indulgence of sin, many have forfeited the favor of God, misrepresented Jesus, forgotten his presence, forgotten that they are living in his sight, and so have added evil to evil. All such are foolish virgins. They have no abiding consolation. The power of Christ is to be the comfort, the hope, the crown of rejoicing, of everyone that follows Jesus in his conflict, in his struggles in life. He who truly follows the Lamb of God which taketh away the sin of the world, can shout as he advances, "This is the victory that overcometh the world, even our faith." [Cf: RH 08-26-90 para. 8] p. 336, Para. 1, [1890MS].

What kind of faith is it that overcomes the world?--It is that faith which makes Christ your own personal Saviour,--that faith which, recognizing your helplessness, your utter inability to save yourself, takes hold of the Helper who is mighty to save, as your only hope. It is faith that will not be discouraged, that hears the voice of Christ saying, "Be of good cheer, I have overcome the world, and my divine strength is yours." It is the faith that hears him say, "Lo, I am with you always, even unto the end of the world." [Cf: RH 08-26-90 para. 9] p. 336, Para. 2, [1890MS].

The reason why the churches are weak and sickly and ready to die, is that the enemy has brought influences of a discouraging nature to bear upon trembling souls. He has sought to shut Jesus from their view as the Comforter, as one who reproves, who warns, who admonishes them, saying, "This is the way, walk ye in it." Christ has all power in heaven and in earth, and he can strengthen the wavering, and set right the erring. He can inspire with confidence, with hope in God; and confidence in God always results in creating confidence in one another. [Cf: RH 08-26-90 para. 10] p. 336, Para. 3, [1890MS].

Every soul must have a realization that Christ is his personal Saviour; then love and zeal and steadfastness will be manifest in the Christian life. However clear and convincing the truth is, it will fail to sanctify the soul, fail to strengthen and fortify it in its conflicts, unless it is brought in constant contact with life. Satan has achieved his greatest success through interposing himself between the soul and the Saviour. [Cf: RH 08-26-90 para. 11] p. 336, Para. 4, [1890MS].

Christ should never be out of the mind. The angels said concerning him, "Thou shalt call his name Jesus: for he shall save his people from their sins." Jesus, precious Saviour! assurance, helpfulness, security, and peace are all in him. He is the dispeller of all our doubts, the earnest of all our hopes. How precious is the thought that we may indeed become partakers of the divine nature, whereby we may overcome as Christ overcame! Jesus is the fullness of our expectation. He is the melody of our songs, the shadow of a great rock in a weary land. He is living water to the thirsty soul. He is our refuge in the storm. He is our righteousness, our sanctification, our redemption. When Christ is our personal Saviour, we shall show forth the praises of Him who hath called us out of darkness into his marvelous light. [Cf: RH 08-26-90 para. 12] p. 336, Para. 5, [1890MS].

This great spiritual destitution is not caused by any failure on the part of Christ doing all that is possible for the Church. Our Heavenly Father bestowed all Heaven in one gift,--that of his dear Son. The work

of the Holy Spirit is not to daub with untempered mortar, but it is to convince the world of sin, of righteousness, of judgment to come. Jesus says, "And I, if I be lifted up from the earth, will draw all men unto me." The revelation of the Son of God upon the cross, dying for the sins of men, draws the hearts of men by the power of infinite love, and convinces the sinner of sin. Christ died because the law was transgressed, that guilty man might be saved from the penalty of his enormous guilt. But history has proved that it is easier to destroy the world than to reform it; for men crucified the Lord of glory, who came to unite earth with heaven, and man with God. By Mrs. E. G. White. [Cf: RH 08-26-90 para. 13] p. 337, Para. 1, [1890MS].

Greater and wiser efforts must be put forth to help the churches in our land. The elders and those who have leading places in the church should give more thought to their plans for conducting the work. They should arrange matters so that every member of the church shall have a part to act, that none may lead an aimless life, but that all may accomplish what they can according to their several ability. It is in working for others that we forget ourselves, but those who do nothing for their fellowmen, become morbid and self-centered, and time hangs heavily upon their hands. It is very essential that such an education should be given to the members of the church that they will become unselfish, devoted, efficient workers for God; and it is only through such a course that the church can be prevented from becoming fruitless and dead. It is those who are not engaged in this unselfish labor who have a sickly experience, and become worn out with struggling, doubting, murmuring, sinning, and repenting, until they lose all sense as to what constitutes genuine religion. They feel that they cannot go back to the world, and so they hang on the skirts of Zion, having petty jealousies, envyings, disappointments, and remorse. They are full of faultfinding, and feed upon the mistakes and errors of their brethren. They have only a hopeless, faithless, sunless experience in their religious life. This is the condition of the church of which Christ speaks when he says, "I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. 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: RH 09-02-90 para. 1] p. 337, Para. 2, [1890MS].

Let every member of the church become an active worker,--a living stone, emitting light in God's temple. Those who bear responsibilities in the church should devise ways in which an opportunity will be given to every member of the church to act some part in the work. This has not been done in the past, and there are but few who realize how much has been lost on this account. Plans have not been formed whereby the talent of all could be employed in the service of the cause. The enemy is not slow in employing those who are idlers in the church, and he uses the unappreciated talent of the members of the church for his own work. [Cf: RH 09-02-90 para. 2] p. 337, Para. 3, [1890MS].

A greater work than has ever been done must be done for the young. They must be won with sympathy and love; all barriers must be broken down between them and those who would help them. The most good is not accomplished by long speeches and many words of exhortation or reproof. The greatest tact must be manifested, for human minds must be dealt with carefully, and the Lord will work with those who are fully consecrated to his service. Jesus is drawing the youth, and we must all work with him, putting no forbidding aspects upon our holy religion. We must partake of the divine nature ourselves, and then present Christ to others as the friend of sinners in such a way as to attract souls to leave the ranks of the evil one, and no longer work as agents to destroy souls. We must seek to press the youth with all their fresh vigor and ability, into the ranks of Christ, enlisting them as valiant soldiers in the great fight for truth. We have sadly neglected our duty toward the young, for we have not gathered them in, and induced them to put out their talents to the exchangers. A different mold should be placed upon the work. There should be less sermonizing and more personal labor. Fresh manna must be gathered from the word of God, and every man have his portion in due season. A great work can be done by dropping a word privately to your young friends, and to those you meet in your daily walks. [Cf: RH 09-02-90 para. 3] p. 338, Para. 1, [1890MS].

Long sermons fail to do good, for both the speaker and the hearer become weary. Discourses should be shortened, and the physical mental powers of the minister should be preserved for ministering, and a far greater work could be accomplished. If you were in connection with Christ, bright jewels of truth would flash their light into the minds of your listeners. The ambassadors of Christ should educate themselves in such a way that they may be able to minister effectually, not only in word and doctrine, but in watching for souls as those who shall have to give an account. No man can be a faithful steward of the grace of God who does not do this essential, but much neglected work. I have been shown that great neglect and indifference have existed in regard to the proper feeding of the flock of God. All should have their portion of meat in due season. Those who have ministered, have drifted out of the grace of Christ, and have been content with a legal religion, becoming self-righteous and self-sufficient. The minister cannot give to others that which he himself does not possess. If Christ is not abiding in the soul, how can he be presented to others in harmonious words of love? Many are able to talk upon doctrinal points, but they are ignorant of the lessons of Christ. Such men cannot be a blessing either in the pulpit or at the fireside. [Cf: RH 09-02-90 para. 4] p. 338, Para. 2, [1890MS].

A special work must be done for the children. Do not neglect the lambs of the flock. Christ said to Peter, "Feed my sheep," and again he said, "Feed my lambs." The best results would follow proper labor for the youth. Souls have gone to ruin that might have been saved if they had been labored for with perseverance and love. There must be a constant effort put forth both by precept and example, to save our children. Do not think that scolding will bring them to the fold of Christ. The youth are to be won by love. Be interested in them, speak with them, pray with and for them. Do not be found speaking light and trifling words, jesting and joking, but let all your conversation give a holy evidence that you possess genuine piety. Those in whose hearts Christ abides by faith, know how to speak a word in season, they know how to

pray with the sinner, they know how to present the truth as it is in Jesus. The lessons must be given in such a manner that Christ may receive all the praise. All that we have, all that we are, all that we can do, is God's; it belongs to him; therefore when we give the best, and all there is of us, it is only that which belongs to God. [Cf: RH 09-02-90 para. 5] p. 338, Para. 3, [1890MS].

When we look to the cross, and there behold the suffering Son of the infinite God, our hearts are moved to repentance. Jesus volunteered to meet the highest claims of the law, that he might be the justifier of all who believe on him. We look to the cross, and see in Jesus a fully satisfied and reconciled God. Jesus is righteousness. What fullness is expressed in these words! And when we can say individually, "The Lord is my righteousness," then we may indeed rejoice; for the atoning sacrifice seen through faith brings peace and comfort and hope to the trembling soul weighed down beneath the sense of guilt. The law of God is the detector of sin, and as the sinner is drawn to the dying Christ, he sees the grievous character of sin, and repents and lays hold on the remedy, the Lamb of God, who taketh away the sin of the world. [Cf: RH 09-02-90 para. 6] p. 339, Para. 1, [1890MS].

We feel deeply thankful that some of our brethren are making an application of the truth to their own souls, through which new hopes and joys are sure to find place within the heart. A deeper Christian experience is greatly needed. The promises are sure; they stand fast forever; we must individually take them to ourselves. Christ is speaking to us in his word. May the Sun of Righteousness send his bright beams into the chambers of the mind and into the soul temple, that the mist of doubt and uncertainty may be dispelled. Then may the soul, all warm with the love of God, in earnestness and power preach Christ and him crucified. Such preaching will not be in vain, but as it was when Christ, the great teacher, was upon the earth, many will be astonished and charmed, and hearts will be melted and subdued as they contemplate his matchless love. As the Saviour is lifted up before the people, they will see his humiliation, his self-denial, his self-sacrifice, his goodness, his tender compassion, his sufferings to save fallen man, and will realize that the atonement of Christ was not the cause of God's love, but the result of that love. Jesus died because God loved the world. The channel had to be made whereby the love of God should be recognized by man, and flow into the sinner's heart in perfect harmony with truth and justice. By Mrs. E. G. White. [Cf: RH 09-02-90 para. 7] p. 339, Para. 2, [1890MS].

Those who come into sacred relation with the God of heaven are not left to the natural weakness and infirmity of their natures. They are invited by the Saviour: "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." The righteousness of Christ is imputed unto them, and he gives them power to become sons of God. The world loses all attraction for them; for they seek a better country, an eternal world, a life that is to continue through never-ending ages. This is the theme of their thought and conversation. The word of God becomes exceedingly precious. They discern spiritual things. They rejoice in "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." They long to see the King in his beauty, the angels that have never fallen, and the land of unfading bloom. [Cf: RH 09-16-90 para. 1] p. 339, Para. 3, [1890MS].

In the pathway of all who seek the crown, is the cross. If we would become partakers with Christ of his glory, we must be willing to share with him in his sufferings. If we would reflect his glorious image, we must be submissive to the divine molding; we must follow in the footsteps of the Man of Calvary. God has claims upon everyone of us. He created us, he redeemed us with an infinite sacrifice. He has promised the overcomer the great rewards of eternity. Why do we cling to anything that is offensive to him? Why not separate from every sin, and perfect holiness before him? The only reward for sin is unutterable woe and death; but the righteous shall be at his right hand in fullness of joy, in his presence, where are pleasures forevermore. [Cf: RH 09-16-90 para. 2] p. 339, Para. 4, [1890MS].

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." What a promise is this, that we may share in the glory of our Redeemer! The bright beams of the Sun of Righteousness shine upon the servants of God, and they are to reflect his rays. Christians are to make it manifest that there is a God on the throne of the universe whose character is worthy of praise and imitation. As Christ is pure in his sphere, so man may be pure in his sphere. Those who have, by beholding, become changed into the moral image of Christ, will put on immortality and incorruption at his appearing, and will be caught up to be forever with the Lord. [Cf: RH 09-16-90 para. 3] p. 340, Para. 1, [1890MS].

All heaven is interested in our salvation. The angels of God are walking up and down the streets of these cities, and marking the deeds of men. They record in the books of God's remembrance, the words of faith, the acts of love, the humility of spirit; and in that day when every man's work shall be tried of what sort it is, the work of the humble follower of Christ will stand the test, and will receive the commendation of Heaven. "Then shall the righteous shine forth as the sun in the kingdom of their Father." [Cf: RH 09-16-90 para. 4] p. 340, Para. 2, [1890MS].

We are too faithless. We do not take the promises of God, and drink in their rich meaning. We let doubts shut out the consolation of the assurances of God. Suppose a man were condemned to death, but before the sentence was executed, a noble who was able to free him, had compassion upon him, and said, "I will die in his stead," and the fetters were removed, the prisoner went free, while the noble died. What gratitude would awaken in the doomed man's heart! He would never forget his deliverer. The deed of the noble would be heralded to all parts of the world. This is what Jesus, the Prince of heaven, has done for us. When we were under the condemnation of death, he came to rescue us, to set us free from the bondage of Satan, and to deliver us from everlasting death. With his own precious blood he paid the penalty of our transgression. Does not gratitude awaken in your heart for this wonderful love? Is it not your determination to yield all you have and are to the service of such a Saviour? Will you not become a laborer together with God, seeking the salvation of those for whom Christ died? [Cf: RH 09-16-90 para. 5] p. 340, Para. 3, [1890MS].

You will lose nothing by connecting with the King of the universe. He "is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." He will welcome you to

the home of the blest. There you will see that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." What greater evidence could we ask of the love of God, than he has given? Let us dwell upon his rich promises, till our hearts are melted into tenderness and devotion. [Cf: RH 09-16-90 para. 6] p. 340, Para. 4, [1890MS].

Jesus invites you, in words that touch the heart with their compassionate love and pity. He says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Have you experienced this blessed rest, or do you slight this invitation to make a confidant of Jesus? Do you pour out your trials and grievances into human ears? Do you go for help to those who cannot give you rest, and neglect the loving call of the mighty Saviour? Have faith in God. Believe in the precious promises. Go to Jesus in childlike simplicity, and say, "Lord, I have borne these burdens as long as I can, and now I lay them upon the Burden Bearer." Do not gather them up again, but leave them all with Jesus. Go away free, for Jesus has set you free. He said, "I will give you rest." Take him at his word. Instead of your own galling yoke of care, wear the yoke of Christ. He says: "My yoke is easy, and my burden is light." Learn of him; for he is "meek and lowly in heart: and ye shall find rest unto your souls." Fix your eyes upon Jesus. He is the light of the world, and he declares, "He that followeth me shall not walk in darkness, but shall have the light of life." [Cf: RH 09-16-90 para. 7] p. 341, Para. 1, [1890MS].

You can show to the world that there is power in the religion of Christ. Jesus will help those who seek him with all their hearts, to overcome the world, the flesh, and the Devil. When you follow the light, walking in the path of truth, you will reflect the rays of glory, and be like a city set upon a hill that cannot be hid. When the books of remembrance shall be opened, your words, your deeds of love, will be acceptable before God; your robes, washed in the blood of the Lamb, will be spotless; the righteousness of Christ will be put upon you, and you will be given a new, an immortal name. By Mrs. E. G. White. [Cf: RH 09-16-90 para. 8] p. 341, Para. 2, [1890MS].

The example of Christ shows us that our only hope of victory is in continual resistance of Satan's attacks. He who triumphed over the adversary of souls in the wilderness of temptation, understands what the Christian has to meet; for he has conquered the enemy in our behalf, and as an overcomer, he has given us the advantage of his victory, that we may be able to resist the temptations of the evil one. We have the privilege of uniting our weakness with divine strength, of connecting our imperfection with the merit of Jesus; and sustained by his enduring might, in his all-powerful name, we may be more than conquerors. [Cf: RH 09-23-90 para. 1] p. 341, Para. 3, [1890MS].

It was through infinite sacrifice and inexpressible suffering that our Redeemer placed salvation within our reach. He lived in the world unhonored and unknown, that through his condescension and humiliation, he might exalt man to receive heavenly honors and immortal joys in the

kingdom of glory. And when all this humiliation and suffering was endured by the divine Son of God, will fallen man murmur because heaven can be obtained only through conflict, abasement, and self-sacrifice? [Cf: RH 09-23-90 para. 2] p. 341, Para. 4, [1890MS].

The inquiry of many a proud heart is, "Why need I go in humiliation and penitence before I can find the acceptance of God, and obtain the immortal reward? Why is not the path to heaven less difficult? Why is it not more pleasant and attractive?" We refer all these murmuring, doubting ones to the great Example. Look upon our precious Saviour suffering in the wilderness, bowing under the load of man's guilt, and enduring the keenest pangs of hunger. He was sinless, and more than that, he was the Prince of heaven; but in man's behalf he became sin for the race. The prophet writes, "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: RH 09-23-90 para. 3] p. 342, Para. 1, [1890MS].

Christ sacrificed everything for man in order that he might make a way whereby it would be possible for man to gain heaven. Now it is for fallen man to show what he will sacrifice on his own account for Christ's sake, that he may win immortal glory. Those who have any realization of the magnitude of salvation, of its inestimable value, of what it has cost the Son of God, will never murmur that their sowing must be in tears, and that trial and conflict are their portion. [Cf: RH 09-23-90 para. 4] p. 342, Para. 2, [1890MS].

When earthly treasures have our supreme affection, our works will make the fact evident. Then our greatest anxiety, labor, and care will be devoted to worldly interests, while eternal considerations will rank as secondary in our plans. When we are in this condition, Satan receives the homage that is due to God. Selfish love of the world corrupts the faith of the professed followers of Christ, and makes them weak in moral power. The more the heart is centered on earthly treasure, the farther will men depart from God, and the less will they become partakers of the divine nature. It is through a union with Christ that we have a realization of the corrupting influences of the world, and of the peril of harmonizing with its spirit. [Cf: RH 09-23-90 para. 5] p. 342, Para. 3, [1890MS].

It is the purpose of Satan to make the world very attractive. He has a bewitching power which he exercises to allure the affections of even the professed followers of Christ. There are many professedly Christian men who will make any sacrifice in order to gain riches, and the more successful they are in obtaining the object of their desires, the less they care for the precious truth and its advancement in the world. They lose their love for God, and act like men who are insane. The more they are prospered in material wealth, the less they invest in the cause of God. The works of those who have an insane love for riches, make it evident that it is impossible to serve two masters, God and mammon. They show to the world that money is their god. They yield their homage to its power, and to all intents and purposes they serve the world. The love of money becomes a ruling power, and for its sake they violate the law of God. They may profess the religion of Christ, but they do not love its principles, or heed its admonitions. They give their best

strength to serve the world, and they bow to mammon. [Cf: RH 09-23-90 para. 6] p. 342, Para. 4, [1890MS].

It is alarming that so many are deluded by Satan. He excites the imagination with brilliant prospects of worldly gain, and men become infatuated, and think that before them is a prospect of perfect happiness. They are lured on by the hope of obtaining honor and riches and position. Satan says to the soul, "All this will I give thee, all this power and wealth with which you may do good to your fellowmen;" but when the object for which they seek is gained, they find themselves with no connection with the self-denying Redeemer; they are not partakers of the divine nature. They hold to earthly treasures, and despise the requirements of self-denial, self-sacrifice, and humiliation for the truth's sake. They have no desire to part with the dear earthly treasure upon which their heart is set. They have exchanged masters, and accepted the service of mammon instead of the service of Christ. Satan has secured to himself the worship of these deceived souls through the love of worldly treasure. [Cf: RH 09-23-90 para. 7] p. 343, Para. 1, [1890MS].

It is often found that the change from godliness to worldliness has been made so imperceptibly by the wily insinuations of the evil one, that the deceived soul is not aware that he has parted company with Christ, and is his servant only in name. [Cf: RH 09-23-90 para. 8] p. 343, Para. 2, [1890MS].

Satan deals more guardedly with men than he did with the world's Redeemer in the wilderness of temptation. He lost his case, and retreated from the field of conflict a conquered foe. He does not approach men with a demand for homage by outward worship. All he asks of man is to be dazzled and allured by the presentation of worldly attractions which will, if he succeeds in obtaining them, engage the mind and affections, and lessen the value of heavenly things. All he wants of man is to fall under the influence of his deceptive power, to love the world, to love rank, position, and money, and to place his affections on the things of this world. If he secures this, he gains all that he failed to gain when in conflict with the Son of God. [Cf: RH 09-23-90 para. 9] p. 343, Para. 3, [1890MS].

The condition upon which God has ordained that man may obtain eternal life is self-abasement and cross-bearing. The repenting sinner may find comfort and peace in following in the footsteps of his self-denying Redeemer. The thought that Jesus submitted to humiliation, sacrifice, and such suffering as man will never be called upon to endure, should hush every murmuring voice. The sweetest joy comes to man through sincere repentance toward God for the transgression of his law, and through faith in Christ as the sinner's Advocate and Redeemer. [Cf: RH 09-23-90 para. 10] p. 343, Para. 4, [1890MS].

Men are willing to labor, to endure toil and hardship, that they may secure some worldly advantage; and why should the Christian shrink from suffering and self-denial when there awaits the overcomer an imperishable treasure, eternal life, and a crown of glory that fadeth not away? By Mrs. E. G. White. [Cf: RH 09-23-90 para. 11] p. 343, Para. 5, [1890MS].

When the people of God love God with all the heart, they will love

each other. It will then be made manifest that we are unitedly seeking the great prize of the high calling of God in Christ Jesus. Our eyes will be fixed above, where Christ sitteth at the right hand of God, and it will be plain that we believe we are members of the royal family, children of the Heavenly King. We shall have heavenly sittings together in Christ Jesus; for we shall rejoice together that we are homeward bound, and we shall reflect light and blessing one upon another. We shall be keeping step with Jesus, following the Light of the world. [Cf: RH 09-30-90 para. 1] p. 344, Para. 1, [1890MS].

When this relation exists between brethren, our ranks north and south and east and west will be united in the holy bonds of Christian fellowship. We shall have respect one for another, and love as brethren, because we are a chosen and peculiar people. We shall love Jesus with all our heart, and shall realize that he loves our brethren as dearly as he loves us. [Cf: RH 09-30-90 para. 2] p. 344, Para. 2, [1890MS].

When the children of God fail to show respect to each other, it grieves the heart of the Saviour. He says, "By this shall all men know that ye are my disciples, if ye have love one to another." We must cultivate love and unity throughout the churches of our Conferences, until we shall be bound one to another by cords of love and tender sympathy. If we individually abide in Christ, and Christ abides in us, we shall be of one heart, of one mind, and will love as brethren. [Cf: RH 09-30-90 para. 3] p. 344, Para. 3, [1890MS].

When this love is in our hearts, we shall lift up the cross of Christ, and will not neglect the great salvation, God's free gift to man. In the person of Christ, the Father purchased the human race with an infinite sacrifice. O grand and awful mystery, that the innocent Sufferer could bear our guilt and carry our sorrows! O what love, what matchless love! Let this love be presented to others by both precept and example. [Cf: RH 09-30-90 para. 4] p. 344, Para. 4, [1890MS].

Jesus never drives men, but in tenderest love he draws them to himself, and all who will come may come. We see him lifted up as we have faith in him, but it is when we simply believe with all the heart that he is willing and glad to receive us, and receive us now, that we realize what he is to the soul. It is our privilege to stand firmly, decidedly on the promise of God. You should believe that Christ is yours today, that you are his; and do not think that you are presumptuous in having decided faith in the word of God. Heaven is amazed at our coldness and darkness, and it is the result of our lack of confidence in our Heavenly Father. The world marks your deficiencies in Christian character because of your unbelief. [Cf: RH 09-30-90 para. 5] p. 344, Para. 5, [1890MS].

When you do not take God at his word, are you not afraid that God will take you at your word? You speak words of murmuring and unbelief, and take a course like the children of Israel, who said many foolish, wicked things in their cruel unbelief, and the Lord said: "As ye have spoken in mine ears, so will I do to you: your carcasses shall fall in this wilderness, and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and

Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised." [Cf: RH 09-30-90 para. 6] p. 344, Para. 6, [1890MS].

To live in an atmosphere of doubt is to misrepresent Jesus to the world. In unbelief you contradict the sure promises of God, but when you cast yourself on Christ fully, and say, "The Lord will accept the heart which I give him, and will cleanse it and make it a fit temple for the indwelling of the Holy Spirit," the promises of God are magnified to the world. You declare to others that the pledged word of God is sure and steadfast. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." O what an assurance is this! Can we not take God at his word? The Lord is gracious; he has poured forth the streams of his mercy in a healing flood of heavenly light. He has given to man a gift surpassing all riches, and if we could but comprehend and appreciate his heavenly benefits, we would be filled with joy and gratitude. By dwelling upon the revelation he has made of himself, we may behold something of his greatness and majesty. The more we contemplate his character, the more will our minds be expanded to take in the grand and solemn plan of redemption. [Cf: RH 09-30-90 para. 7] p. 345, Para. 1, [1890MS].

When you, in your defection of character, openly declare that God will not receive you, you do dishonor to him, and manifest the most cruel ingratitude. Do not stand in that position a moment longer; for when you stand thus, you cannot be among those of whom it is written, "Ye are laborers together with God." In your unbelief you cannot be a strength to the church, but only a stumblingblock. You fail to build up others in faith; you do not teach them by precept and example to have confidence in God. [Cf: RH 09-30-90 para. 8] p. 345, Para. 2, [1890MS].

Why not repent of your sins, and believe as you confess them that Jesus does pardon, and then rejoice and be thankful for the love that has been manifested to you, in the assurance that Jesus will cleanse you from all sin. It is the ear of faith that will hear the voice of the true Shepherd. Jesus says, "My sheep hear my voice, and I know them, and they follow me." "And a stranger will they not follow, but will flee from him; for they know not the voice of strangers." By Mrs. E. G. White. [Cf: RH 09-30-90 para. 9] p. 345, Para. 3, [1890MS].

As we near the close of time, the current of evil will set more and more decidedly toward perdition. We can be safe only as we hold firmly to the hand of Jesus, constantly looking to the Author and Finisher of our faith. He is our mighty Helper. We are to seek God in unity of purpose. We are not to make our ideas and views a criterion for anyone else; we are not to set our stakes that we are all right, and our brethren wrong. We should devote ourselves to the study of the plan of salvation, that we may have an appreciation of how highly Jehovah has valued the salvation of man. [Cf: RH 10-07-90 para. 1] p. 345, Para. 4, [1890MS].

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The revelation of God's love, as displayed on the cross of Calvary, testifies to the fact that God has valued man at an immense

value. Then shall we not be careful how we speak of our brethren, and of mankind? How careful should we be lest we bruise or wound one of the Lord's little ones. The least among us--are they not among God's chosen? Has he not died for them as well as for us? redeemed them to show forth the praises of Him who hath called us out of darkness into his marvelous light? Will any of us discourage one of God's lightbearers, and so cut off the rays that God would have shine in the world? God forbid! [Cf: RH 10-07-90 para. 2] p. 345, Para. 5, [1890MS].

We need every ray of light that God can shed upon us. Many who should be setting their tents nearer to the land of Canaan, are pitching their camp nearer to Egypt. They are not living in the light of the Sun of Righteousness. Many attend places of amusement, to gratify the taste, but no spiritual strength is gained by so doing, and you will find yourself on the losing side. To encourage the love of amusement is to discourage the love of religious exercises; for the heart becomes so crowded with trifling, with what is pleasing to the natural heart, that there is no room for Jesus. [Cf: RH 10-07-90 para. 3] p. 346, Para. 1, [1890MS].

You cannot tell how few may be the days of your probation. The Lord may say very soon, "Cut down the tree; for it is not profitable that it should stand in the garden of the Lord." What shall I say for the benefit of the youth? Will you open your hearts to Jesus, that his love, his mercy, may fill the chambers of your soul, that you may sing and make melody in your hearts unto God? O if all your affections were given unto Jesus, you would learn the language and the songs of Canaan! [Cf: RH 10-07-90 para. 4] p. 346, Para. 2, [1890MS].

In the worldling you expect to see lightness, trifling, vanity, immorality, jesting, and joking, but let it not so much as be named among you who are risen with Christ; for your life work is to seek those things which are above, where Christ sitteth on the right hand of God; for ye are dead, and your life is hid with Christ in God; and when he who is your life shall appear, then shall ye also appear with him in glory. [Cf: RH 10-07-90 para. 5] p. 346, Para. 3, [1890MS].

Trials will come upon us all, but if we will bear them uncomplainingly, we shall develop patience, meekness, and longsuffering with joyfulness. All our purposes, and all our aims in life should be to be good and to do good. We are to bring to the foundation gold, silver, and precious stones,--an imperishable substance. [Cf: RH 10-07-90 para. 6] p. 346, Para. 4, [1890MS].

The time in which we live is fraught with eternal realities. We must now elevate our thoughts, and come to learn in the school of the Master. We must never be discouraged, never be satisfied with bringing to the foundation wood, hay, and stubble, which will be consumed. Thank God that there is time now to repent of our wicked works. There is a fountain opened for Judah and Jerusalem, that we may wash in the blood of the Lamb, and be made clean. [Cf: RH 10-07-90 para. 7] p. 346, Para. 5, [1890MS].

It requires that faith that works by love and purifies the soul, to meet the mind of God. There are those who believe in Christ; they do not think him an impostor, they believe the Bible to be a revelation of

his divine character. They admire its holy doctrines, and revere the name, the only name given under heaven whereby men can be saved, and yet, with all this knowledge, they may be as truly ignorant of the grace of God as the veriest sinner. They have not opened the heart to let Jesus in. They are walking in darkness, and see no light. They are at enmity with God, and know not that they are blind and wretched, because they discern not the glory of God in Jesus Christ. They do not understand the obedience he rendered to all the requirements of his Father, or appreciate the sufferings he endured that he might save fallen man, and interweave himself with all interests dear to man, kindling about him his divine light, to guide man in the way to heaven. [Cf: RH 10-07-90 para. 8] p. 346, Para. 6, [1890MS].

In order to understand the mission of Jesus, it is necessary that his divine light shall illuminate the mind; for the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; nor can he know them, for they are spiritually discerned. Jesus is constantly drawing us to behold him as our only hope and refuge. "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." "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 said, The Lord hath forsaken me, and 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: RH 10-07-90 para. 9] p. 347, Para. 1, [1890MS].

The marks of the crucifixion in the hands and feet of our Lord are evidences that Christ has not forgotten his people. He has bought them, and the ransom has been paid. Jesus, the world's Redeemer, knows all his children by name, and on those who believe shall come the glory of God. The Sun of Righteousness has risen with healing in his wings. [Cf: RH 10-07-90 para. 10] p. 347, Para. 2, [1890MS].

Through faith in Christ the child of earth is made an heir of God, joint-heir with Jesus Christ. Those who behold Jesus become changed to his image, become assimilated to his nature; and the glory of God that shines in the face of Jesus, is reflected in the lives of his followers. More and more the Christian is changed from glory to glory as by the Spirit of the Lord, and he becomes the light of the world. The more he looks on Christ, the more he loves and longs to look again; and the more light and love and glory he sees in Christ, the more his light increases unto the perfect day. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." [Cf: RH 10-07-90 para. 11] p. 347, Para. 3, [1890MS].

It is by faith that the spiritual eye beholds the glory of Jesus. This glory is hidden until the Lord imparts the light of Spiritual truth; for the eye of reason cannot see it. The glory and mystery of Christ remains incomprehensible, clouded by its excessive brightness, until the Lord flashes its meaning before the soul. [Cf: RH 10-07-90 para. 12] p. 347, Para. 4, [1890MS].

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." [Cf: RH 10-07-90 para. 13] p. 347, Para. 5, [1890MS].

By faith the soul catches divine light from Jesus. We see matchless charms in his purity and humility, his self-denial, his wonderful sacrifice to save fallen man. Contemplation of Christ leads man to place a proper estimate upon himself, for he realizes that the love of God has made him great. "And every man that hath this hope in him purifieth himself, even as he is pure." The possibility of being like Jesus, whom he loves and adores, inspires within him that faith which works by love and purifies the heart. [Cf: RH 10-07-90 para. 14] p. 348, Para. 1, [1890MS].

He who is one with Christ longs to talk of the King in his beauty. The love of Christ constraineth the renewed soul to show forth the praises of him who hath called him out of darkness into his marvelous light. Jesus is more precious to the soul that beholds him by the eye of faith, than is anything else beside; and the believing soul is more precious to Jesus than fine gold of Ophir. Christ looks upon his hands--the marks of the crucifixion are there; and he says, "I have graven thee upon the palms of my hands; thy walls are continually before me." The Christian is walled in by the rich, full promises of an infinite God. [Cf: RH 10-07-90 para. 15] p. 348, Para. 2, [1890MS].

The Lord is coming with power and great glory. All who have made Christ their refuge will reflect his image, and they will be like him; for they shall see him as he is. They are to be presented to him without "spot, or wrinkle, or any such thing." [Cf: RH 10-07-90 para. 16] p. 348, Para. 3, [1890MS].

Brethren, opposition will come from the enemies of our faith, but do not sink down and borrow trouble; let no gloom surround your soul. The crisis must come, but walled in by the precious promises of God, we need not fear what man can do unto us. By Mrs. E. G. White. [Cf: RH 10-07-90 para. 17] p. 348, Para. 4, [1890MS].

The object of Christ's teaching was to educate his hearers, and to instill right ideas into their minds. In his sermon on the mount he presented the law of God in its true character. The law had been misapprehended, misapplied, and burdened with exactions which destroyed its force, and made it a dry form, without vital power. The Jews covered up the holy precepts of Jehovah with meaningless prohibitions. [Cf: RH 10-14-90 para. 1] p. 348, Para. 5, [1890MS].

The Lord Jesus had precious truth to open before his disciples, but he could not unfold it to their minds until they were in a condition to comprehend the significance of what he desired to teach. Their limited comprehension of truth made it difficult for them to understand his wonderful character and mission. For the traditions and doctrines of men become so inwrought in their life-teaching, that it seemed impossible for them to apprehend the thoughts of God. Christ knew that his disciples must have the treasure house of truth opened before them,

for to them were to be committed his words and works to present to the world. The life and character of Christ were living epistles of the truths he taught, and by his example he inspired faith in his followers. He presented himself as the One referred to by the prophets, especially stating, "They wrote of me." He came to represent the Father; he was the brightness of his glory, the express image of his person. He was the subject of all the lessons he gave his disciples, the theme to which their attention must be riveted. He was the great center of all, and faith in him was to bring eternal life to all who would receive him. When he presented before them illustrious persons, it was simply to impress them with the fact that he was greater than all the wise and great of earth. He sought to make them understand the significance of the rites of the Jewish church, and as their dull comprehension became more and more enlightened, he impressed them with the thought that he was the originator and substance of all truth. The types and rites of the Jewish church were all connected with himself; he was the glory of the whole system. Everything that was attractive, either in nature or revelation, was found in him; he was the all-absorbing theme of patriarchs and prophets,--the first and the last, the Alpha and the Omega of all things. [Cf: RH 10-14-90 para. 2] p. 348, Para. 6, [1890MS].

Though he unfolded great and wonderful things to the minds of his disciples, he left many things unsaid that could not be comprehended by them. At his last meeting with them before his death, he said, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." Earthly ideas, temporal things, occupied so large a place in their minds, that they could not then understand the exalted nature, the holy character, of his kingdom, though he laid it out in clear lines before them. It was because of their former erroneous interpretation of the prophecies, because of the customs and traditions of men, presented and urged upon them by the priests, that their minds had become confused, and were hardened to truth. [Cf: RH 10-14-90 para. 3] p. 349, Para. 1, [1890MS].

What was it that Jesus withheld because they could not comprehend it?--It was the more spiritual, glorious truths concerning the plan of redemption. The words of Christ which the Comforter would recall to their minds after his ascension, led them to more careful thought and earnest prayer that they might comprehend his words and give them to the world. Only the Holy Spirit could enable them to appreciate the significance of the plan of redemption. The lessons of Christ, coming to the world through the inspired testimony of the disciples, have a significance and value far beyond that which the casual reader of the Scriptures gives them. Christ sought to make plain his lessons by means of illustrations and parables. He spoke of the truths of the Bible as a treasure hid in a field, which, when a man had found, he went and sold all that he had, and bought the field. He represents the gems of truth, not as lying directly upon the surface, but as buried deep in the ground; as hidden treasures that must be searched for. We must dig for the precious jewels of truth, as a man would dig in a mine. [Cf: RH 10-14-90 para. 4] p. 349, Para. 2, [1890MS].

In presenting the truth to others, we should follow the example of Jesus. He did not present a great mass of truth, to be accepted all at once. He led the inquiring mind from truth to truth, from lesson to

lesson, opening up the significance of the Scripture, as they were able to bear it. In every age the truth appropriate for the time, and essential to character and life, must be revealed in this manner. If any one--however much he may know--takes the position that he has all the truth, that nothing more is essential for him, he makes a great mistake, and will meet with terrible loss. The command, "Go forward," is ever to be obeyed. We are not to retrograde, not even to stand still, but to advance, step by step, following the Light of the world. [Cf: RH 10-14-90 para. 5] p. 349, Para. 3, [1890MS].

Christ said, "He that followeth me shall not walk in darkness, but shall have the light of life." Light and life are associated together. John says further, "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." Again Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die. The people answered him, We have heard out of the law that Christ abideth forever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?" The idea that the Messiah was to die, did not harmonize with the teachings of the scribes and Pharisees, and the people made it manifest by this question that they had not received the light already given them in the teachings of Christ, that they did not understand the lessons given to Israel from the pillar of cloud and of fire. They had not searched the Old Testament Scriptures, but were clinging to the teachings of men, and this made it difficult for them to accept the words of Christ. Then Jesus said unto them, "Yet a little while is the light with you. Walk while ye have the light." If they heeded this admonition, they could settle down, believing themselves rooted and grounded in doctrines which had been taught them by priests and scribes and rulers; they must go forward from truth to a greater comprehension of truth, finding a deeper meaning in the Scriptures, as they advanced in understanding. Christ was among them, and he was a living expositor of the word of God. Should they stand still, failing to advance in knowledge when such privilege was theirs, darkness would come upon them. And "he that walketh in darkness, knoweth not whither he goeth." [Cf: RH 10-14-90 para. 6] p. 349, Para. 4, [1890MS].

How true it is that those who begin to criticise the message which God sends, do not realize that they are walking in darkness, that they are enshrouding their souls in the midst of unbelief; they think they are right in opposing the word and work of God. Said Christ, "While ye have light, believe in the light, that ye may be the children of light." "But though he had done so many miracles before them, yet they believed not on him." [Cf: RH 10-14-90 para. 7] p. 350, Para. 1, [1890MS].

The grace of Christ illustrated by the gradual unfolding of the day, from the early morning light to the full blaze of noon. Jesus revealed to his disciples all the truth that their minds were prepared to comprehend; but the meaning of his words cannot be fully appreciated, except as the Spirit of truth illuminates the mind, and leads on to an understanding of the truth appropriate for the time. Through the Spirit of God the mind is made ready to appreciate the sayings of Christ, to be impressed with the importance of his lessons. [Cf: RH 10-14-90 para. 8] p. 350, Para. 2, [1890MS].

Those who minister in word and doctrine, should be pure in heart, consecrated, soul, body, and spirit, to the work of Christ. If they are

not in this condition, they will not receive the light as Christ reveals it; they will not conform their lives to the standard which God has given, and additional light will not be granted them, because they have not made a right use of that already given. When light is shed upon the mind, and the soul for a time is subdued under its influence, and then the truth is not incorporated into the life-practice, it will lose its force, and the man who is thus privileged will be left in a worse condition than before the light was granted him. He is represented as a slothful servant, as one who did not think the truth of heaven essential to salvation, given to be lived out and revealed to others with whom he should come in contact. [Cf: RH 10-14-90 para. 9] p. 350, Para. 3, [1890MS].

Jesus reproved his disciples because of their slowness of heart in comprehending the great and solemn truths he opened before them in relation to his sufferings, rejection, and crucifixion. Why was it they did not understand his plain utterances?--It was because these utterances were not in harmony with their former instructions. They had not felt that it was necessary to search the Scriptures for themselves in order that they might know whether the sayings of Christ were indeed truth. They did not realize that it would be vastly better to question the teachings of priests and rulers, than the words falling from the lips of the world's Redeemer. [Cf: RH 10-14-90 para. 10] p. 350, Para. 4, [1890MS].

As it was in the days of Christ, so it is in our own day. Many of our ministers fail of becoming what they might be, because they are willing to accept the opinions of others in whom they have confidence, instead of searching out the truth for themselves. They use the same arguments, present the same illustrations, as some other minister, but their sermons are as destitute of the Spirit of God as were the hills of Gilboa of dew or rain. If such ministers would be ready to listen to instruction, and then diligently search their Bibles, as did the noble Bereans, to see if these things are so, they would know for themselves, and their spiritual understanding would become enlightened, so that they could present truths from the Scriptures in clear, definite lines. Christ's promise is to everyone who will search the living oracles with a humble heart, with willingness to obey the truth. He declares that his Spirit will open to the mind of the humble searcher the true significance of his word, and as these truths are cherished, and their vital importance is made plain to the understanding, the soul will be charmed, the heart filled with joy at finding a treasure whose value had not been suspected. By Mrs. E. G. White. [Cf: RH 10-14-90 para. 11] p. 350, Para. 5, [1890MS].

"Then opened he their understanding, that they might understand the Scriptures." Before this opening of their understanding, the disciples had not understood the spiritual meaning of what Christ had taught them. And it is necessary now that the minds of God's people should be opened to understand the Scriptures. To say that a passage means just this and nothing more, that you must not attach any broader meaning to the words of Christ than we have in the past, is saying that which is not actuated by the Spirit of God. The more we walk in the light of the truth, the more we shall become like Christ in spirit in character and in the manner of our work, and the brighter will the truth become to us. As we behold it in the increasing light of revelation, it will become more precious than we first estimated it from a casual hearing

or examination. The truth, as it is in Jesus, is capable of constant expansion, of new development, and like its divine Author it will become more precious and beautiful; it will constantly reveal deeper significance, and lead the soul to aspire for more perfect conformity to its exalted standard. Such understanding of the truth will elevate the mind and transform the character to its divine perfection. [Cf: RH 10-21-90 para. 1] p. 351, Para. 1, [1890MS].

The entire system of the Jewish religion was the gospel of Christ presented in types and symbols. Then how inappropriate was it for those who were under the Jewish dispensation, to reject and crucify Him who was the originator and foundation of what they claimed to believe. Where did they make their mistake?--They made their mistake in not believing what the prophets had said concerning Christ, "That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." [Cf: RH 10-21-90 para. 2] p. 351, Para. 2, [1890MS].

It is not God that puts the blinder before the eyes of men or makes their hearts hard; it is the light which God sends to his people, to correct their errors, to lead them in safe paths, but which they refuse to accept,--it is this that blinds their minds and hardens their hearts. They choose to turn from the light, to stubbornly walk in sparks of their own kindling, and the Lord positively declares that they shall lie down in sorrow. When one ray of light which the Lord sends is not acknowledged, there is a partial benumbing of the spiritual perceptions, and the second revealing of light is less clearly discerned, and so the darkness will constantly increase until it is night to the soul. Christ said, "How great is that darkness!" [Cf: RH 10-21-90 para. 3] p. 351, Para. 3, [1890MS].

It is an astonishment to the whole universe that men do not see and do not acknowledge the bright beams of light that are shining upon them; but if they close their hearts to the light, and pervert the truth until it is interpreted to be darkness, they will imagine that their own criticism and unbelief is light, and will not confess their opposition to the ways and works of God. By pursuing a course like this, men who might have stood fast to the end, will place their influence against the message and messenger that God sends. But in the day of judgment, when the question is asked, "Why did you intercept yourself, your judgment and influence, between the people and the message of God?" they will have nothing to answer. If they open their lips then, it will only be to say that they now see truth as God sees it. They will confess that they were full of pride of opinion, trusted in their own judgment, and strengthened the hands that sought to tear down that which God had commanded to be built up. They will say, "Although the evidence was strong that God was working, I would not acknowledge it; for it was not in harmony with what I had taught. I was not in the habit of confessing any error in the past in my experience; I was too stubborn to fall upon the Rock and be broken. I determined to resist, and not be converted to the truth. I would not reveal the fact that I thought my course was wrong in any degree, and my light went out in darkness." To such the words apply, "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." [Cf: RH 10-21-90 para. 4] p. 351, Para. 4, [1890MS].

As the prophet looked down the ages, and beheld the ingratitude of Israel, as he was shown in vision their unbelief, he also saw that which brought him joy of heart, and gave him a vivid sense of the goodness of God to Israel. He said, "I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the Angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." But through their own course of rebellion the blessing of God toward Israel was turned away from them. That which they had sown in questioning and unbelief, they had to reap. The record says, "But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them." May the Lord forbid that the history of the children of Israel in departing from God, in refusing to walk in the light, in refusing to confess their sins of unbelief and rejection of his messages, should be the experience of the people claiming to believe the truth for this time. For if they do as did the children of Israel in the face of warnings and admonitions, the same result will follow in these last days as came upon the children of Israel. The apostle admonishes, "Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest." Now comes the warning of the apostle, sounding down along the lines to our time: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." [Cf: RH 10-21-90 para. 5] p. 352, Para. 1, [1890MS].

The exhortation of the apostle applies to us as well as to those to whom this epistle was directed. "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them." Christ taught the people the principles of Christianity, speaking from the pillar of cloud and of fire, by day and by night; but they did not obey his words, and the apostle presents before us the consequence of their disobedience, stating that they were overthrown in the wilderness because of their rebellion. He says, "For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." Shall we who are living near the close of this world's history "take heed"? Shall we heed the apostle's warning, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it"? The Lord would have his people trust

in him and abide in his love, but that does not mean that we shall have no fear or misgivings. Some seem to think that if a man has a wholesome fear of the judgments of God, it is a proof that he is destitute of faith; but this is not so. A proper fear of God, in believing his threatenings, works the peaceable fruits of righteousness, by causing the trembling soul to flee to Jesus. Many ought to have this spirit today, and turn to the Lord with humble contrition, for the Lord has not given so many terrible threatenings, pronounced so severe judgments in his word, simply to have them recorded, but he means what he says. One says, "Horror hath taken hold upon me because of the wicked that forsake thy law." Paul says, "Knowing therefore the terror of the Lord, we persuade men." [Cf: RH 10-21-90 para. 6] p. 352, Para. 2, [1890MS].

The love of God is to be dwelt upon, and when it is presented in the demonstration of the Spirit, it has power to break down every barrier which separates Christ from the soul, provided the sinner will yield to its influence, and make an entire surrender to God; but the stern voice of rebuke and denunciation is uttered against those who will not be drawn to Christ, who will not be affected by the marvelous display of his love. The word of God declares, "He that believeth not shall be dammed." "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." In these words there is something terrible to evil workers, and by these they should be convicted of their self-sufficiency, and feel the terror of the Lord. But mercy's sweet voice entreats everyone who will hear, saying, "Behold, I have set before thee an open door;" "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 10-21-90 para. 7] p. 353, Para. 1, [1890MS].

Those who have faith in the messages of God will reveal it in their spirit, words, and actions. We are not to sit down and present excuses for unbelief; we are to realize our error, and be zealous and repent. The record 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." [Cf: RH 10-21-90 para. 8] p. 353, Para. 2, [1890MS].

When the Lord sends light to his people, he means that they shall be attentive to hear and ready to receive the message. In great forbearance, he waits for man to come to his terms. For 120 years he waited for the people of the old world to receive the warning of the flood. Those who rejected the message turned his long forbearance and patience into an occasion of scorn and unbelief. The message and messenger became the butt of their ridicule. Noah's earnestness and zeal in appealing to them to turn from their evil way, was criticised and jeered at. God is not in a hurry to carry out his plans; for he is from everlasting to everlasting. He gives light and opens his truth more fully to those whom he would have to receive it, that they in their turn may take up the words of warning and encouragement, and give them to others. If men of repute and intelligence refuse to do this, the Lord will choose other instruments, honoring those who are looked upon as inferior. If those in positions of trust will put their whole

heart into the work, they may bear the message for this time, and press the work forward; but God will honor those who honor him. [Cf: RH 10-21-90 para. 9] p. 353, Para. 3, [1890MS].

There are ministers who claim to be teaching the truth, whose ways are an offense to God. They preach, but do not practice the principles of the truth. Great care should be exercised in ordaining men for the ministry. There should be a close investigation of their experience. Do they know the truth, and practice its teachings? Have they a character of good repute? Do they indulge in lightness and trifling, jesting and joking? In prayer do they reveal the Spirit of God? Is their conversation holy, their conduct blameless? All these questions need to be answered before hands are laid upon any man to dedicate him to the work of the ministry. We should heed the words of inspiration, "Lay hands suddenly on no man." We need to lift the standard higher than we have done hitherto, when selecting and ordaining men for the sacred work of God. By Mrs. E. G. White. [Cf: RH 10-21-90 para. 10] p. 353, Para. 4, [1890MS].

The minister of Christ should be a man who has sought and found the Lord, who has been brought into holy alliance with unfailing, divine resources. He should be able to say to his flock, "Be ye followers of me, even as I also am of Christ." "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain;" "giving no offense in anything, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and yet true." [Cf: RH 10-28-90 para. 1] p. 354, Para. 1, [1890MS].

The apostle Paul exhorted Timothy, a youthful minister, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." And Peter admonishes his brother-laborers, "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: casting all your care upon him; for he careth for you. [Cf: RH 10-28-90 para. 2] p. 354, Para. 2, [1890MS].

"Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever." [Cf: RH 10-28-90 para. 3] p. 354, Para. 3, [1890MS].

I would that I could present before you the teaching and character of Jesus; but human language can never describe his matchless loveliness. Yet I will at least call upon all who profess to believe in him, to study carefully and imitate the Pattern as it has been revealed to us in the word of God. Those who are heirs of God should make it manifest that they have been with Jesus and learned of him. Without this culture in the school of Christ, those who are most highly educated go through life shorn of their strength; for a symmetrical character can result only from the discipline given in this school of heaven. [Cf: RH 10-28-90 para. 4] p. 354, Para. 4, [1890MS].

Many dishonor their Redeemer because they fail to obtain moral and mental development; they do not see the need of fitting themselves to do the best work of which they are capable. Most earnest effort should be made to correct petty faults, and overcome wrong habits; for if these are not overcome, they will greatly hinder usefulness, and misrepresent the Master. There are many who, becoming disgusted with the superficial gloss of what the world calls refinement, have gone to another as hurtful an extreme, and they refuse to receive the polish and refinement that Christ desires his children to possess. Some raise their voices to an unnatural key when they speak in the desk, others talk very rapidly, and the people cannot hear what is said. This works disaster to themselves, as well as to others; for their unnatural use of the voice results in injury to the vocal organs. They needlessly exhaust their strength, and make their efforts painful to their congregation. They should exercise self-control, that quality so essential for them as ambassadors of Christ, and overcome their pernicious habits. If they would but do this, they would be able to leave a pleasant impression on the minds of their hearers, and the preaching of the truth would become attractive. [Cf: RH 10-28-90 para. 5] p. 354, Para. 5, [1890MS].

It requires earnest effort to overcome a long-established habit. Ungraceful gestures and attitudes detract from the influence you could have for the truth; hence it is necessary that the ambassador for God should cultivate grace of manner, and refinement of language. If the servants of God would become polished by the truth, a greater influence might be exerted upon the world in its favor. God requires that every minister should take heed to himself and to the doctrine. I entreat you, both men and women, ministers and laymen, who are connected with the sacred cause of God, take time for close self-inspection; consider your habits, your language, and the influence you exert, and see if you do all things in a manner that will glorify God and exalt his truth. If you see in yourselves one habit of speech or language that will detract from the influence of the truth upon the minds of others, make determined efforts to overcome. A defective tone of voice, an ungraceful manner, or any other defect, will surely be reproduced in others. The Christian, and especially the minister, is an educator. If he presents coarse, rough ways, those who have less knowledge and experience will follow in his wake. And so the sowing of tares goes on from one to another; and if these deficiencies are not overcome, they will result in the destruction of souls for whom Christ died. [Cf: RH 10-28-90 para. 6] p. 355, Para. 1, [1890MS].

The Lord requires his followers to be his representatives. Christ came to the world to represent the character of God, and the Lord has sent

his ministers to represent the character of the Father and the Son. By Mrs. E. G. White. [Cf: RH 10-28-90 para. 7] p. 355, Para. 2, [1890MS].

"Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." [Cf: RH 11-04-90 para. 1] p. 355, Para. 3, [1890MS].

Repentance is associated with faith, and is urged in the gospel as essential to salvation. Paul preached repentance. He said, "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." There is no salvation without repentance. No impenitent sinner can believe with his heart unto righteousness. Repentance is described by Paul as a godly sorrow for sin, that "worketh repentance to salvation not to be repented of." This repentance has in it nothing of the nature of merit, but it prepares the heart for the acceptance of Christ as the only Saviour, the only hope of the lost sinner. [Cf: RH 11-04-90 para. 2] p. 355, Para. 4, [1890MS].

As the sinner looks to the law, his guilt is made plain to him, and pressed home to his conscience, and he is condemned. His only comfort and hope is found in looking to the cross of Calvary. As he ventures upon the promises, taking God at his word, relief and peace come to his soul. He cries, "Lord, thou hast promised to save all who come unto thee in the name of thy Son. I am a lost, helpless, hopeless soul. Lord, save, or I perish." His faith lays hold on Christ, and he is justified before God. [Cf: RH 11-04-90 para. 3] p. 355, Para. 5, [1890MS].

But while God can be just, and yet justify the sinner through the merits of Christ, no man can cover his soul with the garments of Christ's righteousness while practicing known sins, or neglecting known duties. God requires the entire surrender of the heart, before justification can take place; and in order for man to retain justification, there must be continual obedience, through active, living faith that works by love and purifies the soul. [Cf: RH 11-04-90 para. 4] p. 356, Para. 1, [1890MS].

James writes of Abraham and says, "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God. Ye see then how that by works a man is justified, and not by faith only." In order for man to be justified by faith, faith must reach a point where it will control the affections and impulses of the heart; and it is by obedience that faith itself is made perfect. [Cf: RH 11-04-90 para. 5] p. 356, Para. 2, [1890MS].

Without the grace of Christ, the sinner is in a hopeless condition; nothing can be done for him; but through divine grace, supernatural power is imparted to the man, and works in mind and heart and character. It is through the impartation of the grace of Christ that sin is discerned in its hateful nature, and finally driven from the

soul temple. It is through grace that we are brought into fellowship with Christ, to be associated with him in the work of salvation. Faith is the condition upon which God has seen fit to promise pardon to sinners; not that there is any virtue in faith whereby salvation is merited, but because faith can lay hold of the merits of Christ, the remedy provided for sin. Faith can present Christ's perfect obedience instead of the sinner's transgression and defection. When the sinner believes that Christ is his personal Saviour, then, according to his unfailing promises, God pardons his sin, and justifies him freely. The repentant soul realizes that his justification comes because Christ, as his substitute and surety, has died for him, is his atonement and righteousness. [Cf: RH 11-04-90 para. 6] p. 356, Para. 3, [1890MS].

"Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Righteousness is obedience to the law. The law demands righteousness, and this the sinner owes to the law; but he is incapable of rendering it. The only way in which he can attain to righteousness is through faith. By faith he can bring to God the merits of Christ, and the Lord places the obedience of his Son to the sinner's account. Christ's righteousness is accepted in place of man's failure, and God receives, pardons, justifies, the repentant, believing soul, treats him as though he were righteous, and loves him as he loves his Son. This is how faith is accounted righteousness; and the pardoned soul goes on from grace to grace, from light to a greater light. He can say with rejoicing, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour, that being justified by his grace, we should be made heirs according to the hope of eternal life." [Cf: RH 11-04-90 para. 7] p. 356, Para. 4, [1890MS].

Again: it is written, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Jesus declared, "Except a man be born again, he cannot see the kingdom of God." "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." It is not a low standard that is placed before us; for we are to become the children of God. We are to be saved as individuals; and in the day of test and trial we shall be able to discern between him that serveth God and him that serveth him not. We are saved as individual believers in the Lord Jesus Christ. [Cf: RH 11-04-90 para. 8] p. 357, Para. 1, [1890MS].

Many are losing the right way, in consequence of thinking that they must climb to heaven, that they must do something to merit the favor of God. They seek to make themselves better by their own unaided efforts. This they can never accomplish. Christ has made the way by dying our sacrifice, by living our example, by becoming our great high priest. He declares, "I am the way, the truth, and the life." If by any effort of our own we could advance one step toward the ladder, the words of Christ would not be true. But when we accept Christ, good works will appear as fruitful evidence that we are in the way of life, that Christ is our way, and that we are treading the true path that leads to heaven. By Mrs. E. G. White. [Cf: RH 11-04-90 para. 9] p. 357, Para.

2, [1890MS].

Jacob's experience as a wanderer from his home, when he was shown the mystic ladder, on which descended and ascended the angels of heaven, was designed to teach a great truth in regard to the plan of salvation. The purposes of God were opened to the discouraged man, who felt himself cut off from God and man. In marvelous love, Christ presented before him in a dream the way of life. The truth was unfolded before him in the emblem, and its significance is as great in our day as it was in his. [Cf: RH 11-11-90 para. 1] p. 357, Para. 3, [1890MS].

"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and 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. . . . And he called the name of that place Bethel." [Cf: RH 11-11-90 para. 2] p. 357, Para. 4, [1890MS].

Although the plan of salvation was not then as clearly unfolded as it is in our day, the Lord Jesus communicated most wonderful things to his children. [Cf: RH 11-11-90 para. 3] p. 357, Para. 5, [1890MS].

The ladder represented Christ; he is the channel of communication between heaven and earth, and angels go to and fro in continual intercourse with the fallen race. The words of Christ to Nathanael were in harmony with the figure of the ladder, when he said, "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." Here the Redeemer identifies himself as the mystic ladder, that makes communication possible between heaven and earth. [Cf: RH 11-11-90 para. 4] p. 358, Para. 1, [1890MS].

When Jesus said, "I am the way, the truth, and the life," he uttered a truth of wonderful significance. The transgression of man had separated earth from heaven, and finite man from the infinite God. As an island is separated from a continent, so earth was cut off from heaven, and a wide channel intervened between man and God. Jesus bridged this gulf, and made a way for man to come to God. He who has no spiritual light sees no way, has no hope; and men have originated theories of their own regarding the way to life. The Romanist points the sinner to the Virgin Mary, to penances, indulgences, and the absolution of the priest; and to this theory come those who would be saved in their sins, and those who would be saved by their own merit. But the only name given among men whereby they can be saved is Jesus. Across the gulf that sin has made come his words, "I am the way, the truth, and the life." There is but one mediator between God and man. In heaven this great truth was announced. A voice from the throne was heard, saying, "Sacrifice and

offering thou wouldst not, but a body hast thou prepared me." Isaiah, looking forward in prophetic vision, writes, "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. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever." And from the wilderness, the voice of the messenger cries, "Behold the Lamb of God, which taketh away the sin of the world." The beloved disciple declares of him: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . . 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 11-11-90 para. 5] p. 358, Para. 2, [1890MS].

Christ only is the way, the truth, the life; and man can be justified alone through the imputation of Christ's righteousness. Man is justified freely by God's grace through faith, and not by works, lest any man should boast. Salvation is the gift of God through Jesus Christ our Lord. Many have felt their hopeless condition, and have asked in perplexity, "How shall we gain admission to the world to come? Earth lies under the curse, and is doomed to destruction; how shall we be able to enter the city of God?" We would point you to Christ, the way, the truth, the life--the mystic ladder between heaven and earth. [Cf: RH 11-11-90 para. 6] p. 358, Para. 3, [1890MS].

After the enemy had betrayed Adam and Eve into sin, the connection between heaven and earth was severed; and had it not been for Christ, the way to heaven would never have been known by the fallen race. But "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Christ is the mystic ladder, the base of which rests upon the earth, and whose topmost round reaches to the throne of the Infinite. The children of Adam are not left desolate and alienated from God; for through Christ's righteousness we have access unto the Father. "By me," said Christ, "if any man enter in, he shall be saved, and shall go in and out, and find pasture." Let earth be glad, let the inhabitants of the world rejoice, that Christ has bridged the gulf which sin had made, and has bound earth and heaven together. A highway has been cast up for the ransomed of the Lord. The weary and heavy laden may come unto him, and find rest to their souls. The pilgrim may journey toward the mansions that he has gone to prepare for those who love him. [Cf: RH 11-11-90 para. 7] p. 359, Para. 1, [1890MS].

In assuming humanity, Christ planted the ladder firmly upon the earth. The ladder reaches unto the highest heaven, and God's glory shines from its summit and illuminates its whole length, while the angels pass to and fro with messages from God to man, with petition and praise from man to God. Through the divine nature, Christ was one with the Father; and by assuming humanity, he identified himself with man. He, "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." In the vision of Jacob was

represented the union of the human and the divine in Christ. [Cf: RH 11-11-90 para. 8] p. 359, Para. 2, [1890MS].

As the angels pass to and fro on the ladder, God is represented as looking down with favor upon the children of men because of the merit of his Son. [Cf: RH 11-11-90 para. 9] p. 359, Para. 3, [1890MS].

Every minister should learn the lessons which Christ taught, that he may be able to instruct sinners in the way of salvation. Christ said, "And I, if I be lifted up from the earth, will draw all men unto me." The sinner cannot take one step unless the Spirit draws him; he must cling to Christ if he would be saved. If he ascends to heaven, it must be by mounting up step by step the whole height of Christ's work, so that Christ shall be his wisdom, righteousness, sanctification, and redemption. [Cf: RH 11-11-90 para. 10] p. 359, Para. 4, [1890MS].

The gaining of eternal life is no easy thing. By living faith we are to keep on reaching forward, ascending the ladder round by round, seeing and taking the necessary steps; and yet we must understand that not one holy thought, not one unselfish act, can be originated in self. It is only through Christ that there can be any virtue in humanity. Without Christ we can do no good thing, but with him we may do all things. It is at this point that many stumble, to their ruin. They think that they must struggle in their own strength to grow into goodness, before they can receive a new heart. But such effort is in vain. All warfare is useless unless Christ's power is combined with human effort. But while we can do nothing without him, we have something to do in connection with him. At no time must we relax our spiritual vigilance; for we are hanging, as it were, between heaven and earth. We must cling to Christ, climb up by Christ, become laborers together with him in the saving of our souls. [Cf: RH 11-11-90 para. 11] p. 359, Para. 5, [1890MS].

We are not merely to see a way by which to cross the gulf of sin, but we are to appreciate the value of the ransom paid for our souls; we are to realize something of what has been suffered that we might be forgiven, and rescued from destruction. We are to rejoice that the atonement is complete; and believing in Christ as our complete Saviour, we may know that the Father loves us, even as he loves his Son. By Mrs. E. G. White. [Cf: RH 11-11-90 para. 12] p. 360, Para. 1, [1890MS].

The law of God is the only genuine standard for the measurement of character. Christ displayed to the world by his life and teaching, by his divine character, what obedience to the law means. He was man's example; but man cannot set up a standard for himself. Man is ignorant of the infinite purity of God, and without divine enlightenment he cannot appreciate the holy exactions of the law of God. While he is ignorant of the uncompromising character of God's law, he is unconcerned about his defective, sinful character. He fears nothing, he has no disquietude, because he measures himself by a false standard. [Cf: RH 11-18-90 para. 1] p. 360, Para. 2, [1890MS].

How many cry, "Believe, only believe. Peace, peace," and fail to arouse conviction, or to convert men from the error of their way, because of their superficial knowledge of the claims of God's law. Men in this condition make a claim of perfection, but such perfection is simply ignorance of imperfection, lack of perception as to what is

required by the law of Jehovah. The peace that may come from such self-satisfaction is a false peace. When the truth comes in contact with such persons, their peace is disturbed, and they make it manifest that they have not the peace of Christ. [Cf: RH 11-18-90 para. 2] p. 360, Para. 3, [1890MS].

The enemy of Christ, who rebelled against God's law in heaven, has, as a skilled, trained general, worked with all his power, bringing out one device after another, full of deception, to make of none effect the law of God, the only true detector of sin, the standard of righteousness. The great mass of mankind are thoughtless, careless, irreverent, and they do not concern themselves with serious thoughts as to the things of eternal importance. One reason for the state of carelessness in society is that the Christian world itself has made void the law of God. Large numbers claim sanctification who will not hear to the binding obligation of the divine precepts. They are willfully ignorant of the attributes of God, ignorant of the law, ignorant of what constitutes genuine religion, and ignorant of their own sinful, defective characters. If the truth as it is in Jesus should flash upon their hearts, they would be constrained to cry out, "Unclean, unclean." They would, if candid, have to repent of their transgression of God's law; for "by the law is the knowledge of sin;" they would have to exercise faith toward our Lord Jesus Christ, whose blood alone can cleanse from all sin. Then they would have the peace of Christ. Righteousness and peace would meet together in their experience, and they would be able to become symmetrical Christians. They would have the peace that passeth understanding. [Cf: RH 11-18-90 para. 3] p. 360, Para. 4, [1890MS].

There are many who seem to imagine that outside observances are sufficient for salvation; but formalism, rigorous attendance on religious exercises, will fail to bring the peace of God which passeth understanding. It is Jesus alone who can give us peace. He says, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." The peace of Christ cannot be disturbed by the presentation of truth, for it is in harmony with the spirit of truth. [Cf: RH 11-18-90 para. 4] p. 361, Para. 1, [1890MS].

Those who are self-righteous, who claim that they are saved, are not always patterns of piety. We have found that those who say most concerning their sanctification, are most opposed to the principles of God's law. Satan often deludes the mind, and men are led to erect false standards of their own, whereby they measure character. They exalt their own ideas, boast of their attainments, of their assurance, and place all their confidence in their feelings. They do not find a foundation for their faith in the word of God. Many have a fanciful religion. They talk of God's love, claiming that he is not severe and exacting, but longsuffering and lenient; at the same time, they echo the suggestion of Satan, "Hath God said, Ye shall not eat of every tree of the garden? . . . Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. "It was though he had declared that God's threatening was all a pretense, and man need not be alarmed, for God would not be so severe and exacting. The very same reasoning is employed today in the Christian world. When the claims of the law are presented, men begin to frame excuses for continuing in disobedience,

stating that God will not punish them for the breaking of his precepts. But let us think of it soberly. Will God change his holy law to suit my convenience? Will he sanction sin, and countenance disobedience? If God had a character of this kind, we could not reverence him. His authority could not be respected. Every transgression of God's law will be visited with its penalty upon the transgressor. The wages of sin is death. God is jealous for the honor of his law; it is the foundation of his government in heaven and earth, and it will stand throughout eternal ages. The prophet declares, "The soul that sinneth, it shall die." Sin is the transgression of the law. But, again, it is written for the comfort and salvation of the penitent: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." [Cf: RH 11-18-90 para. 5] p. 361, Para. 2, [1890MS].

"If we say that we have no sin, we deceive ourselves, and the truth is not in us." God cannot change his law in order to save men; he cannot alter it to save the world; but he has not refused to give his own Son, that men might have another probation, and become heirs of heaven. Jesus took humanity upon him, and in so doing what honor he placed upon the race! He suffered as a man, he was tempted as men are tempted, yet without sin. He was made sin for us, though he knew no sin, that we might be made the righteousness of God in him. He "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." [Cf: RH 11-18-90 para. 6] p. 361, Para. 3, [1890MS].

Let us call to mind what is due to our Lord from his professed followers, and not be deceived by our own hearts. The truth exerts a purifying, refining influence upon our characters, that we may be sanctified through it; and we must permit it to work reformation in our life, if we would bear the title, the "peculiar people" of God. [Cf: RH 11-18-90 para. 7] p. 362, Para. 1, [1890MS].

The age in which we live is one of temptation, and if the people of God stand clear from the corrupting influences around them, they will be termed, "peculiar, "old-fashioned," and "odd." But God has declared that he is purifying to himself a peculiar people, zealous of good works. If the truth is brought into the character, it will have a sanctifying power upon the life. But those who claim to believe the truth, and yet imitate the world in its practices, and go contrary to the word of God, manifesting selfishness in their business relations, are bodies of darkness. They encourage sin, and are full of hypocrisy. Everything God's people do should be as transparent as sunlight. Escaping detection does not justify crime, and make it honesty and righteousness. Temptations are surrounding us on every side, and our only safety is in becoming in reality the peculiar people whom God is cleansing from all iniquity, redeeming unto himself, to be to him an everlasting inheritance in the kingdom of his glory. By Mrs. E. G. White. [Cf: RH 11-18-90 para. 8] p. 362, Para. 2, [1890MS].

"Though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law.

To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." [Cf: RH 11-25-90 para. 1] p. 362, Para. 3, [1890MS].

Thus the apostle Paul describes his manner of labor. He did not approach the Jews in a way to stir up their prejudice. He did not run the risk of making them his enemies by telling them in his first effort that they must believe on Jesus of Nazareth; but he dwelt on the promises of the Old Testament Scriptures, which testified of Christ, of his mission, and of his work. Thus he led them along step by step, showing them the importance of honoring the law of God. He also gave due honor to the ceremonial law, showing that Christ was the one who instituted the whole system of sacrificial service. After dwelling upon these things, making it manifest that he had a clear understanding of them himself, he brought them down to the first advent of Christ, and proved that in the crucified Jesus every specification of the prophecies had been fulfilled. This was the wisdom that Paul exercised. [Cf: RH 11-25-90 para. 2] p. 362, Para. 4, [1890MS].

He approached the Gentiles, not by exalting the law at first, but by exalting Christ, and then showing the binding claims of the law. He showed them plainly how the light from the cross of Calvary gave significance and glory to the whole Jewish economy. Thus he varied his manner of labor, always shaping his message to the circumstances under which he was placed; and though after patient labor he was successful to a large degree, many would not be convinced. There are some who will not be convinced by any presentation of the truth. The laborer for God should, nevertheless, study carefully the best method, in order that he may not arouse prejudice or stir up combativeness in his hearers. [Cf: RH 11-25-90 para. 3] p. 362, Para. 5, [1890MS].

Christ said to his disciples, "I have yet many things to say unto you, but ye cannot bear them now." As the result of their early education, their ideas upon many points were incorrect, and they were not then prepared to understand and receive some things which he would otherwise have taught them. His instructions would have confused their minds, and raised questioning and unbelief that would have been difficult to remove. [Cf: RH 11-25-90 para. 4] p. 363, Para. 1, [1890MS].

Christ drew the hearts of his hearers to him by the manifestation of his love, and then, little by little, as they were able to bear it, he unfolded to them the great truths of the kingdom. We also must learn to adapt our labors to the condition of the people,--to meet men where they are. While the claims of the law of God are to be presented to the world, we should never forget that love, the love of Christ, is the only power that can soften the heart, and lead to obedience. All the great truths of the Scriptures center in Christ; and rightly understood, all lead to him. Let Christ be presented as the Alpha and Omega, the beginning and the end, of the great plan of redemption. Present to the people such subjects as will strengthen their confidence in God and in his word, and lead them to investigate its teachings for themselves. And as they go forward, step by step, in the study of the Bible, they will be better prepared to appreciate the beauty and harmony of its precious truths. [Cf: RH 11-25-90 para. 5] p. 363, Para. 2, [1890MS].

God's workmen must have breadth of character. They must not be men of

one idea, stereotyped in their manner of working. They must be able to vary their efforts, to meet the needs of the people under different circumstances and conditions. God would have his servants, young and old, continually improving, learning better how to minister to the wants of all. They should not settle down contented, thinking that their ways are perfect, and that others must work just as they do. [Cf: RH 11-25-90 para. 6] p. 363, Para. 3, [1890MS].

Those who are appointed to open the work in new fields should be careful that their defects are not exalted as virtues, thus retarding the work of God. These are testing truths that we are bringing before the people, and they should be presented in their real beauty. The laborer should not throw about the truth the peculiarities of his own character or manner. Keep self in the background; let it be lost sight of in Jesus. Let the work of God bear the impress of the divine. [Cf: RH 11-25-90 para. 7] p. 363, Para. 4, [1890MS].

Much has been lost by our people through following such narrow plans that the more intelligent, better educated classes are not reached. Too often the work has been so conducted as to impress unbelievers that it is of very little consequence,--some stray off-shoot of religious enthusiasm, entirely beneath their notice. Much has been lost for want of wise methods of labor. Every effort should be made to give character and dignity to the work. It requires much wisdom to reach ministers and men of influence. But why should they be neglected as they have been by our people? These men are responsible to God just in proportion to the talents intrusted to them. Where much is given, much will be required. Should there not be deeper study and much more prayer for wisdom, that we may learn how to reach these classes? Should not wisdom and tact be used to gain these souls, who, if truly converted, will be polished instruments in the hands of God to reach others? [Cf: RH 11-25-90 para. 8] p. 363, Para. 5, [1890MS].

We would not be actuated by mere worldly policy; but from love to God, and to souls for whom Christ died, we should seek to reach those who in their turn will labor for others. If we can win to Christ and the truth souls to whom God has intrusted large capabilities, our influence will, through them, be constantly extending, and will become a far-reaching power for good. [Cf: RH 11-25-90 para. 9] p. 364, Para. 1, [1890MS].

God has a work to be done which the workers have not yet fully comprehended. Ministers and the world's wise men are to be tested by the light of present truth. The third angel's message is to be set before them judiciously, in its true dignity. There must be most earnest seeking of God, most thorough study; for the mental powers will be taxed to the utmost in laying plans which will place the work of God on a more elevated platform. That is where it should always have stood, but men's narrow ideas and restricted plans have limited and lowered it. [Cf: RH 11-25-90 para. 10] p. 364, Para. 2, [1890MS].

When the importance of laboring to reach the higher classes is urged, let none receive the idea that the poor and unlearned are to be neglected. Right methods of labor will not in any sense exclude these. It was one of the evidences of Christ's messiahship that the poor had the gospel preached to them. We should study to give all classes an opportunity to understand the special truths for this time. [Cf: RH 11-25-90 para. 11] p. 364, Para. 3, [1890MS].

Be sure to maintain the dignity of the work by a well-ordered life and godly conversation. Never be afraid of raising the standard too high. The families who engage in the missionary work should come close to hearts. The spirit of Jesus should pervade the soul of the worker; it is the pleasant, sympathetic words, the manifestation of disinterested love for their souls, that will break down the barriers of pride and selfishness, and show to unbelievers that we have the love of Christ; and then the truth will find its way to the heart. This is our work, and the fulfilling of God's plan. All coarseness and roughness must be put away from us. Courtesy, refinement, Christian politeness, must be cherished. Guard against being abrupt and blunt. Do not regard such peculiarities as virtues; for God does not so regard them. Endeavor not to offend any unnecessarily. [Cf: RH 11-25-90 para. 12] p. 364, Para. 4, [1890MS].

There is great danger that young men who are associated with older workers in the cause, will copy even the defects of the older ministers. This should be guarded against by both old and young. All should seek to have the softening, subduing influence of the Spirit of God, Christlike tenderness, and love for souls. Those who are sent out to labor together, should put self away, lay aside their own peculiarities, and seek to unite, heart and soul, in carrying out God's will. In order to work to advantage, they must work in harmony. [Cf: RH 11-25-90 para. 13] p. 364, Para. 5, [1890MS].

We want more, much more, of the spirit of Christ, and less, much less, of self and the peculiarities of character that keep us apart from our fellowmen. We can do much to break down these barriers by revealing the grace of Christ in our own lives. Jesus has intrusted his goods to the Church, age after age. One generation after another, for over 1,800 years, has been gathering up this hereditary trust, until the increasing responsibilities have descended to the people of our time. Do we now realize our responsibility? Do we feel that we are stewards of God's grace? Do we believe that the humblest service will be accepted, if it is only directed to doing, not our own, but our Master's will, to promote his glory? We must be clothed, not with our own garments, but with the robe of Christ's righteousness. By Mrs. E. G. White. [Cf: RH 11-25-90 para. 14] p. 364, Para. 6, [1890MS].

Jesus, who has redeemed us from Satan's power, has exalted us to the high privilege of being co-laborers with himself. All who choose Christ as their leader, solemnly pledge themselves to his service. If they are true to this covenant, their feelings, their sympathies, their labors, are with Christ. Eternal things will be their highest consideration. They will search the Scriptures with earnest interest and with prayer that they may know the will of God and do it from the heart; that they may work for the best interests of all with whom they associate. [Cf: RH 12-02-90 para. 1] p. 365, Para. 1, [1890MS].

It is enjoined upon all the disciples of Christ to watch for souls as those who must give an account. To live only for the present hour and not keep heaven in view, to live for selfish enjoyment, is not the way to find peace, rest, or happiness. The Lord has committed to everyone his work, and this work cannot with safety be in any wise neglected. We must not only seek through his grace to purify and ennoble our own lives, connecting ourselves, mind and heart, with the source of light

and truth, but through the grace freely given us of God we must reflect upon others the light which he has imparted to us. There is a solemn, important work to be done through personal effort to save souls. We are to watch for every opportunity to reflect light upon the pathway of others. Christ sought out those who most felt the need of his help. The more we are imbued with the spirit of Christ, the more we shall seek to do for our fellow creatures; and the more we do for others, the greater will be our love for the work, and the greater our delight in following the footsteps of our divine Master. [Cf: RH 12-02-90 para. 2] p. 365, Para. 2, [1890MS].

If we neglect the work enjoined upon us in the word of God, we shall lose sight of eternal interests. Those who seek merely to save their own souls,--who study their own convenience, and are indifferent to the condition and destiny of their fellowmen,--will surely fail of securing their own salvation. [Cf: RH 12-02-90 para. 3] p. 365, Para. 3, [1890MS].

In every branch of our work for the Master, our success depends upon our connection with God. We need the counsel and help of God at every step. Laborers together with God cannot become careless of their precious moments. They must watch unto prayer, and purify their souls by obeying the truth, keeping a clear conscience before God, making the most of the light and privileges given them. They may come with boldness to the throne of grace, lifting up holy hands without wrath or doubting. In faith they may supplicate our Heavenly Father for wisdom and grace that they may know how to work, how to deal with minds. [Cf: RH 12-02-90 para. 4] p. 365, Para. 4, [1890MS].

Souls are perishing all around us; it is only through God that we can reach and save them. If we ourselves are sanctified through the truth, then by precept and example we may teach them the way of the Lord. We are to do our God-given work with fidelity; we are not to fail or be discouraged, lest the souls for whom Christ has died shall be lost through our neglect. [Cf: RH 12-02-90 para. 5] p. 365, Para. 5, [1890MS].

Spiritual indolence is sin. If we allow selfishness to come in and occupy our time and absorb the mind and affections, we are unfitted for the solemn work, and the record is made, Unfaithful servants. It means much to have an eye single to the glory of God. We are to let no object interpose between our souls and God. We are in danger of worshiping earthly, temporal things, thus disqualifying ourselves for putting to the best use our God-given powers. In that case we are robbing God of time, money, and service. [Cf: RH 12-02-90 para. 6] p. 366, Para. 1, [1890MS].

The Lord has endowed man with noble powers to be employed in his service, and he means that all his intrusted gifts shall be used unselfishly to bless humanity, to build up his kingdom by bringing souls to the knowledge of the truth. As we exercise the talents God has given us, improving every opportunity, they will increase, and we shall have more talents to use. But if we allow ourselves to be careless and irresponsible, we misapply God's intrusted gifts, and our powers will become enfeebled. The enemy takes advantage of the misapplied talents to build up his kingdom. [Cf: RH 12-02-90 para. 7] p. 366, Para. 2, [1890MS].

Christ came to lead men to holiness, teaching them to love their fellowmen as he their Saviour had loved them. He is the fountain of all hope, of all peace, of all happiness. If we are indeed partakers of the divine nature, our spiritual life will give evidence that we have been drinking of the exhaustless fountain which has refreshed and blessed the soul. Christ will be in us a well of water springing up into everlasting life, and we can refresh all with whom we come in contact. [Cf: RH 12-02-90 para. 8] p. 366, Para. 3, [1890MS].

Let those whose hearts glow with the Saviour's love, talk of Jesus, dwelling upon his infinite sacrifice in behalf of man. Dwell much upon his second appearing to our world; tell also of his first coming from heaven, his life of constant humiliation and sacrifice. With softened heart and tearful eye, tell the story of his dying upon Calvary's cross, because he loved us, that we might be saved. [Cf: RH 12-02-90 para. 9] p. 366, Para. 4, [1890MS].

"Ye are," says Christ, "the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Looking unto Jesus, working for Jesus, having the eye single to his glory, you will be imbued with his Spirit; you will not fail or be discouraged. You who have been alive to worldly interests, will you now show an interest in eternal things proportionate to their true value? [Cf: RH 12-02-90 para. 10] p. 366, Para. 5, [1890MS].

Nothing has been withheld from us that God could give. So ample was the gift poured out to man, that there was nothing more which God could bestow. He is our best friend, our benefactor. Shall we not give evidence of our gratitude to him, not only by thanksgiving and praise, but by offerings to extend to others the knowledge of his great gift? How do you expect sinners to be converted, unless you do your duty in giving them the light of truth? Can you pray in faith for God to enlighten them, while you are withholding the means he has placed in your hands for the accomplishment of this very work? You will seek in vain to convince others of the preciousness of Christ, while you yourselves show that you value his grace so lightly, and are so unwilling to deny yourselves for his dear sake. [Cf: RH 12-02-90 para. 11] p. 366, Para. 6, [1890MS].

Show your appreciation of Christ by bringing into the treasury of God your thank offerings and your sin offerings. Instead of bestowing gifts upon one another, bring your oblations to God. Seek to turn the minds of your children and your entire household, and the minds of your friends, to Him who is worthy of your highest honor and your best gifts. [Cf: RH 12-02-90 para. 12] p. 367, Para. 1, [1890MS].

Is not the missionary work that is to be done in our world of sufficient importance to command our influence and support? Should we not deny ourselves of every extravagance, and put our gifts into the treasury of God, that the truth may be sent into other countries, and that home missions may be sustained? Will not this work meet the approval of Heaven? The work for these last days has not been supported by large legacies, or advanced by worldly influence. It has been sustained by gifts that were the result of self-denial, of the spirit of sacrifice. 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. We must press together against obstructions and difficulties, shoulder to shoulder, heart to heart. [Cf: RH 12-02-90 para. 13] p. 367, Para. 2, [1890MS].

Are we indeed the representatives of Christ? Then with all the powers of our being let us cooperate with Christ. Let us work diligently as he did to counteract Satan's work of perverting everything that might turn the mind to the interests of God's cause and the upbuilding of his kingdom. [Cf: RH 12-02-90 para. 14] p. 367, Para. 3, [1890MS].

Parents, in wisdom and love teach your children the grand lesson that in God we live, and move, and have our being. Every pulsation of the heart is a rebound from the touch of the finger of God. He watches over us by day, and under his wings we find shelter by night. His preserving care is over us, whether we wake or sleep. He is as a sentinel to guard us from Satan's power, or we should be taken captive by him. Jesus is our constant friend. We are to look to him moment by moment, and by looking to him we are to live. It will not pay for any one of us to become self-centered, to study our case, or pleasure, or selfish indulgence in any respect. It is enough for us if our life is hid with Christ in God. If the life of Jesus is in us, we shall seek the glory of God in everything. We shall daily humble our hearts before God, and at the foot of the cross we shall have distinct views of the loveliness of Christ. We shall make Christ first, and last, and best in everything. We cannot glorify God if we place man where God should be. Not a word of praise should be diverted from God to sinful men. But if we walk humbly with God, working the works of Christ, our characters will become like that of our Lord; and when we most nearly reflect the likeness of Christ, we are giving the greatest honor to God. [Cf: RH 12-02-90 para. 15] p. 367, Para. 4, [1890MS].

Then we shall have cheerfulness of spirit; our words will be hopeful, we shall show that there is a power sustaining, upholding us day by day, and we shall make melody to God in our hearts. Thus we shall show that the way to life is a bright and sunny way. We shall be a light at home, in the church, and before the world. We shall not be talking the theory of the truth so much of the time, but shall do the will of our Heavenly Father, and shall talk of Christ and his love. There will be faithfulness in all the walks of life. We shall have an interest in the souls of all for whom Christ has died. We shall long to see his work become a praise in the earth. We shall spread the glad tidings of truth, we shall give of our means, we shall send the messengers into the missionary fields. Already the fields are white unto harvest; all heaven is interested in this work, and in working with heaven we are laying up a treasure unto life eternal. By Mrs. E. G. White. [Cf: RH 12-02-90 para. 16] p. 368, Para. 1, [1890MS].

"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." The words spoken to the lawyer are applicable to every soul inquiring, "What shall I do to inherit eternal life?" [Cf: RH 12-09-90 para. 1] p. 368,

Para. 2, [1890MS].

If we do love God with all the heart, we shall remember his claims upon us. He requires that we shall be like him, that we shall imitate the self-sacrificing life of Christ. Jesus said of himself, "My meat is to do the will of him that sent me, and to finish his work." The joy ever before him was the blessing and uplifting of fallen humanity. Everything else was secondary and subordinate. From the manger to Calvary his life was one scene of loving effort and sacrifice for the good of men. If Christ is dwelling in our hearts, we shall have the same spirit, and shall do the same work. Our thoughts, our interests, our sympathies, as well as our words and money and effort, will be given to the up-building of the Redeemer's kingdom. And this not merely as a duty; it will be our life, our joy. As the living water bursts from the mountain spring, so will our life flow out in words and deeds of love. [Cf: RH 12-09-90 para. 2] p. 368, Para. 3, [1890MS].

This spirit of self-sacrifice has become feeble in the hearts of Christ's professed followers. Instead of gratefully inquiring, "What shall I render unto the Lord for all his benefits toward me?" how many of those who claim to have been redeemed by the blood of Christ, seem bent on self-pleasing. Even Christmas, the day observed professedly in honor of the birthday of Christ, has been made a most effective means of turning the mind away from Christ, away from his glory. If Christmas is kept at all, it should be kept in a way that will be in harmony with its significance. Christ should be remembered, his name honored; the old, old story of his love should be recounted. Instead of saying by our actions that we are putting Christ out of our minds and hearts, we should testify to men, to angels, and to God, that we remember our Redeemer, by following his example of self-sacrifice for others' good. But the day chosen to honor Christ is devoted by the many to honoring and pleasing themselves. Appointed to keep the Saviour in remembrance, it is spent in causing him to be forgotten. [Cf: RH 12-09-90 para. 3] p. 368, Para. 4, [1890MS].

How stinted are the offerings that on this day go into the Lord's treasury! how large the sums that are spent in presents to one another! Yearly those who have means, have put God from their remembrance, and bestowed their gifts upon those who have no need of them, and who could repay them again. How many of you have thus needlessly expended time and money, while close under the shadow of your own homes the poor and needy have been neglected, and while the message of truth has been restricted in its work. The means that was devoted to gratify pride and foster vanity would have been a great blessing to the needy, and would have carried the gospel light to those who sit in darkness. [Cf: RH 12-09-90 para. 4] p. 369, Para. 1, [1890MS].

God is the giver of every gift, and he has honored men by making them his stewards, that they should prove themselves faithful in disbursing their means in gifts and offerings to sustain his cause. The Lord has not withheld his blessing from man; he has given his only begotten Son to come into this world to suffer and die, that by believing in him we should have eternal life. He that withheld not his own Son, but gave him as an offering to save us from hopeless misery, how much more will he not with him freely give us all things! What offering will we individually present to Jesus our Saviour for this priceless treasure? Will it not be the very best plan to celebrate the coming Christmas by

bringing God to our remembrance, and showing our love to him by putting our gifts into his treasury? These gifts are needed, that the gospel may be sustained, and the truth may reach all parts of the world. [Cf: RH 12-09-90 para. 5] p. 369, Para. 2, [1890MS].

The rich can bring to God a liberal offering, saying, "All things come of thee, and of thine own have we given thee." Thus they acknowledge the claims of God upon them, and show honor to Christ. In this work the poor also may act a part. God 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 the Majesty of heaven became a babe, and was intrusted to Mary, she did not have much to offer for the precious gift. She brought to the altar only two turtle doves, the offering appointed for the poor; but they were an acceptable sacrifice to the Lord. She could not present rare treasures such as the wise men of the East came to Bethlehem to lay before the Son of God; 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 the offering sweet. So God will accept our gift, however small, if it is the best we have, and is offered from love to him. [Cf: RH 12-09-90 para. 6] p. 369, Para. 3, [1890MS].

Will you not acknowledge Jesus as the chief object of your affections, by your freewill offerings to him? Will not parents educate their children to appreciate the great love of Christ, and his wonderful gift? Will they not teach them for his sake to practice self-denial, that they may bring their grateful offerings to Him who for our sake became poor, that we through his poverty might be rich? Instead of sending gifts to one another, let your offerings, large and small, flow into the treasury of God, as the many rivulets flow toward the mighty ocean. The lessons thus taught to your children will be such as God can approve. [Cf: RH 12-09-90 para. 7] p. 369, Para. 4, [1890MS].

Under the Jewish economy, on the birth of children an offering was made to God, by his own appointment. Now we see parents taking special pains to present gifts to their children upon their birthdays; they make this an occasion of honoring the child, as though honor were due to the human being. Satan has had his own way in these things; he has diverted the minds and the gifts to human beings; thus the thoughts of the children are turned to themselves, as if they were to be made the objects of special favor. That which should flow back to God in offerings to bless the needy and carry the light of truth to the world, is turned from the right channel, and frequently does more harm than good, encouraging vanity, pride, and self-importance. On birthday occasions the children should be taught that they have reason for gratitude to God for his lovingkindness in preserving their lives for another year. Precious lessons might thus be given. For life, health, food, and clothing, no less than for the hope of eternal life, we are indebted to the Giver of all mercies; and it is due to God to recognize his gifts, and to present our offerings of gratitude to our greatest benefactor. These birthday gifts are recognized of Heaven. [Cf: RH 12-09-90 para. 8] p. 370, Para. 1, [1890MS].

If Christian parents had accustomed their children to present offerings to God in acknowledgment of his great gift of salvation to men, how different would be the character of the young. Their minds

would have been called away from themselves to the blessed Saviour. They would have been taught to feel that he loved them, and that he is the source of all blessing; that he is their hope of happiness and eternal life. If this kind of education had been given to our children, we should today see far less selfishness, far less envy and jealousy; we should have more manly young men and womanly young women. We should see the youth coming up with moral strength, with pure principles, with well-balanced minds and lovely characters, because the Model would be ever before them; they would be impressed with the importance of copying the excellence of Jesus, the pattern. The world will follow its own customs, its maxims and practices; but the children of God will seek to reach the elevated standard of purity and holiness. [Cf: RH 12-09-90 para. 9] p. 370, Para. 2, [1890MS].

God wants the youth and those of mature age to look to him, to believe in Jesus Christ whom he has sent, and to have him abiding in the heart; then a new life will quicken every faculty of the being. The divine Comforter will be with them, to strengthen them in their weakness, and guide them in their perplexity. It will make the mind clearer, the heart purer; it sanctifies the will, and makes it strong for the service of God. It will make plain to them the path of life. By Mrs. E. G. White. [Cf: RH 12-09-90 para. 10] p. 370, Para. 3, [1890MS].

"Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up." [Cf: RH 12-09-90 para. 1] p. 370, Para. 4, [1890MS].

Christ, the True Witness, said to the church of Ephesus, "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [Cf: RH 12-09-90 para. 2] p. 371, Para. 1, [1890MS].

These words are addressed to those who have had great light, have enjoyed precious opportunities and privileges, and yet have not walked in the light, have not advanced in spiritual knowledge and strength, proportionately to the light given. [Cf: RH 12-09-90 para. 3] p. 371, Para. 2, [1890MS].

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Here also Christians are addressed who have not advanced in spiritual growth in proportion to their privileges and the requirements of God. They have separated themselves from the love of God; the place that love should occupy is filled with selfishness. There is something for them to do. They must "draw nigh to God." But how shall they do this?--By confession. Let them remember that the Lord is not slack concerning his promises, and his word is pledged,--"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." While it is a disgrace to sin, it is no disgrace to confess sin, and to forsake it, as the hateful thing it is,--that which caused the death of the only begotten Son of God. [Cf: RH 12-09-90 para. 4] p. 371, Para. 3, [1890MS].

If we continue to cherish sin, our prayers will be an abomination to the Lord. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." [Cf: RH 12-09-90 para. 5] p. 371, Para. 4, [1890MS].

Will sins which have once been forgiven, ever be charged again to the sinner's account? If the soul whose sins have been forgiven abides in Christ, he remains justified, and he is sanctified by the Holy Spirit; but if he continues in sin, he cuts himself off from communion with God, and, unless he repent, his sins are reckoned unto him in full, and the wrath of God abideth on him. The forgiven of God must abide in Christ, in faith and obedience. If he shows by his conduct that he has left his first love, he is walking in the darkness from which he was once delivered, and needs to repent and do again his first works. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." [Cf: RH 12-09-90 para. 6] p. 371, Para. 5, [1890MS].

"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." "He healeth the broken in heart, and bindeth up their wounds. . . . Great is our Lord, and of great power: his understanding is infinite. The Lord lifteth up the meek: he casteth the wicked down to the ground." [Cf: RH 12-09-90 para. 7] p. 371, Para. 6, [1890MS].

God is speaking to you from his living oracles; will you heed his instructions? He bears long with the perversity of men, but he deals plainly with the sins which they cherish notwithstanding the great light they have had, and the denunciations of God against all sin. [Cf: RH 12-09-90 para. 8] p. 372, Para. 1, [1890MS].

"The law is holy, and the commandment holy, and just, and good." Who is there that can claim he has not broken it?--Not one. All are condemned by the law. Then let everyone meditate and pray, searching the heart to see if there are not sins still clung to and idolized because he loves them. If sins are cherished, he is not abiding in the love of Christ, but is falling back into his old darkness. He does not love God nor his brethren, and the cleansing power of the blood of Christ is not felt on his heart. Sins are retained and practiced which his own conscience tells him are hateful in God's sight. A mere profession of faith is not enough to save any soul. He that will be a final conqueror is not one who has forgotten that he was purged from his old sins. [Cf: RH 12-09-90 para. 9] p. 372, Para. 2, [1890MS].

Do not, my brethren, deceive your own souls. Do you love the Lord with all the heart, mind, soul, and strength? If not, all heaven demands why; for his love is the marvel of all the heavenly intelligences. God's law is the only standard of character. Herein is revealed the will of God, and here is the revelation of Jesus Christ. As the law opens before us the deformity of our character, Christ our righteousness is lifted up, and presented in contrast with man. As we humble our hearts and draw nigh to Jesus, he draws nigh to us. [Cf: RH

12-09-90 para. 10] p. 372, Para. 3, [1890MS].

Self-denial and cross-bearing are essential to our own good and our success in the perfection of Christian character. "Draw nigh to God," who is the source of all power, "and he will draw nigh to you." What is the promise?--"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." "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." [Cf: RH 12-09-90 para. 11] p. 372, Para. 4, [1890MS].

We are not to fix dates, we are not to prescribe the manner in which the gift shall come; for we cannot know the purposes of God, or what gifts he sees are for our good and his glory. We must draw nigh to God, and trust him. The answer to our petitions may not come at the time we expected it, but here our faith is tested; though the answer be deferred, it will surely come. God will not fail to fulfill any of his promises; he will keep his word. And we must not walk apart from God, but keep drawing nearer to him day by day, and hour by hour. [Cf: RH 12-09-90 para. 12] p. 372, Para. 5, [1890MS].

When preferring requests to God, confess your sins with sincere sorrow, and ask him to forgive them. Then if you have aught against your brother, go to him; and by the grace and strength which the Lord gives to all who ask him in faith, let all enmity, all malice, all hatred, be put away from you. Be reconciled to your brother. If you have not a tender, forgiving spirit toward others, your Heavenly Father will not forgive your trespasses. "When ye stand praying, forgive if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." [Cf: RH 12-09-90 para. 13] p. 372, Para. 6, [1890MS].

I have been shown that there has come into the hearts of the professed people of God, an unsympathetic, cold, loveless spirit; and many, having left their first love, are ignorant of their true standing before God. They cannot see that they are drawing away from Christ, instead of being laborers together with God. It is the absence of the love of Jesus in the heart that makes the church weak, and this absence is always evinced by a lack of love for brethren. If its members loved God supremely, they would love their brethren; but Satan has been sowing his tares. This cold, critical spirit has been taking up a larger and still larger place in all our religious associations, until the characteristics of Satan himself are plainly revealed. There is a separating of the soul from Christ, its first love. The Lord Jesus understands the situation of the church. He reads every heart. He is the heart-searching God, and he alone, with absolute certainty, knoweth them that are his. [Cf: RH 12-09-90 para. 14] p. 373, Para. 1, [1890MS].

It is the privilege of every member of the church to abide in Christ, and to have Christ abide in the inner sanctuary of the soul. Then divine love will pervade the entire being. Divine wisdom will reveal to him the hidden treasures of truth. The truth as it is in Jesus will be revealed to those who, though in darkness, are inquiring for the good and the true way. A large number of those who have not the truth are

restless in their darkness and ignorance and spiritual poverty; they are being drawn by Christ to seek for the goodly pearls of truth. Now if the members of the church are living out their light, they will be laborers with Christ in leading inquirers to these hidden treasures. Their friends and neighbors will then be able to rejoice in the light of the truth as it is in Jesus. [Cf: RH 12-09-90 para. 15] p. 373, Para. 2, [1890MS].

There are thousands in our cities and towns, both near and far, who are hungering and thirsting for a knowledge of the truth. When it is presented to them, they embrace it, and, like Philip, they go in search of their friends and relatives, to tell them the glad news. Like the man who found the treasure hid in a field, they give up all else, that their longings of soul may be satisfied. Because they love Jesus so much, they love all for whom he died, and they cannot keep to themselves the precious knowledge, for they feel themselves to be debtors to all men to make known what is the fellowship of the mystery that is hid in Christ Jesus. [Cf: RH 12-09-90 para. 16] p. 373, Para. 3, [1890MS].

No man can have Christ abiding in his heart, and at the same time separate his influence and his intrusted capital of means from the cause and work of Christ. Those who are Christ's at heart, will make most earnest efforts to send the light of truth into all the highways and byways of life. The lover of money, through the greater love he has for Jesus, overcomes his covetousness, and by his gifts and offerings declares, "Of thine own we freely give thee;" the indolent man, through his love for Christ, becomes an active working agent with Christ; "not slothful in business; fervent in spirit; serving the Lord." The lovers of pleasure, who have lived for their own gratification, will, through the sanctifying power of the truth, repent of their wrong influence, and will live in harmony with the truth they profess. [Cf: RH 12-09-90 para. 17] p. 373, Para. 4, [1890MS].

May the Lord graciously bless his people during this week of prayer. May all wrongs be righted, all sins confessed, and pardon be written over against your names in the books of heaven. Let the members of every church, of every household, seek the Lord, and humble their souls before him. Let us, so far as possible, clear the King's highway of all the rubbish wherewith we have blocked it. [Cf: RH 12-09-90 para. 18] p. 374, Para. 1, [1890MS].

I have a message from the Lord to the individual members of our churches: "Thou hast left thy first love. Repent, repent, before God, before it shall be forever too late." Make the remnant left you of the year 1890, a time of sincere searching of heart and deep repentance. Supreme love to God, which places us under obligation to use all our powers for his service, has well-nigh lost its power on the human heart. The True Witness says, "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." This voice is appealing to every heart, "Repent, repent, because thou hast left thy first love." "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." By Mrs. E. G. White. [Cf: RH 12-09-90 para. 19] p. 374, Para. 2, [1890MS].

"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." If these words of inspiration were obeyed, they would lead to such results as are set forth by the apostle Peter: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." [Cf: RH 12-16-90 para. 1] p. 374, Para. 3, [1890MS].

All are fallible, all make mistakes and fall into sin; but kf the wrongdoer is willing to see his errors, as they are made plain by the convicting Spirit of God, and in humility of heart will confess them to God and to the brethren, then he may be restored; then the wound that sin has made will be healed. If this course were pursued, there would be in the church much more childlike simplicity and brotherly love, heart beating in unison with heart. [Cf: RH 12-16-90 para. 2] p. 374, Para. 4, [1890MS].

The ministers of the word, and others who fill responsible positions, as well as the body of the church, need this spirit of humility and contrition. The apostle Peter writes to those who labor in the gospel: "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: casting all your care upon him; for he careth for you." [Cf: RH 12-16-90 para. 3] p. 374, Para. 5, [1890MS].

The prophet Daniel was drawing very near to God when he was seeking him with confession and humiliation of soul. He did not try to excuse himself or his people, but acknowledged the full extent of their transgression. In their behalf he confessed sins of which he himself was not guilty, and besought the mercy of God, that he might bring his brethren to see their sins, and with him to humble their hearts before the Lord. [Cf: RH 12-16-90 para. 4] p. 375, Para. 1, [1890MS].

But I am now speaking of actual mistakes and errors that those who really love God and the truth sometimes commit. There is manifested on the part of men in responsible positions an unwillingness to confess where they have been in the wrong; and their neglect is working disaster, not only to themselves, but to the churches. Our people everywhere have great need of humbling the heart before God, and confessing their sins. But when it is known that their ministers, elders, or other responsible men, have taken wrong positions, and yet excuse themselves and make no confession, the members of the church too often follow the same course. Thus many souls are endangered, and the presence and power of God are shut away from his people. [Cf: RH 12-16-90 para. 5] p. 375, Para. 2, [1890MS].

The apostle Paul exhorts, "Lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is

lame be turned out of the way; but let it rather be healed." What harm has been wrought through neglect to heed this admonition! Suppose that one brother misjudges another. He might have had opportunity to learn whether his suspicions were well founded; but instead of waiting to do this, he repeats to others his surmisings. Thus evil thoughts are stirred in them, and the evil becomes widespread. And all the time the one pronounced guilty is not told of the matter; there is no investigation, no inquiry is made directly of him, so that he may have an opportunity either to acknowledge his fault or to clear himself from unjust suspicion. A serious wrong has been done him because his brethren had not the moral courage to go directly to him and talk with him freely in the spirit of Christian love. From all who have thus neglected their duty, confession is due; and none will shrink from it who deem it of any importance for them to seek to answer the prayer of Christ: "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. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [Cf: RH 12-16-90 para. 6] p. 375, Para. 3, [1890MS].

How can this prayer be answered by one who has wronged his brother, and whose heart is not softened by the grace of Christ so that he will make confession? How can his brethren, who know the facts, still have unshaken confidence in him, while he seems to feel no conviction of the Spirit of God? He is doing a wrong to the whole church, and especially if he occupies a position of responsibility; for he is encouraging others to disregard the word of God, to pass along with sins unconfessed. Many a one will say in heart, if not in words, "There is an elder of the church; he does not make confession of his errors, and yet he remains an honored member of the church. If he does not confess, neither will I. If he feels that it is perfectly safe for him not to show any contrition, I, too, will risk it." [Cf: RH 12-16-90 para. 7] p. 375, Para. 4, [1890MS].

This reasoning is all wrong; nevertheless it is common. The church is leavened with the spirit of self-justification, a disposition to confess nothing, to make no signs of humiliation. Who is willing to bear the responsibility of this state of things? Who has turned the lame out of the way? [Cf: RH 12-16-90 para. 8] p. 376, Para. 1, [1890MS].

My brethren, if you have thus placed a stumblingstone in the path of others, your first duty is to remove it, by doing justice to your brother. You have thought evil of him, you have said things untrue, because you have gathered up hearsay; you worked in blindness of mind, and now, if you would cure the wound, confess your mistake, and seek to be in complete harmony with your brother. This is the only way to correct your errors. Confess to your brother, and bind him close to your heart, so that you can labor together in love and unity. The rules are plainly laid down in God's word. Whether you have been a minister, the president of a Conference, the superintendent of a Sabbath school, or a teacher in the Sabbath school, or have held important positions in any branch of the work, there is but one right course for you to

pursue. [Cf: RH 12-16-90 para. 9] p. 376, Para. 2, [1890MS].

If you have misjudged your brother, if you have in the least degree weakened his influence, so that the message which God has given him to bear has been made of little or no effect, your sin does not rest merely with the individual, but you have resisted the Spirit of God; your attitude, your words, have been against your Saviour. Jesus says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." He identifies his interest with that of every human soul, believer or unbeliever. That God who marks the fall of a sparrow, marks your deportment and your feelings; he marks your envy, your prejudice, your attempt to justify your action in the least matter of injustice. When you misconceive the words and acts of another, and your own feelings are stirred, so that you make incorrect statements, and it is known that you are at variance with your brother, you lead others, through their confidence in you, to regard him just as you do; and the root of bitterness springing up, many are defiled. When it is evident that your feelings are incorrect, do you try just as diligently to remove the erroneous impressions as you did to make them? In these matters the Spirit of Christ has been grieved. The Saviour accounts these things as done to himself. [Cf: RH 12-16-90 para. 10] p. 376, Para. 3, [1890MS].

Now God requires that you who have thus done the least injustice to another shall confess your fault, not only to the one you have injured, but to those who through your influence have been led to regard their brother in a false light, and to make of none effect the work God has given him to do. If pride and stubbornness close your lips, your sin will stand against you on the heavenly record. By repentance and confession you can have pardon registered against your name; or you can resist the conviction of the Spirit of God, and, during the rest of your life, work to make it appear that your wrong feelings and unjust conclusions could not be helped. But there stands the action, there stands the evil committed, there stands the ruin of those in whose hearts you planted the root of bitterness; there are the feelings and words of envy, of evil-surmising, that grew into jealousy and prejudice. All these testify against you. The Lord declares, "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." [Cf: RH 12-16-90 para. 11] p. 376, Para. 4, [1890MS].

The question is not whether you see as your brother does on controverted points; but what spirit has characterized your actions? Have you an experience in close self-examination, in humbling the heart before God? Have you made it a practice of your life to confess your errors to God and to your brethren? All are liable to err; therefore the word of God tells us plainly how to correct and heal these mistakes. None can say that he never makes a mistake, that he never sinned at all; but it is important to consider what disposition you make of these wrongs. The apostle Paul made grievous mistakes, all the time thinking that he was doing God service; but when the Spirit of the Lord set the matter before him in its true light, he confessed his wrongdoing, and afterward acknowledged the great mercy of God in forgiving his transgression. You also may have done wrong, thinking you were perfectly right; but when time reveals your error, then it is your

duty to humble the heart, and confess your sin. Fall on the Rock and be broken; then Jesus can give you a new heart, a new spirit. [Cf: RH 12-16-90 para. 12] p. 377, Para. 1, [1890MS].

The words of David are the prayer of the repentant soul: "Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions; and my sin is ever before me. . . . 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. O Lord, open thou my lips; and my mouth shall show forth thy praise. For 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." [Cf: RH 12-16-90 para. 13] p. 377, Para. 2, [1890MS].

Whatever the character of your sin, confess it. If it is against God only, confess only to him. If you have wronged or offended others, confess also to them, and the blessing of the Lord will rest upon you. In this way you die to self, and Christ is formed within. Thus you may establish yourself in the confidence of your brethren, and may be a help and blessing to them. [Cf: RH 12-16-90 para. 14] p. 377, Para. 3, [1890MS].

When, under the temptations of Satan, men fall into error, and their words and deportment are not Christlike, they may not realize their condition, because sin is deceptive, and tends to deaden the moral perceptions. But through self-examination, searching of the Scriptures, and humble prayer, they will, by the aid of the Holy Spirit, be enabled to see their mistake. If they then confess their sins and turn from them, the tempter will not appear to them as an angel of light, but as a deceiver, an accuser of those whom God desires to use to his glory. Those who acknowledge reproof and correction as from God, and are thus enabled to see and correct their errors, are learning precious lessons, even from their mistakes. Their apparent defeat is turned into victory. They stand trusting not to their own strength, but to the strength of God. They have earnestness, zeal, and affection, united with humility, and regulated by the precepts of God's word. Thus they bring forth the peaceable fruits of righteousness. The Lord can teach them his will, and they shall know the doctrine, whether it be of God. They walk not stumblingly, but safely, in a path where the light of heaven shines. [Cf: RH 12-16-90 para. 15] p. 377, Para. 4, [1890MS].

There must be with all our laborers a spirit of meekness, of penitence. God requires that those who minister in word and doctrine shall serve him with all the powers of body and mind. Our consecration to God must be unreserved, our love ardent, our faith unwavering. Then the expressions of the lips will testify to the quickened intelligence of the mind and the deep movings of the Spirit of God upon the soul. [Cf: RH 12-16-90 para. 16] p. 378, Para. 1, [1890MS].

Men in the highest positions need to realize that they are as dependent upon God as are the humblest of their brethren. The greater their light and the clearer their knowledge of the truth, the greater is their responsibility. If they are clothed with the righteousness of Christ, they will have a humble estimation of themselves. In the worship of God, and in confession of sin, they will be as the lowliest of his creatures, while at the same time they will take the lead and set the example in everything that is pure and noble. They will be despised by many for their piety, humility, and conscientiousness. They will be a byword and a hissing to those who, while they profess godliness, are not connected with God. But they will be honored by heaven, and by men whose hearts have not been hardened by rejection of light. [Cf: RH 12-16-90 para. 17] p. 378, Para. 2, [1890MS].

Brethren, I see your peril, and again I ask, Do you who err make any effort to correct the wrong? Souls may be stumbling along, walking in darkness, because you have not made straight paths for your feet. If you are in positions of trust, I appeal the more earnestly to you, for your own souls' sake and for the sake of those who look to you as guides, repent before God for every mistake made, and confess your error. [Cf: RH 12-16-90 para. 18] p. 378, Para. 3, [1890MS].

If you indulge stubbornness of heart, and through pride and self-righteousness do not confess your faults, you will be left subject to Satan's temptations. If when the Lord reveals your errors you do not repent or make confession, his providence will bring you over the ground again and again. You will be left to make mistakes of a similar character, you will continue to lack wisdom, and will call sin righteousness, and righteousness sin. The multitude of deceptions that will prevail in these last days will encircle you, and you will change leaders, and not know that you have done so. [Cf: RH 12-16-90 para. 19] p. 378, Para. 4, [1890MS].

I ask you who are handling sacred things, I ask the individual members of the church, Have you confessed your sins? If not, begin now; for your souls are in great peril. If you die with your mistakes concealed, unconfessed, you die in your sins. The mansions that Jesus has gone to prepare for all who love him, will be peopled by those who are free from sin. But sins that are not confessed will never be forgiven; the name of him who thus rejects the grace of God will be blotted out of the book of life. The time is at hand when every secret thing shall be brought into judgment, and then there will be many confessions made that will astonish the world. The secrets of all hearts will be revealed. The confession of sin will be most public. The sad part of it is that confession then made will be too late to benefit the wrongdoer or to save others from deception. It only testifies that his condemnation is just. He gained nothing by his pride and self-sufficiency and stubbornness, for his own life was embittered, he ruined his own character so that he was not a fit subject of heaven, and by his influence he led others to ruin. [Cf: RH 12-16-90 para. 20] p. 378, Para. 5, [1890MS].

To your friends you may now so represent your course of action as to make a pretty fair showing for yourselves. To one who does not know the objectionable features of your character, it may be an easy matter for you to present plausible excuses for your indecision, your unwillingness to confess your sins. But how will these excuses stand

with Him who judgeth righteously? Will you present the same reasoning when you are brought before the tribunal of God, when the eye of the Lord is fixed upon you, and the angels of heaven are looking on? It is thus that every man's account must be yielded up. What, then, can any of you gain by being untrue to himself, giving to others a representation which you could not in any case lay before God? [Cf: RH 12-16-90 para. 21] p. 379, Para. 1, [1890MS].

The Lord reads every secret of the heart. He knows all things. You may now close the book of your remembrance, in order to escape confessing your sins; but when the judgment shall sit, and the books shall be opened, you cannot close them. The recording angel has testified that which is true. All that you have tried to conceal and forget is registered, and will be read to you when it is too late for wrongs to be righted. Then you will be overwhelmed with despair. O, it is a terrible thing that so many are trifling with eternal interests, closing the heart against any course of action which shall involve confession! [Cf: RH 12-16-90 para. 22] p. 379, Para. 2, [1890MS].

You who have erred and have made crooked paths for your feet, so that others who look to you for an example have been turned out of the way, have you no confession to make? You who have sowed doubts and unbelief in the hearts of others, have you nothing to say to God or to your brethren? Review your course for years in the past, you who have not formed a habit of confessing your sins. Consider your words, your attitude, you whose influence has counteracted the message of the Spirit of God, you that have despised both the message and the messenger. After seeing the fruit borne by the message, what have you to say? Weigh your spirit, your actions, in the balance of eternal justice, the law of God: "Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself." Unless your sins are canceled, they will testify against you at that day when every work shall pass in review before God. [Cf: RH 12-16-90 para. 23] p. 379, Para. 3, [1890MS].

Confession would break up the fallow ground of the heart; it would rid you of your pride and self-complacency. While you neglect this work, wonder not that the Holy Spirit has not softened your heart and led you into all truth. God could not have blessed you without sanctioning sin and confirming you in unbelief. You have been deceiving yourselves and deceiving others, and the Holy Spirit will never by its work or witness make God a liar. [Cf: RH 12-16-90 para. 24] p. 379, Para. 4, [1890MS].

Away with your quibbling and caviling! Say not with a smile, "It is not expected that any man can be perfect;" that you do not claim to be inspired. This is a pitiable mask. What is the need of the Holy Spirit, if it teaches you only what your finite judgment already assents to? In his providence, God has followed up his written word with testimonies of warning to lead you to the truths of his word. He has pitied the ignorance of man, has pitied the proud, rebellious soul, and has presented help to lead you away from unbelief to faith, if you would be led. God has loved you too well to spare your feelings; he has given you warnings and reproofs to save you. But you have made light of the warnings and entreaties, and have refused to heed them. [Cf: RH 12-16-90 para. 25] p. 379, Para. 5, [1890MS].

Will you seek the Lord during this week of prayer? Will you humble the

heart before God, confess your sins, and find mercy and forgiveness? I beseech you, "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." Look in faith to the Lamb of God that taketh away the sin of the world. [Cf: RH 12-16-90 para. 26] p. 380, Para. 1, [1890MS].

It is not now too late for wrongs to be righted. Christ invites you to come and take of the water of life freely. Let no man deceive you with the sophistry that excuses sin. Tell every man who makes light of the warnings and reproofs of the Spirit of God, that you dare not do this yourself any longer; that although the eyes of your understanding have been blinded, and you have been misled, and have come to wrong decisions, you will not be deceived and blinded longer. Come out of the cave, and stand with God on the mount, and see what the Lord has to say to you. Have implicit faith in God, and do not depend upon self. [Cf: RH 12-16-90 para. 27] p. 380, Para. 2, [1890MS].

"Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. . . . I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." [Cf: RH 12-16-90 para. 28] p. 380, Para. 3, [1890MS].

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." "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: RH 12-16-90 para. 29] p. 380, Para. 4, [1890MS].

And to all who seek him with true repentance, God gives the assurance: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee." These promises are full of comfort and hope and peace. By Mrs. E. G. White. [Cf: RH 12-16-90 para. 30] p. 380, Para. 5, [1890MS].

The year 1890 is nearly closed. A few more days, and we enter upon a new year. Let each ask himself these questions, and conscientiously answer them: Has the past year been to me a success, or a failure? How stands the record in the books of heaven? Has my spiritual vitality been lowered? Have I had a name to live, while I was dead? [Cf: RH 12-23-90 para. 1] p. 380, Para. 6, [1890MS].

Hear the words of One who has demonstrated his love to you by dying on the cross of Calvary: "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." Have you heeded the divine warning? Have you, through watchfulness, prayer, and the study of the words of Christ, sought daily to maintain a personal connection with your Saviour, so that you might be a fruitbearing branch? Will you not candidly, critically, review your life during the year 1890, praying for discernment that you may see yourself as the Lord Jesus sees you? Recount the temporal blessings which the Lord has freely given you in food, in clothing, in health;

and then with prayerful heart ask him to grant you a retentive memory, that you may not forget the precious spiritual blessings he has so abundantly bestowed. By what means have you been made the recipients of his grace?--Through his amazing love. [Cf: RH 12-23-90 para. 2] p. 380, Para. 7, [1890MS].

Jesus left his home in glory, clothed his divinity with humanity, and came to a world marred and polluted by the curse of sin. He might have remained in his heavenly home, and received the adoration of angels; but he came to earth to seek and save the lost, the perishing. "For your sakes he became poor, that ye through his poverty might be rich." He, the Majesty of heaven, who was one with the Father, denied himself, made every possible sacrifice, in order that man might not perish, but have everlasting life. Christ lived not to please himself. If he had pleased himself, where would we be today? [Cf: RH 12-23-90 para. 3] p. 381, Para. 1, [1890MS].

What offerings of gratitude have you daily given to God for this great gift, his only begotten Son? Have you felt that you are "not your own," but that you are "bought with a price," even the precious blood of the Son of God; and that you must "glorify God in your body, and in your spirit, which are God's"? How many times have you grieved the Spirit of God by your selfishness, by indulging inclination, by investing for your own selfish advantage the money which he lent you to trade upon? You have called that your own which was only intrusted to your keeping. [Cf: RH 12-23-90 para. 4] p. 381, Para. 2, [1890MS].

Now is a good time to review the past year, as well as preceding years, which have, one after another, passed into eternity with their burden of record. Now you can review to some purpose and profit, your words, your spirit, your actions. Your name may be on the church books, but your eternal interest requires that you shall be united to Christ, as the branch is united to the vine. Have you, through temptation, separated yourself from Christ? Should it be said to you, as it was to the foolish rich man, "This night thy soul shall be required of thee," would you have your treasure laid up in heaven, or have you invested every dollar, every cent, that has come into your hands, in eating and drinking and dressing? Wherein have you denied self? Is this the language of your heart? "I am wholly thine, my Saviour; thou hast paid the ransom for my soul, and all that I am or ever hope to be is thine. Help me to acquire means, not to expend foolishly, not to indulge pride, but to use to thine own name's glory." In all you do, let your thought be, "Is this the way of the Lord? Will this please my Saviour? He gave his life for me; what can I give back to God? I can only say, 'Of thine own, O Lord, I freely give thee.'" Unless the name of God is written in your forehead,--written there because God is the center of your thoughts,--you will not be meet for the inheritance in light. It is your Creator who has poured out to you all heaven in one wondrous gift,--his only begotten Son. Will you withhold from God his own? Will you divert from the treasury the portion of means which the Lord claims as his? If so, you are robbing God, and every dollar is charged against you in the books of heaven. [Cf: RH 12-23-90 para. 5] p. 381, Para. 3, [1890MS].

The Lord God of heaven inquires, "Will a man rob God?" as though such a terrible thing were impossible. "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." Hear the word of the Lord; he tells you just what to do: "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 ye blessed; for ye shall be a delightful land, saith the Lord of hosts." [Cf: RH 12-23-90 para. 6] p. 381, Para. 4, [1890MS].

What gracious promises are these! And they are ours, if we will comply with the conditions. In these words the Lord is speaking to his people. [Cf: RH 12-23-90 para. 7] p. 382, Para. 1, [1890MS].

God lays his hand upon the tithe, as well as upon gifts and offerings, and says, "That is mine. When I intrusted you with my goods, I specified that a portion should be your own, to supply your necessities, and a portion should be returned to me." As you gathered in your harvest, storing barns and granary for your own comfort, did you return to God a faithful tithe? Have you presented to him your gifts and offerings, that his cause may not suffer? Have you looked after the fatherless and the widow? This is a branch of home missionary work that should by no means be neglected. Are there not around you, poor and suffering ones who need warmer clothing, better food, and, above everything else, that which will be most highly prized,--sympathy and love? What have you done for the widows, the distressed, who call upon you to aid them in educating and training their children or grandchildren? How have you treated these cases? Have you tried to help the orphans? When anxious, soul-burdened parents or grand-parents have asked you, and even begged you, to consider their case, have you turned them away with unfeeling, unsympathetic refusals? If so, may the Lord pity your future; for "with what measure ye mete, it shall be measured to you again." Can we be surprised that the Lord withholds his blessing, when his gifts are selfishly perverted and misapplied? [Cf: RH 12-23-90 para. 8] p. 382, Para. 2, [1890MS].

God is constantly bestowing upon you the blessings of this life; and if he asks you to dispense his gifts by helping the various branches of his work, it is for your own temporal and spiritual interest to do so, and thus acknowledge God as the giver of every blessing. God, as the Master Worker, cooperates with men in securing the means necessary for their sustenance; and he requires them to cooperate with him in the salvation of souls. He has placed in the hands of his servants the means wherewith to carry forward his work in home and foreign missions. But if only half the people do their duty, the treasury will not be supplied with the necessary funds, and many parts of the work of God must be left incomplete. [Cf: RH 12-23-90 para. 9] p. 382, Para. 3, [1890MS].

Many have long neglected to deal honestly with their Maker. Failing to lay aside the tithe weekly, they have let it accumulate, until it amounts to a large sum, and now they are very reluctant to make the matter right. This back tithe they keep, using it as their own. But it is God's property, which they have refused to put into his treasury. [Cf: RH 12-23-90 para. 10] p. 382, Para. 4, [1890MS].

How the enemy has wrought to place temporal things above spiritual! Many families who have but little to spare for God's cause, will yet spend money freely to purchase rich furniture or fashionable clothing. How much is spent for the table, and often for that which is only a hurtful indulgence; how much for presents that benefit no one! Many spend considerable sums for photographs to give to their friends. Picture-taking is carried to extravagant lengths, and encourages a species of idolatry. How much more pleasing to God it would be if all this means were invested in publications which would direct souls to Christ and the precious truths for this time! The money wasted on needless things would supply many a table with reading matter on present truth, which would prove a savor of life unto life. [Cf: RH 12-23-90 para. 11] p. 382, Para. 5, [1890MS].

Satan's suggestions are carried out in many, many things. Our birthday anniversaries, and Christmas and Thanksgiving festivals, are too often devoted to selfish gratification, when the mind should be directed to the mercy and lovingkindness of God. God is displeased that his goodness, his constant care, his unceasing love, are not brought to mind on these anniversary occasions. [Cf: RH 12-23-90 para. 12] p. 383, Para. 1, [1890MS].

If all the money that is used extravagantly, for needless things, were placed in the treasury of God, we should see men and women and youth giving themselves to Jesus, and doing their part to cooperate with Christ and angels. The richest blessing of God would come into our churches, and many souls would be converted to the truth. [Cf: RH 12-23-90 para. 13] p. 383, Para. 2, [1890MS].

Men have felt that they could do as they pleased; they say they cannot see the requirement of God on this subject, and in so doing they evince that they are not branches of the True Vine. If they have not yet withered away, they will surely do so; for they are robbing God. Unless they repent and do their first works, their light will go out in darkness. [Cf: RH 12-23-90 para. 14] p. 383, Para. 3, [1890MS].

If you have been withholding your tithes and offerings, it is because you have left your first love; you have set up idols in your heart. There is not the slightest hope for a branch that remains thus separated from the Vine. None need flatter themselves that they will be restored to vital union with Christ in the future world. Now, in this world, the union must be effected, if it is ever formed. The time to repent is not when Christ shall come, but now, in this life. How many there are who die practicing dishonesty toward God, robbing him in tithes and offerings! [Cf: RH 12-23-90 para. 15] p. 383, Para. 4, [1890MS].

Brethren and sisters,--you who in the day of God would meet your record with joy and not with grief,--I plead with you to make faithful work ere this year of 1890 shall close. Examine your business transactions, from the least to the greatest, and see if you have been robbing God. If so, repent, and restore to him his own before the year shall close. Begin the new year with honest work between you and your Maker. Lift cheerfully your God-given responsibilities. "Bring ye all the tithes into the storehouse, . . . 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 12-23-90 para. 16] p. 383, Para. 5, [1890MS].

May the Lord imbue our churches with his Holy Spirit! May he work for his people, and may every member of the church work with him for the upbuilding of his kingdom! By Mrs. E. G. White. [Cf: RH 12-23-90 para. 17] p. 383, Para. 6, [1890MS].

The Lord has seen our backslidings, and he has a controversy with his people. Their pride, their selfishness, their opening of the mind to doubt and unbelief, are manifest in his sight, and grieve his heart of love. Many gather darkness about their souls as a garment, and virtually say, "We want not a knowledge of thy way, O God; we choose our own way." These are the things that separate the soul from God. There is in the soul of man an obstacle which he holds there with stubborn persistency, and which interposes between his soul and God. It is unbelief. God gives sufficient evidence, but man, with his unsanctified will, refuses to receive evidence unless it comes in his own way, to favor his own ideas. With a spirit of bravado he cries, "Proof, proof, is what we want," and turns away from the evidence that God gives. He talks doubt, unbelief, sowing the seeds of evil which will spring up and yield their harvest. He is separating his soul farther and farther from God. [Cf: RH 12-23-90 para. 1] p. 383, Para. 7, [1890MS].

Is it proof that such men need? Is it evidence that is wanting?--No; the parable of the rich man and Lazarus is given to help all such souls who are turning away from positive evidence, and crying, "Proof"! The rich man asked that one might be sent from the dead to warn his brethren, lest they come to the place of torment. "Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." [Cf: RH 12-23-90 para. 2] p. 384, Para. 1, [1890MS].

Why is it that men do not believe upon sufficient evidence?--Because they do not want to be convinced. They have no disposition to give up their own will for God's will. They are unwilling to acknowledge that they have cherished sinful unbelief in resisting the light that God has given them. They have been hunting for doubts, for pegs upon which to hang their unbelief. They have been ready to accept testimony which is weak and insufficient, testimony which God has not given them in his word, but which pleases them because it agrees with their ideas, and is in harmony with their disposition and will. These souls are in great peril. If they will bow their proud will, and put it on God's side of the question; if they will with humble, contrite hearts seek for the light, believing that there is light for them, then they will see light, because the eye is single to discern the light which comes from God. They will acknowledge the evidence of divine authority. Spiritual truths will shine forth from the divine page. But the heart must be open for the reception of light, for Satan is ever ready to obscure the precious truth which would make them wise unto salvation. If any do not receive it, it will forever remain a mystery of mysteries to them. [Cf: RH 12-23-90 para. 3] p. 384, Para. 2, [1890MS].

We should earnestly seek to know and appreciate the truth, that we may

present it to others as it is in Jesus. We need to have a correct estimate of the value of our own souls; then we would not be as reckless in regard to our course of action as at present. We would seek most earnestly to know God's way; we would work in an opposite direction from selfishness, and our constant prayer would be that we might have the mind of Christ, that we might be molded and fashioned after his likeness. It is in looking to Jesus and beholding his loveliness, having our eyes steadfastly fixed upon him, that we become changed into his image. He will give grace to all that keep his way, and do his will, and walk in truth. But those who love their own way, who worship their idols of opinion, and do not love God and obey his word, will continue to walk in darkness. O, how terrible is unbelief! As well let light be poured upon the blind, as to present truth to these souls; the one cannot see, and the other will not see. [Cf: RH 12-23-90 para. 4] p. 384, Para. 3, [1890MS].

I beseech you whose names are registered on the church book as worthy members, to be indeed worthy, through the virtue of Christ. Mercy and truth and the love of God are promised to the humble and contrite soul. The displeasure and judgments of God are against those who persist in walking in their own ways, loving self, loving the praise of men. They will certainly be swept into the satanic delusions of these last days, because they received not the love of the truth. Because the Lord has, in former days, blessed and honored them, they flatter themselves that they are chosen and true, and do not need warning and instruction and reproof. The True Witness says, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." The professed people of God have the charge against them, "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [Cf: RH 12-23-90 para. 5] p. 384, Para. 4, [1890MS].

The love to Jesus that once burned upon the altar of the heart, has become dimmed and nearly extinguished. Spiritual strength has become enfeebled. The displeasure of the Lord is against his people. In their present condition it is impossible for them to represent the character of Christ. And when the True Witness has sent them counsel, reproof, and warnings because he loves them, they have refused to receive the message; they have refused to come to the light, lest their deeds should be reproved. Jesus said, "I lay down my life for the sheep. . . . Therefore doth my Father love me." "By taking your sins upon myself, I am opening a channel through which his grace can flow to all who will accept it. In giving myself for the sin of the world, I have prepared a way for the unrepressed tide of his love to flow to men." [Cf: RH 12-23-90 para. 6] p. 385, Para. 1, [1890MS].

All heaven is filled with amazement, that when this love, so broad, so deep, so rich and full, is presented to men who have known the grace of our Lord Jesus Christ, they are so indifferent, so cold and unmoved. What does it mean that such amazing grace does not soften our hard hearts? O! it is because of the power of unbelief; because "thou hast left thy first love." This is why the word of God has so little influence. It is as a fire, but it cannot penetrate nor warm the icebound heart that cherishes unbelief. [Cf: RH 12-23-90 para. 7] p. 385, Para. 2, [1890MS].

The infinite treasures of truth have been accumulating from age to age. No representation could adequately impress us with the extent, the richness, of these vast resources. They are awaiting the demand of those who appreciate them. These gems of truth are to be gathered up by God's remnant people, to be given by them to the world; but self-confidence and obduracy of soul refuse the blessed treasure. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Such love cannot be measured, neither can it be expressed. John 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." It is a love that passeth knowledge. In the fullness of the sacrifice, nothing was withheld: Jesus gave himself. God designs that his people shall love one another as Christ loved us. They are to educate and train the soul for this love. They are to reflect this love in their own character, to reflect it to the world. Each should look upon this as his work. In his prayer to the Father, Jesus said: "As thou hast sent me into the world, even so have I also sent them into the world." Christ's fullness is to be presented to the world by those who have become partakers of his grace. They are to do that for Christ which Christ did for the Father,-- represent his character. [Cf: RH 12-23-90 para. 8] p. 385, Para. 3, [1890MS].

There is a lack of moral and spiritual power throughout our Conferences. Many churches do not have light in themselves. The members do not give evidence that they are branches of the True Vine, by bearing much fruit to the glory of God, but appear to be withering away. Their Redeemer has withdrawn his light, the inspiration of his Holy Spirit, from their assemblies; for they have ceased to represent the self-denial, the sympathy and compassionate love of the world's Redeemer; they have not love for the souls for whom Christ has died. They have ceased to be true and faithful. It is a sad picture,--the feeble piety, the want of consecration and devotion to God. There has been a separation of the soul from God; many have cut off the communication between him and the soul by refusing his messengers and his message. [Cf: RH 12-23-90 para. 9] p. 385, Para. 4, [1890MS].

In our largest churches the greatest evils exist, because these have had the greatest light. They have not a true knowledge of God, and of Jesus Christ whom he has sent. The leaven of unbelief is working, and unless these evils which bring the displeasure of God are corrected in its members, the whole church stands accountable for them. The deep movings of the Spirit of God are not with them; the glorious presence of the King of saints, and his power to cleanse from all moral defilement, are not manifest among them. Many come to the assembly as worshipers, like the door upon its hinges. They understand not the true application of the Scriptures, nor the power of God. They have eyes, but they see not; ears have they, but they hear not; they continue in their evil ways, yet regard themselves as the privileged, obedient people who are doers of the word. A carnal security and ease in Zion prevail. Peace, peace, is sounded in her borders, when God has not spoken peace. They have forfeited the terms of peace; there is reason for an alarm to be sounded in all "my holy mountain." The sinners in Zion should be afraid, in a time when they do not expect it, sudden destruction will surely come upon all who are at ease. [Cf: RH 12-23-90 para. 10] p. 386, Para. 1, [1890MS].

The Holy Spirit strives to make apparent the claims of God, but men pay heed only for a moment, and turn their minds to other things: Satan catches away the seeds of truth; the gracious influence of the Spirit of God is effectually resisted. Thus many are grieving away the Holy Spirit for the last time, and they know it not. [Cf: RH 12-23-90 para. 11] p. 386, Para. 2, [1890MS].

The words spoken by Christ of Jerusalem are, "Your house is left unto you desolate." What anguish of soul did Jesus feel when all his appeals, his warnings and reproofs, were resisted! At the time he brought them home to the soul, impressions were made; but self-love, self-sufficiency, love of the world, came in and choked the good seed sown. Pride of heart prevented his hearers from humbling themselves before God, and confessing their sin in resisting his Holy Spirit, and reluctantly it left them. On the crest of Olivet, as he beheld the city, he wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" Here he paused; he was loth to utter the irrevocable sentence. O that Jerusalem would repent! When the fast westering sun should pass out of sight, her day of mercy would be ended. Jesus closed his sentence, "But now they are hid from thine eyes." On another occasion he lamented the impenitence of the chosen city: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate." The Lord forbid that this scene should now be repeated in the experience of God's professed people! "My Spirit," he says, "shall not always strive with man." The time will come when it must be said of the impenitent, "Ephraim is joined to his idols; let him alone." [Cf: RH 12-23-90 para. 12] p. 386, Para. 3, [1890MS].

Will the church see where she has fallen? A coldness, hardness of heart, a want of sympathy for the brethren, exists in the church. An absence of love for the erring is manifested. There is a withdrawing from the very ones who need pity and help. A severity, an overbearing spirit, such as existed among the Pharisees, exists in our churches, and especially in those intrusted with sacred responsibilities. They are lifted up in self-esteem and self-assurance. The widow and the fatherless have not their sympathy or their love. This is entirely unlike the spirit of Christ. The Lord looks with displeasure upon the coarse, harsh spirit that has been manifested by some,--a spirit so devoid of sympathy, of tender appreciation of those whom he loves. Brethren, you who close the heart against Christ's suffering ones, remember, that as you deal with them, God will deal with you. When you call, he will not say, "Here I am;" when you cry, he will not answer. Satan is watching, preparing his delusions to ensnare those who are filled with self-importance while they are spiritually destitute. [Cf: RH 12-23-90 para. 13] p. 386, Para. 4, [1890MS].

The road to paradise is not one of self-exaltation, but of repentance, confession, humiliation, of faith and obedience. The message to the Laodicean Church is appropriate to the church at this time: "And unto the angel of the church of the Laodiceans write; These things saith the Amen, the Faithful and True Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold

nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and *knowest* not that thou art wretched, and miserable, and poor, and blind, and naked: 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." There are many who are priding themselves upon their spiritual riches, their knowledge of the truth, and are living in guilty self-deception. When the members of the church humble themselves before God by zealous, not halfhearted, lifeless action, the Lord will receive them. But he declares, "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." How long shall this warning be resisted? How long shall it be slighted? [Cf: RH 12-23-90 para. 14] p. 387, Para. 1, [1890MS].

"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." The position of Christ is the attitude of forbearance and importunity. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich." O, the soul poverty is alarming! And those who are most in need of the gold of love, feel rich and increased with goods, when they lack every grace. Having lost faith and love, they have lost everything. [Cf: RH 12-23-90 para. 15] p. 387, Para. 2, [1890MS].

The Lord has sent a message to arouse his people to repent, and do their first works; but how has his message been received? While some have heeded it, others have cast contempt and reproach on the message and the messenger. Spirituality deadened, humility and childlike simplicity gone, a mechanical, formal profession of faith has taken the place of love and devotion. Is this mournful condition of things to continue? is the lamp of God's love to go out in darkness? The Saviour calls; listen to his voice: "Be zealous and repent." Repent, confess your sins, and you will be forgiven. "Turn ye, turn ye; for why will ye die?" Why will you try to rekindle a mere fitful fire, and walk in the sparks of your own kindling? [Cf: RH 12-23-90 para. 16] p. 387, Para. 3, [1890MS].

The True Witness declares, "I know thy works." "Repent, and do the first works." This is the true test, the evidence that the Spirit of God is working in the heart to imbue you with his love. "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." The church is like the unproductive tree which, receiving the dew and rain and sunshine, should have produced an abundance of fruit, but on which the divine search discovers *nothing but leaves*. Solemn thought for our churches! solemn, indeed, for every individual! Marvelous is the patience and forbearance of God; but "except thou repent," it will be exhausted; the churches, our institutions, will go from weakness to weakness, from cold formality to deadness, while they are saying, "I am rich, and increased with goods, and have need of nothing." The True Witness says, "And *knowest* not that thou art wretched, and miserable, and poor, and blind, and naked." Will they ever see clearly their condition? [Cf: RH 12-23-90 para. 17] p. 387, Para. 4, [1890MS].

There is to be in the churches a wonderful manifestation of the power of God, but it will not move upon those who have not humbled themselves before the Lord, and opened the door of the heart by confession and repentance. In the manifestation of that power which lightens the earth with the glory of God, they will see only something which in their blindness they think dangerous, something which will arouse their fears, and they will brace themselves to resist it. Because the Lord does not work according to their ideas and expectations, they will oppose the work. "Why," they say, "should not we know the Spirit of God, when we have been in the work so many years?"--Because they did not respond to the warnings, the entreaties of the messages of God, but persistently said, "I am rich, and increased with goods, and have need of nothing." Talent, long experience, will not make men channels of light, unless they place themselves under the bright beams of the Sun of Righteousness, and are called, and chosen, and prepared by the endowment of the Holy Spirit. When men who handle sacred things will humble themselves under the mighty hand of God, the Lord will lift them up. He will make them men of discernment--men rich in the grace of his Spirit. Their strong, selfish traits of character, their stubbornness, will be seen in the light shining from the Light of the world. "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." If you seek the Lord with all your heart, he will be found of you. [Cf: RH 12-23-90 para. 18] p. 388, Para. 1, [1890MS].

The end is near! We have not a moment to lose! Light is to shine forth from God's people in clear, distinct rays, bringing Jesus before the churches and before the world. Our work is not to be restricted to those who already know the truth; our field is the world. The instrumentalities to be used are those souls who gladly receive the light of truth which God communicates to them. These are God's agencies for communicating the knowledge of truth to the world. If through the grace of Christ his people will become new bottles, he will fill them with the new wine. God will give additional light, and old truths will be recovered, and replaced in the framework of truth; and wherever the laborers go, they will triumph. As Christ's ambassadors, they are to search the Scriptures, to seek for the truths that have been hidden beneath the rubbish of error. And every ray of light received is to be communicated to others. One interest will prevail, one subject will swallow up every other,--Christ our righteousness. [Cf: RH 12-23-90 para. 19] p. 388, Para. 2, [1890MS].

"This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness in the earth: *for in these things I delight*, saith the Lord." This is what needs to be brought into the experience of every worker, high or low, in all our institutions, in all our churches. God wants every soul to return to the first love. He wants all to have the gold of faith and love, so that they can draw from the treasure to impart to others who need it. [Cf: RH 12-23-90 para. 20] p. 388, Para. 3, [1890MS].

Then the believers will be of one heart and of one mind, and the Lord will make his word powerful in the earth. New cities and villages and

territories will be entered; the church will arise and shine, because her light has come, for the glory of the Lord is risen upon her. New converts will be added to the churches, and those who now claim to be converted will feel in their own hearts the transforming power of the grace of Christ. Then Satan will be aroused, and will excite the bitterest persecution against God's people. But those not of our faith, who have not rejected light, will recognize the spirit of Christ in his true followers, and will take their stand with the people of God. [Cf: RH 12-23-90 para. 21] p. 389, Para. 1, [1890MS].

Christ says, speaking of the Comforter, "He shall not speak of himself;" "he shall testify of me;" "he shall glorify me." How little has Christ been preached! The laborers have presented theories, plenty of them, but little of Christ and his love. As the Saviour came to glorify the Father by the demonstration of his love, so the Spirit came to glorify Christ by revealing to the world the riches of his love and grace. If the Holy Spirit dwells in us, our work will testify to the fact, we shall lift up Jesus. Not one can afford to be silent now; the burden of the work is to present Christ to the world. All who venture to have their own way, who do not join the angels who are sent from heaven with a message to fill the whole earth with its glory, will be passed by. The work will go forward to victory without them, and they will have no part in its triumph. By Mrs. E. G. White. [Cf: RH 12-23-90 para. 22] p. 389, Para. 2, [1890MS].

If more tact and discretion were used in the presentation of the truth, by ministers in their discourses and by the canvassers in their work, much more would be accomplished than we now see. Because of a neglect in this direction, many have a misconception of our faith and doctrine which they would never have formed if their first impressions had been more favorable. It is our duty to get as close to the people in high places as we can by personal efforts. Such labor will not exclude the poorer and lower classes, but both high and low will have an opportunity to be benefited by the truths of the Bible. If our own words and lives show the refining influence of the truth of God upon the heart, those who become acquainted with us will see that the religion of the Bible never degrades the receiver, and as they accept the truth they will perceive the duties and responsibilities resting upon them in their turn to be representatives of Jesus Christ upon the earth. The truth of God, obeyed from the heart, is constantly elevating, refining, and ennobling the receiver. It is not worldly wisdom, but God-given wisdom that reaches us to present the truth in such a manner that it will reach the higher classes, who will when converted to the truth exert an influence in its favor, and who will help to sustain it with their intrusted talents of influence and means. The duty we owe to our fellowmen places us under obligations to put out our talents, in the light of truth which we have received, as well as the talents of means to the exchangers. By winning souls to Jesus Christ,--souls who are in responsible positions, and whose influence can be a power to reach men and women of the higher classes whom God has seen fit to intrust with large capacity for doing good,--talents will be doubled. The influence of our work, even though it be through but one soul gained, is far-reaching; our talent is out to the exchanger, and is constantly increasing. [Cf: The Atlantic Canvasser. 12-11-90 para. 01] p. 389, Para. 3, [1890MS].

The workers in the cause should not feel that the only way they can

work is to make known all points of doctrine as held by Seventh-Day Adventists, at once, and in every place. Such a course would close the ears of the people at the outset, and frustrate the end sought. God would have his workers be as lambs among wolves, wise as serpents, but harmless as doves. Their own ideas must be laid aside, and they must follow the direction of the Spirit of God. They should not feel that all the truth of God is to be spoken to unbelievers on any and every occasion, but should plan carefully what to say and what to leave unsaid. This is not practicing deception; it is working as Paul worked. He says, "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without the law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." He did not approach the Jews in a way to stir up their prejudice. He did not run the risk of making them his enemies by telling them the first thing that they must believe on Jesus of Nazareth; but he dwelt on the promises of the Old Testament scriptures, which testified of Christ, of his mission, and of his work. Thus he led them along step by step, showing them the importance of honoring the law of God. He also gave due honor to the ceremonial law, showing that Christ was the one that instituted the whole Jewish economy of sacrificial service. After dwelling upon these things, evincing that he had a clear understanding of them himself, he brought them down to the first advent of Christ, and proved that in the crucified Jesus every specification had been fulfilled. This was the wisdom that Paul exercised. He approached the Gentiles, not by exalting the law at first, but by exalting Christ, and then showing the binding claims of the law. He showed them plainly how the light that was reflected from the cross of Calvary gave significance and glory to the whole Jewish system. Thus he varied his manner of labor, always shaping his message to the circumstances under which he was placed; and, yet, though after patient labor he was successful to a large degree, many would not be convinced. There are some who will not be convinced by any method of presenting the truth. The laborer for God should, nevertheless, study carefully the best method, in order that he may not arouse prejudice or stir up combativeness unnecessarily. Let him give the people evidence that he is a true Christian, conscientious, desiring peace and not strife, and that he has a love for their souls. Thus the confidence of the people will be gained. [Cf: The Atlantic Canvasser. 12-11-90 para. 02] p. 390, Para. 1, [1890MS].

Christ said to his disciples, "I have many things to say unto you, but ye cannot bear them now." There were many things he did not say to them because their education and ideas were of such a character that his instruction would have confused their minds, and raised questioning and unbelief that it would have been difficult to remove. [Cf: The Atlantic Canvasser. 12-11-90 para. 03] p. 390, Para. 2, [1890MS].

God's workmen must be many-sided men; that is, they must have breadth of character. They must not be one-sided men, stereotyped in their manner of working, getting into a groove where they are unable to see that their words and manner of labor must vary to suit the class of people they are with, and the circumstances they have to meet. All

should be constantly seeking to subdue their own prominent characteristics and educate their weaker powers, so that the mind may be evenly balanced. This is necessary, if they make useful, successful laborers. God would have his servants, old and young, continually improving, learning better how to reach the people. They should not settle down contented, thinking that their ways are perfect, and that others must work just as they work. All our methods and plans should bear the divine mold. (*To be continued.*) By Mrs. E. G. White. [Cf: The Atlantic Canvasser. 12-11-90 para. 04] p. 390, Para. 3, [1890MS].

Those who are appointed to open the work in new fields should be careful that their defects are not exalted into virtues, thus retarding the work of God. It is testing truths that we are bringing before the people, and in every effort these truths should be elevated in all their moral beauty before those for whom we labor. The laborer should not throw about the truth the peculiarities of his own character and manners. Let not your own ways be woven into God's work as God's ways. Keep self in the background. Do not let the work of God become common, but preserve its sacred character. Let it stand forth as from God himself. Let it bear no human impress, but the impress of the Divine. Self must be lost sight of in Jesus. Make broad calculations. In your plans, place the work of God as high as its importance demands. [Cf: The Atlantic Canvasser. 12-18-90 para. 01] p. 391, Para. 1, [1890MS].

Much has been lost by our people by following such narrow plans that the higher classes were not reached. The appearance of the work has impressed the minds of unbelievers as being of very little worth--some stray offshoot of religious theory, entirely beneath their notice. Much has also been lost through lack of wise methods of labor. Every effort should be made to give dignity and character to the work. Special effort should be made to secure the good will of men in responsible positions; and this can be done, not by sacrificing any principle of truth or righteousness, but by simply giving up our own way of approaching the people, and following God's way. [Cf: The Atlantic Canvasser. 12-18-90 para. 02] p. 391, Para. 2, [1890MS].

It requires much wisdom to reach ministers and men of influence. But why should they be neglected as they have been by our people? These men are responsible to God just in proportion to the capital of talents intrusted to them. Should there not be a deeper study, and much more humble prayer for wisdom, that we may learn how to reach these classes? Where much is given, much will be required. Then should not wisdom and tact be used to gain these souls, who, if truly converted, will, through their educated ability, be polished instruments in the hands of the Lord to reach others? We must have the Lord's help in order to know how to do this work skillfully. [Cf: The Atlantic Canvasser. 12-18-90 para. 03] p. 391, Para. 3, [1890MS].

God has a work to be done which the workers have not yet fully comprehended. Ministers and worldly-wise men are to be tested by the light of present truth. The third angel's message is to be set forth before the learned ones of this world, judiciously, in its native dignity. There must be most earnest seeking of God, most thorough study; for the mental powers will be taxed to the utmost in laying plans which will place the work of God on a more elevated platform. That is where it should always have stood, but men's little ideas and narrow plans have limited and lowered it. [Cf: The Atlantic Canvasser.

12-18-90 para. 04] p. 391, Para. 4, [1890MS].

And after most earnest efforts have been made to bring the truth before those whom God has intrusted with large responsibilities, be not discouraged if they reject it. Truth was rejected in the days of Christ. Be sure to maintain the dignity of the work by well-ordered plans and a godly conversation. Never be afraid of elevating the standard too high. The families who engage in this missionary work should come close to hearts. The spirit of Jesus should pervade the souls of the workers; for it is the pleasant, sympathetic words, the manifestation of disinterested love for souls, that will break down the barriers of pride and selfishness, and show to unbelievers that we have the love of Christ, and then the truth will find its way to their hearts. This is our work and the fulfilling of God's plans. All coarseness and roughness must be purged from us. Courtesy, refinement, and Christian politeness must be cherished. Guard against being abrupt and blunt. Do not regard such peculiarities as virtues, for God does not so regard them. But seek in all things not to offend those who are not of our faith. Never make the most objectionable features of our faith stand out prominently, when there is no call for it. Such a course is only an injury to the cause. [Cf: The Atlantic Canvasser. 12-18-90 para. 05] p. 391, Para. 5, [1890MS].

All should seek to have the softening, subduing influence of the Spirit of God in the heart,--Christlike tenderness and love for souls. Those who are sent out to labor together should put away their peculiar notions and set ideas, and seek to labor together, heart and soul, to carry out God's will. They must plan to work in harmony in order to work to advantage. We want more, much more, of the Spirit of Christ, and less, much less, of self and the peculiarities of character which build up a wall to keep us apart from our fellow-men. We can do much to break down these barriers by revealing the graces of Christ in our lives. Jesus has been trusting his goods to the church, age after age. One generation after another for over eighteen hundred years have been gathering up their hereditary trust until the increasing responsibilities have descended to our time. Do we realize our responsibilities? Do we feel that we are stewards of God's grace? Do we believe that the lowliest, humblest service may be consecrated, if it is only exercised in doing, not our own will, but our Master's will, to promote his glory? We want to be clothed, not in our own garments, but in the whole armor of Christ's righteousness. (*Concluded from last week.*) By Mrs. E. G. White. [Cf: The Atlantic Canvasser. 12-18-90 para. 06] p. 392, Para. 1, [1890MS].

Christ's Manner of Instruction. January 9, 1890: Christ's teaching was simplicity itself. He taught as one having authority. The Jews looked for and claimed that the first advent of Christ should be with all the representations of glory which should attend His second advent. The great Teacher proclaimed the truth to humanity, many of whom could not be educated in the schools of the rabbis, neither in Greek philosophy. Jesus uttered truth in a plain, direct manner, giving vital force and impressiveness to all His utterances. Had He raised His voice to an unnatural key, as is customary with many preachers in this day, the pathos and melody of the human voice would have been lost, and much of the force of the truth destroyed. [Cf: 1888 Mtl. p. 523 para. 03] p. 392, Para. 2, [1890MS].

The key of knowledge in Christ's day had been taken away by those who should have held it to unlock the treasure house of wisdom in the Old Testament Scriptures. The rabbis and teachers had virtually shut up the kingdom of heaven from the poor and the afflicted, and left them to perish. In His discourses Christ did not bring many things before them at once, lest He might confuse their minds. He made every point clear and distinct. He did not disdain the repetition of old and familiar truths in prophecies if they would serve His purpose to inculcate ideas. [Cf: 1888 Mtl. p. 524 para. 01] p. 392, Para. 3, [1890MS].

Christ was the originator of all the ancient gems of truth. Through the work of the enemy these truths had been displaced. They had been disconnected from their true position, and placed in the framework of error. Christ's work was to readjust and establish the previous gems in the framework of truth. The principles of truth which had been given by Himself to bless the world had, through Satan's agency, been buried and had apparently become extinct. Christ rescued them from the rubbish of error, gave them a new, vital force, and commanded them to shine as previous jewels, and stand fast forever. [Cf: 1888 Mtl. p. 524 para. 02] p. 392, Para. 4, [1890MS].

Christ Himself could use any of these old truths without borrowing the smallest particle, for He had originated them all. He had cast them into the minds and thoughts of each generation, and when He came to our world He rearranged and vitalized the truths which had become dead, making them more forcible for the benefit of future generations. It was Jesus Christ who had the power of rescuing the truths from the rubbish, and again giving them to the world with more than their original freshness and power. [Cf: 1888 Mtl. p. 524 para. 03] p. 392, Para. 5, [1890MS].

As Christ presented these truths to minds, He broke up their accustomed train of thought as little as possible. Nevertheless a new and transforming economy of truth must be woven into their experience. He therefore aroused their minds by presenting truth through the agency of their most familiar associations. He used illustrations in His teaching which called into activity their most hallowed recollections and sympathies, that He might reach the inner temple of the soul. Identifying Himself with their interests, He drew His illustrations from the great book of nature, using objects with which they were familiar. The lily of the field, the seed sown by the sower, the springing up of the seed, and the harvesting of the grain, the birds of the air--all these figures He used from which to present divine truth, for these would remind them of His lessons whenever they should afterward look upon them. [Cf: 1888 Mtl. p. 525 para. 01] p. 393, Para. 1, [1890MS].

He inculcated the idea into the minds of His disciples that the amount of divine care given any object in nature is proportionate to the rank which that object occupies in the world of God's creation, and that His higher care for them shows the higher regard He has for man formed after the divine similitude. "If God so clothe the grass of the field, which today is and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" [Matt. 6:30]. Man has not been forgotten of God. In the volume of His book the page given to man contains his whole history, even to the numbering of the hairs of his head. [Cf: 1888 Mtl. p. 525 para. 02] p. 393, Para. 2, [1890MS].

Many truths necessary to be known are hidden like precious ore in mines which must be diligently and perseveringly worked in order for the precious treasure to be discovered. Truths essential for us to know lie too deeply buried to be discovered by unaided human reason. God speaks to our senses in His created works. "The heavens declare the glory of God; and the firmament showeth His handywork" [Ps. 19:1]. The soul enlightened by inspiration can see the greatness and power of God in His created works. [Cf: 1888 Mtl. p. 526 para. 01] p. 393, Para. 3, [1890MS].

The Lord Jesus awakens an interest in man by encouraging him to draw nigh and become acquainted with His character. "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent" [John 17:30]. We do not contemplate as we should the character of God. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" [John 3:16]. [Cf: 1888 Mtl. p. 526 para. 02] p. 393, Para. 4, [1890MS].

Although Satan has misinterpreted God's purposes, falsified His character, and caused man to look upon God in a false light, yet through the ages God's love for man has never ceased. Christ's work was to reveal the Father as merciful, compassionate, full of goodness and truth. The character of Christ represented the character of God. The only begotten Son of God sweeps back the hellish shadow in which Satan has enveloped the Father, and declares, "I and My Father are one; look on Me and behold God." [Cf: 1888 Mtl. p. 526 para. 03] p. 393, Para. 5, [1890MS].

Through every hour, through all ages, God's love stands revealed as without a parallel. When the fulness of time was come, a suitable channel was prepared in Christ Jesus, through whom the streams of heavenly grace could be poured into the world. God so loved that He made a gift to the world which defies all computation. That the abundance of His grace should be revealed, he could not give less than the fulness, nor was it possible for Him to give more.--Manuscript 25, 1890. (Written at Battle Creek, Michigan, January 7-9, 1890.) [Cf: 1888 Mtl. p. 527 para. 01] p. 393, Para. 6, [1890MS].

B-53-1890 Battle Creek, Mich. January 17, 1890 Dear Brethren Ballenger and Leon Smith: Why do you pursue the course you do in keeping away from meetings whose points of truth are investigated? If you have a position, present it in clear lines. [Cf: 1888 Mtl. p. 528 para. 01] p. 394, Para. 1, [1890MS].

I have been shown that our brethren are not frank and open as the day. "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." [John 5:39. There is great need of searching of the Scriptures. [Cf: 1888 Mtl. p. 528 para. 02] p. 394, Para. 2, [1890MS].

The position that you take is very similar to that of the Scribes and Pharisees, constantly criticizing but refusing to come to the light. If you have truth, tell it; if your brethren have truth, be humble and honest before God and say it is truth. [Cf: 1888 Mtl. p. 528 para. 03] p. 394, Para. 3, [1890MS].

I have been shown that there is a way to search the Scriptures. If you have truth, state it; if your brethren have ideas that are not in harmony with your ideas, come to the, Thus saith the Lord. Do not keep up a criticism and objections, in an underhanded way. You are not taking a proper course and you must see it in this light. [Cf: 1888 Mtl. p. 528 para. 04] p. 394, Para. 4, [1890MS].

The Jew's manner of warfare against Christ was objectionable and condemned. If you pursue the same course that other denominations have pursued in refusing to hear evidence, refusing to investigate anything except that which they believed, you will be in the same position before God as they were. If the ideas presented before the Ministerial Institute are erroneous, come to the front like men and present candidly your Bible evidence why you cannot see the point as they do. This is your duty. Now is your opportunity to have your ideas investigated. Do not stand in the position you do as leaders in the Sabbath-school and resisting the light or views and ideas presented by men whom I know to be agents whom the Lord is using. You making of non effect as far as you can their words, and not coming yourself to the light like Christians come to the word to investigate it together with humble hearts, not to investigate the Bible to bring it to your ideas, but bring your ideas to the Bible. It is your duty to do this. [Cf: 1888 Mtl. p. 528 para. 05] p. 394, Para. 5, [1890MS].

There has been a plenty of this fencing about with no real genuine desire to know every jot of evidence that can be produced upon the points where there is difference of opinion. If you work in this way, it will not be to your honor or credit. You have the example of the Jews how they treated everything that did not harmonize with their opinions of doctrines. They settled the matter that they had the truth on every subject and could be instructed in no point, and in the place of producing reasons from the Old Testament to show that Christ and His disciples were in error, they would not hear Him and condemned him, and misstated His positions and His doctrines, treated Him as a criminal and guilty of grievous wrongs. The Priests and Rulers sent men claiming to be just men for the purpose of catching Him in His words or that something would drop from His lips that would justify them in their prejudice,--words that they could present clothed in a different light that they could interpret as they choose to present to the people in their own way and make Christ appear as a deceiver, a heretic. These Jews were not doing God's work, but the work of the enemy of all righteousness. [Cf: 1888 Mtl. p. 529 para. 01] p. 394, Para. 6, [1890MS].

When I see men passing over the same ground, I recognize it, and I am worried and distressed, not that truth will not appear as it is truth that for those who have no inclination to listen to evidence Priests and Rulers could watch, question, and criticize, this is easy work, but to bring Scriptural proof that shall establish ideas which they entertain, they do not venture to do. [Cf: 1888 Mtl. p. 530 para. 01] p. 395, Para. 1, [1890MS].

Are we Christians or bigots? I say in the fear of God, search the Scriptures. The interpretation of some portions of Scripture may not be truth in all points, but let in all the light you can upon these points. [Cf: 1888 Mtl. p. 530 para. 02] p. 395, Para. 2, [1890MS].

It is the easiest matter in the world to stand one side where God cannot impress your mind and heart, and then bring objection. If you come where you can hear, you close firmly the door so that not a crack shall be left to let light in. [Cf: 1888 Mtl. p. 530 para. 03] p. 395, Para. 3, [1890MS].

Brother Leon Smith, you are a young man and you need a much deeper experience in humbly walking with God. You need to be divested of self. You need to closely and critically examine your own heart that you will not make a mistake now, and consider your knowledge is greater than it really is. Our young men laboring in the cause of God need a thorough change of spirit, and to so humble their hearts before God that He can make them living channels of light. Jesus is waiting to open to their minds and hearts a new and living way that they have not walked in. He is waiting to open to them the riches of His glory and His divine grace in His methods of saving souls. When this shall take place, you, with other youth, will be astonished at your present ideas of what constitutes a religious life. You will see you are way above the simplicity of true godliness. You will see the meekness and lowliness of Christ has not formed an important part in your religious experience. You have yet to learn to imitate the humble example of Jesus Christ. All pride, all lofty ideas, will disappear and Christ will be revealed as the Sanctifier. [Cf: 1888 Mtl. p. 530 para. 04] p. 395, Para. 4, [1890MS].

Be clothed with true humility, I now ask you like an humble disciple. Come and learn just the ideas advanced, and then in the fear of God take your Bible not other men's ideas, but with much prayer, ask God to teach you. Take on no consequential feelings, but as a learner come to the Scriptures. You know but little yet what there is to be learned out of God's word. We are to set no stakes, thus far is my boundary. Your souls are of value with God. You need to put on Christ and be clothed with humility. Remember the declarations in the word of God. "The high and lofty One who 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." Isa. 57:15. [Cf: 1888 Mtl. p. 531 para. 01] p. 395, Para. 5, [1890MS].

Although heaven is His throne, and the earth His footstool, yet He says to "This man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." Isa. 66:2. [Cf: 1888 Mtl. p. 532 para. 01] p. 395, Para. 6, [1890MS].

O, that the cold Phariseeism that binds about souls might be broken and that there might be such revealings of God's glory that the very faces would shine. [Cf: 1888 Mtl. p. 532 para. 02] p. 396, Para. 1, [1890MS].

If you young men stand in the position you do before the youth, you need the baptism of the Holy Ghost. You need every jot of light you can obtain. You need to have the closest communion with God. If you occupy the position you now do in the editorial line, you need divine enlightenment which you do not now have. You need thorough and entire consecration and transformation of character. [Cf: 1888 Mtl. p. 532 para. 03] p. 396, Para. 2, [1890MS].

I entreat you young men to seek the Lord that he may work with your efforts. "Without Me," says Christ, ye can do nothing." You want sound minds and a softened heart. Talk more with Jesus and less with one another. Pray until you know that you do know what is truth. Come to the front in simple, conscientious confidence with the Bible in your hands and tell your ideas of what you believe to be the truth. If you think error is being taught in the Sabbath-school, your positions makes this your duty. And more, it is your duty while the opportunity and privilege is brought within your reach to grasp the blessing eagerly of learning some things you do not know. You will in attending the Ministerial school gain new ideas. You will by digging in the mines of truth be rewarded with precious [remainder missing] [Cf: 1888 Mtl. p. 532 para. 04] p. 396, Para. 3, [1890MS].

February 18, 1890. How to Meet a Controverted Point of Doctrine. We want to understand the time in which we live. We do not half understand it. We do not half take it in. My heart trembles in me when I think of what a foe we have to meet, and how poorly we are prepared to meet him. The trials of the children of Israel, and their attitude just before the first coming of Christ, have been presented before me again and again to illustrate the position of the people of God in their experience before the second coming of Christ. How the enemy sought every occasion to take control of the minds of the Jews, and to-day he is seeking to blind the minds of God's servants, that they may not be able to discern the precious truth. [Cf: 1888 Mtl. p. 533 para. 01] p. 396, Para. 4, [1890MS].

When Christ came to our world, Satan was on the ground, and disputed every inch of advance in his path from the manger to Calvary. Satan had accused God of requiring self-denial of the angels, when he knew nothing of what it meant himself, and when he would not himself make any self-sacrifice for others. This was the accusation that Satan made against God in heaven; and after the evil one was expelled from heaven, he continually charged the Lord with exacting service which he would not render himself. Christ came to the world to meet these false accusations, and to reveal the Father. We cannot conceive of the humiliation he endured in taking our nature upon himself. Not that in itself it was a disgrace to belong to the human race, but he was the Majesty of heaven, the King of glory, and he humbled himself to become a babe and suffer the wants and woes of mortals. He humbled himself not to the highest position, to be a man of riches and power, but though he was rich, yet for our sake he became poor, that we through his poverty might be made rich. He took step after step in humiliation. He was driven from city to city; for men would not receive the Light of the world. They were perfectly satisfied with their position. [Cf: 1888 Mtl. p. 533 para. 02] p. 396, Para. 5, [1890MS].

Christ had given precious gems of truth, but men had bound them up in the rubbish of superstition and error. He had imparted to them the words of life, but they did not live by every word that proceeds out of the mouth of God. He saw that the world could not find the word of God, for it was hidden by the traditions of men. He came to place before the world the relative importance of heaven and earth, and put truth in its own place. Jesus alone could reveal the truth which it was necessary men should know in order that they might obtain salvation. He only could place it in the frame-work of truth, and it was his work to free it from error and to set it before men in its heavenly light. [Cf: 1888

Mtl. p. 533 para. 03] p. 397, Para. 1, [1890MS].

Satan was roused to oppose him, for had he not put forth every effort since the fall to make light appear darkness, and darkness light? As Christ sought to place truth before the people in its proper relation to their salvation, Satan worked through the Jewish leaders, and inspired them with enmity against the Redeemer of the world. They determined to do all in their power to prevent him from making an impression upon the people. [Cf: 1888 Mtl. p. 533 para. 04] p. 397, Para. 2, [1890MS].

O, how Christ longed, how his heart burned, to open to the priests the greater treasures of the truth! But their minds had been cast in such a mold that it was next to an impossibility to reveal to them the truths relating to his kingdom. The Scriptures had not been read aright. The Jews had been looking for the advent of the Messiah, but they had thought he must come in all the glory that will attend his second appearing. Because he did not come with all the majesty of a king, they utterly refused him. But it was not simply because he did not come in splendor that they refused him. It was because he was the embodiment of purity, and they were impure. He walked the earth a man of spotless integrity. Such a character in the midst of degradation and evil, was out of harmony with their desires, and he was abused and despised. His spotless life flashed light upon the hearts of men, and discovered iniquity to them in its odious character. [Cf: 1888 Mtl. p. 533 para. 05] p. 397, Para. 3, [1890MS].

The Son of God was assaulted at every step by the powers of darkness. After his baptism he was driven of the Spirit into the wilderness, and suffered temptation for forty days. Letters have been coming in to me, affirming that Christ could not have had the same nature as man, for if he had, he would have fallen under similar temptations. If he did not have man's nature, he could not be our example. If he was not a partaker of our nature, he could not have been tempted as man has been. If it were not possible for him to yield to temptation, he could not be our helper. It was a solemn reality that Christ came to fight the battles as man, in man's behalf. His temptation and victory tell us that humanity must copy the Pattern; man must become a partaker of the divine nature. [Cf: 1888 Mtl. p. 533 para. 06] p. 397, Para. 4, [1890MS].

In Christ, divinity and humanity were combined. Divinity was not degraded to humanity; divinity held its place, but humanity by being united to divinity, withstood the fiercest test of temptation in the wilderness. The prince of this world came to Christ after his long fast, when he was an hungered, and suggested to him to command the stones to become bread. But the plan of God, devised for the salvation of man, provided that Christ should know hunger, and poverty, and every phase of man's experience. He withstood the temptation, through the power that man may command. He laid hold on the throne of God, and there is not a man or woman who may not have access to the same help through faith in God. Man may become a partaker of the divine nature; not a soul lives who may not summon the aid of Heaven in temptation and trial. Christ came to reveal the Source of his power, that man might never rely on his unaided human capabilities. [Cf: 1888 Mtl. p. 533 para. 07] p. 397, Para. 5, [1890MS].

Those who would overcome must put to the test every power of their being. They must agonize on their knees before God for divine power. Christ came to be our example, and to make known to us that we may be partakers of the divine nature. How?--By having escaped the corruptions that are in the world through lust. Satan did not gain the victory over Christ. He did not put his foot upon the soul of the Redeemer. He did not touch the head though he bruised the heel. Christ, by his own example, made it evident that man may stand in integrity. Men may have a power to resist evil--a power that neither earth, nor death, nor hell can master; a power that will place them where they may overcome as Christ overcame. Divinity and humanity may be combined in them. [Cf: 1888 Mtl. p. 533 para. 08] p. 398, Para. 1, [1890MS].

It was the work of Christ to present the truth in the frame-work of the gospel, and to reveal the precepts and principles that he had given to fallen man. Every idea he presented was his own. He needed not to borrow thoughts from any, for he was the originator of all truth. He could present the ideas of prophets and philosophers, and preserve his originality; for all wisdom was his; he was the source, the fountain, of all truth. He was in advance of all, and by his teaching he became the spiritual leader for all ages. [Cf: 1888 Mtl. p. 533 para. 09] p. 398, Para. 2, [1890MS].

It was Christ that spoke through Melchizedek, the priest of the most high God. Melchizedek was not Christ, but he was the voice of God in the world, the representative of the Father. And all through the generations of the past, Christ has spoken; Christ has led his people, and has been the light of the world. When God chose Abraham as a representative of his truth, he took him out of his country, and away from his kindred, and set him apart. He desired to mold him after his own model. He desired to teach him according to his own plan. The mold of the world's teachers was not to be upon him. He was to be taught how to command his children and his household after him, to keep the way of the Lord, to do justice and judgment. This is the work that God would have us do. He would have us understand how to govern our families, how to control our children, how to command our households to keep the way of the Lord. [Cf: 1888 Mtl. p. 533 para. 10] p. 398, Para. 3, [1890MS].

John was called to do a special work; he was to prepare the way of the Lord, to make straight his paths. The Lord did not send him to the school of the prophets and rabbis. He took him away from the assemblies of men to the desert, that he might learn of nature and nature's God. God did not desire him to have the mold of the priests and rulers. He was called to do a special work. The Lord gave him his message. Did he go to the priests and rulers and ask if he might proclaim this message?--No, God put him away from them that he might not be influenced by their spirit and teaching. He was the voice of one crying in the wilderness, "Prepare ye the way of the Lord; make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." This is the very message that must be given to our people; we are near the end of time, and the message is, Clear the King's highway; gather out the stones; raise up a standard for the people. The people must be awakened. It is no time now to cry

peace and safety. We are exhorted to "cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." [Cf: 1888 Mtl. p. 534 para. 01] p. 398, Para. 4, [1890MS].

The light of the glory of God shone upon our Representative, and this fact says to us that the glory of God may shine upon us. With his human arm, Jesus encircled the race, and with his divine arm he grasped the throne of the Infinite, connecting man with God, and earth with heaven. [Cf: 1888 Mtl. p. 534 para. 02] p. 399, Para. 1, [1890MS].

The light of the glory of God must fall upon us. We need the holy unction from on high. However intelligent, however learned a man may be, he is not qualified to teach unless he has a firm hold on the God of Israel. He who is connected with Heaven will do the works of Christ. By faith in God he will have power to move upon humanity. He will seek for the lost sheep of the house of Israel. If divine power does not combine with human effort, I would not give a straw for all that the greatest man could do. The Holy Spirit is wanting in our work. Nothing frightens me more than to see the spirit of variance manifested by our brethren. We are on dangerous ground when we cannot meet together like Christians, and courteously examine controverted points. I feel like fleeing from the place lest I receive the mold of those who cannot candidly investigate the doctrines of the Bible. Those who cannot impartially examine the evidences of a position that differs from theirs, are not fit to teach in any department of God's cause. What we need is the baptism of the Holy Spirit. Without this, we are no more fitted to go forth to the world than were the disciples after the crucifixion of their Lord. Jesus knew their destitution, and told them to tarry in Jerusalem until they should be endowed with power from on high. Every teacher must be a learner, that his eyes may be anointed to see the evidences of the advancing truth of God. The beams of the Sun of Righteousness must shine into his own heart if he would impart light to others. [Cf: 1888 Mtl. p. 534 para. 03] p. 399, Para. 2, [1890MS].

No one is able to explain the Scriptures without the aid of the Holy Spirit. But when you take up the word of God with a humble, teachable heart, the angels of God will be by your side to impress you with evidences of the truth. When the Spirit of God rests upon you, there will be no feeling of envy or jealousy in examining another's position; there will be no spirit of accusation and criticism, such as Satan inspired in the hearts of the Jewish leaders against Christ. As Christ said to Nicodemus, so I say to you, "Ye must be born again." "Except a man be born again, he cannot see the kingdom of God." You must have the divine mold before you can discern the sacred claims of the truth. Unless the teacher is a learner in the school of Christ, he is not fitted to teach others. [Cf: 1888 Mtl. p. 534 para. 04] p. 399, Para. 3, [1890MS].

We should come into a position where every difference will be melted away. If I think I have light, I shall do my duty in presenting it. Suppose I consulted others concerning the message the Lord would have me give to the people, the door might be closed so that the light might not reach the ones to whom God had sent it. When Jesus rode into Jerusalem, "the whole multitude of disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the King that cometh in the name of the Lord.

Peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out." [Cf: 1888 Mtl. p. 534 para. 05] p. 399, Para. 4, [1890MS].

The Jews tried to stop the proclamation of the message that had been predicted in the word of God; but prophecy must be fulfilled. The Lord says, "Behold, I send you Elijah the prophet, before the coming of the great and dreadful day of the Lord." Somebody is to come in the spirit and power of Elijah, and when he appears, men may say, "You are too earnest, you do not interpret the Scriptures in the proper way. Let me tell you how to teach your message." [Cf: 1888 Mtl. p. 534 para. 06] p. 400, Para. 1, [1890MS].

There are many who cannot distinguish between the work of God and that of man. I shall tell the truth as God gives it to me, and I say now, If you continue to find fault, to have a spirit of variance, you will never know the truth. Jesus said to his disciples, "I have yet many things to say unto you, but ye cannot bear them now." They were not in a condition to appreciate sacred and eternal things; but Jesus promised to send the Comforter, who would teach them all things, and bring all things, to their remembrance, whatsoever he had said unto them. Brethren, we must not put our dependence in man. "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" You must hang your helpless souls upon Jesus. It does not become us to drink from the fountain of the valley, when there is a fountain in the mountain. Let us leave the lower streams; let us come to the higher springs. If there is a point of truth that you do not understand, upon which you do not agree, investigate, compare scripture with scripture, sink the shaft of truth down deep into the mine of God's word. You must lay yourselves and your opinions on the altar of God, put away your preconceived ideas, and let the Spirit of Heaven guide you into all truth. [Cf: 1888 Mtl. p. 534 para. 07] p. 400, Para. 2, [1890MS].

My brother said at one time that he would not hear anything concerning the doctrine we hold, for fear he should be convinced. He would not come to the meetings, or listen to the discourses; but he afterward declared that he saw he was as guilty as if he had heard them. God had given him an opportunity to know the truth, and he would hold him responsible for this opportunity. There are many among us who are prejudiced against the doctrines that are now being discussed. They will not come to hear, they will not calmly investigate, but they put forth their objections in the dark. They are perfectly satisfied with their position. "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: 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." [Cf: 1888 Mtl. p. 534 para. 08] p. 400, Para. 3, [1890MS].

This scripture applies to those who live under the sound of the message, but who will not come to hear it. How do you know but that the Lord is giving fresh evidences of his truth, placing it in a new setting, that the way of the Lord may be prepared? What plans have you

been laying that new light may be infused through the ranks of God's people? What evidence have you that God has not sent light to his children? All self-sufficiency, egotism, and pride of opinion must be put away. We must come to the feet of Jesus, and learn of him who is meek and lowly of heart. Jesus did not teach his disciples as the rabbis taught theirs. Many of the Jews came and listened as Christ revealed the mysteries of salvation, but they came not to learn they came to criticize, to catch him in some inconsistency, that they might have something with which to prejudice the people. They were content with their knowledge, but the children of God must know the voice of the true Shepherd. Is not this a time when it would be highly proper to fast and pray before God? We are in danger of variance, in danger of taking sides on a controverted point; and should we not seek God in earnestness, with humiliation of soul, that we may know what is truth? [Cf: 1888 Mtl. p. 534 para. 09] p. 400, Para. 4, [1890MS].

Nathanael heard John as he pointed to the Saviour, and said, "Behold the Lamb of God, which taketh away the sin of the world!" Nathanael looked at Jesus, but he was disappointed in the appearance of the world's Redeemer. Could he who bore the marks of toil and poverty, be the Messiah? Jesus was a worker; he had toiled with humble working-men, and Nathanael went away. But he did not form his opinion decidedly as to what the character of Jesus was. He knelt down under a fig-tree, inquiring of God if indeed this man was the Messiah. While he was there, Philip came and said, "We have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph." But the word "Nazareth" again aroused his unbelief, and he said, "Can there any good thing come out of Nazareth?" He was full of prejudice, but Philip did not seek to combat his prejudice; he simply said, "Come and see." When Nathanael came into the presence of Jesus, Jesus said, "Behold an Israelite indeed, in whom is no guile!" Nathanael was amazed. He said, "Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee." [Cf: 1888 Mtl. p. 534 para. 10] p. 401, Para. 1, [1890MS].

Would it not be well for us to go under the fig-tree to plead with God as to what is truth? Would not the eye of God be upon us as it was upon Nathanael? Nathanael believed on the Lord, and exclaimed, "Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." [Cf: 1888 Mtl. p. 534 para. 11] p. 401, Para. 2, [1890MS].

This is what we shall see if we are connected with God. God wants us to depend upon him, and not upon man. He desires us to have a new heart; he would give us revealings of light from the throne of God. We should wrestle with every difficulty, but when some controverted point is presented, are you to go to man to find out his opinion, and then shape your conclusions from his?--No, go to God. Tell him what you want; take your Bible and search as for hidden treasures. [Cf: 1888 Mtl. p. 534 para. 12] p. 401, Para. 3, [1890MS].

We do not go deep enough in our search for truth. Every soul who believes present truth will be brought where he will be required to

give a reason of the hope that is in him. The people of God will be called upon to stand before kings, princes, rulers, and great men of the earth, and they must know that they do know what is truth. They must be converted men and women. God can teach you more in one moment by his Holy Spirit than you could learn from the great men of the earth. The universe is looking upon the controversy that is going on upon the earth. At an infinite cost, God has provided for every man an opportunity to know that which will make him wise unto salvation. How eagerly do angels look to see who will avail himself of this opportunity! When a message is presented to God's people, they should not rise up in opposition to it; they should go to the Bible, comparing it with the law and the testimony, and if it does not bear this test, it is not true. God wants our minds to expand. He desires to put his grace upon us. We may have a feast of good things every day; for God can open the whole treasure of heaven to us. We are to be one with Christ as he is one with the Father, and the Father will love us as he loves his Son. We may have the same help that Christ had, we may have strength for every emergency; for God will be our front guard and our reward. He will shut us in on every side, and when we are brought before rulers, before the authorities of the earth, we need not meditate beforehand of what we shall say. God will teach us in the day of our need. Now may God help us to come to the feet of Jesus and learn of him, before we seek to become teachers of others. [Cf: 1888 Mtl. p. 534 para. 13] p. 401, Para. 4, [1890MS].

Responding to New Light--Remarks at the Bible School, Battle Creek, Michigan Monday, February 3, 1890 My brethren, I am laboring most earnestly day and night. My mind is traveling. Things are constantly being revived to my mind that have been revealed in times past, all the way along. I feel such a burden pressing and urging upon me that I cannot keep my tongue silent. Now, we have talked it, and we have urged it, and we have set it before you, and begged and pleaded and prayed and wrestled with all the strength of our being, until we have felt afterward--after the occasion was over--the whole being was so feeble that my breath might stop and my life end at any time. Still on another occasion I am urged in behalf of the people. Now, why can't you do some of this? Every time our people assemble, they come, and they hear, and they go away as they came. They may have a little light, but they do not act on it. They do not take their position on the Lord's side. You do not see that they have opened up the avenues of the heart where the Spirit of God, with its illuminating power, can come right into the heart and soul, so that they will respond. [Cf: 1888 Mtl. p. 536 para. 01] p. 402, Para. 1, [1890MS].

If God is working upon me in this direction, why is there not a more decided response from our brethren, and they take hold of the work too? Is it so that the burden may press upon me constantly, and yet my brethren and sisters sit as though it must always be so, and as though they had no special work to do in this matter? Now, brethren, we want to know whether we will take hold of that which is our privilege to lay hold of in Jesus Christ. [Cf: 1888 Mtl. p. 536 para. 02] p. 402, Para. 2, [1890MS].

I know there have been efforts--a contrary influence--to throw back the light, the light which God has been forcing in here upon us in regard to the righteousness of Christ; but if God has ever spoken by me, it is the truth, brethren. It is the truth that every soul of you

will receive, or your soul will be left in darkness as barren as the hills of Gilboa--without dew or rain. [Cf: 1888 Mtl. p. 537 para. 01] p. 402, Para. 3, [1890MS].

The question will come up, How is it? Is it by conditions that we receive salvation? Never by conditions do we come to Christ. And if we come to Christ, then what is the condition? The condition is that by living faith we lay hold wholly and entirely upon the merits of the blood of a crucified and risen Saviour. When we do that, then we work the works of righteousness. But when God is calling the sinner in our world, and inviting him, there is no condition there; he is drawn by the invitation of Christ and it is not, "Now you have got to respond in order to come to God." The sinner comes, and as he comes and views Christ elevated upon that cross of Calvary, which God impresses upon his mind, there is a love beyond anything that is imagined that he has taken hold of. And what then? As he beholds that love, why he says that he is a sinner. Well, then, what is sin? Why at once he has to come here to find out. There is no definition given in our world but that transgression is the transgression of the law; and therefore he finds out what sin is. And there is repentance toward God; and what then?-- why, faith toward our Lord and Saviour Jesus Christ that can speak pardon to the transgressor. [Cf: 1888 Mtl. p. 537 para. 02] p. 402, Para. 4, [1890MS].

Christ is drawing everyone that is not past the boundary. He is drawing him to Himself today. No matter how great that sinner is, He is drawing him. If the sinner can get his arm fixed upon the cross of Calvary, then there is no conviction of sin. What is he there for? Because the law has been transgressed, and he begins to see that he is a sinner; and Christ died because the law was transgressed. And then he begins to look to the righteousness of Christ as the only thing that can cleanse the sinner from his sins and from his transgressions. [Cf: 1888 Mtl. p. 537 para. 03] p. 403, Para. 1, [1890MS].

Now, we want to have an intelligent knowledge of this thing. We want to take hold of the righteousness of Jesus Christ by living faith, and know that we have not any. We may work to the very best of our ability, but we cannot make a single virtue in ourselves; it is the righteousness of Jesus Christ alone that can do it. Then, as we are clothed with the righteousness of Christ, we have a power and a strength that is imparted unto us, and we will not want to sin; we cannot do it with the righteousness of Christ, and with ourselves in a position where we shall have Christ working with us and by us. We may make mistakes; we may make errors; but we shall hate these sins--the sins that caused the suffering of the Son of God in our behalf because we were transgressors of the law of God. [Cf: 1888 Mtl. p. 538 para. 01] p. 403, Para. 2, [1890MS].

Now, I want to say, brethren, there is a door open, and no man can close it to you--no matter whether it is those in the highest position or the lowest position--they cannot close it. But you can. You can close the door of your heart that the light which God has sent you for the last year-and-a-half--or nearly that--shall not have its influence and its effect upon your life, nor be brought into your religious experience. This is what God sends His messengers for. [Cf: 1888 Mtl. p. 538 para. 02] p. 403, Para. 3, [1890MS].

As John went forth to proclaim his message, God gave him a work to do. He had to do that work and arouse the attention of the people. He had to cry aloud, lift up his voice like a trumpet in the wilderness, just as spoken in Isaiah: "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). Well now, Christ had not come yet upon the stage of action as a minister. But after the ministry of Christ commenced, here was John to prepare the way for the ministry of Christ, that the minds of the people might be agitated, that their hard hearts, and principles, and customs, and practices might be all stirred up. He condemned their course, and condemned their practices, calling them a generation of vipers. Then Christ comes in with a healing balm, with a message which, with the heart broken up, the seed can fall into prepared soil. [Cf: 1888 Mtl. p. 538 para. 03] p. 403, Para. 4, [1890MS].

When John's disciples became jealous of Christ, they say, "This man, Christ, is baptizing, and all men go unto him." And they bring it in to stir up jealousy. John tells them, "There cometh one after me who is preferred before me, whose shoe's latchet I am not worthy to unloose" (See John 3:26, 1:27). Here was the very work to be done. Well, now, do you think that John had no human feelings? Of course he had! But those human feelings should not have a power over him on that occasion. No; when he sees Christ in the crowd, why he says, "Behold the lamb of God, which taketh away the sin of the world" (John 1:29). He directed the people right to Christ, and two of the disciples immediately followed Him. [Cf: 1888 Mtl. p. 539 para. 01] p. 403, Para. 5, [1890MS].

God has workmen. They carry the work so far and they can carry it no further, because it is just as natural for the mold of man to be placed upon man as it is to breathe. Now, God calls upon another workman to come right in and advance that work. The one that was working becomes circumscribed. He cannot see that the very line of work that he is working in is not to be pursued to the very close of time. There has to be more light and power infused into the work than we have had. There are workmen to come and carry that work upward and forward. That breaks up the old mold that would be an injury to them, and which would have crippled their experience and advance. But this mold has got to be taken off. The mold of man, the peculiarities of man, are stamped upon it, and it comes to be deified by all those that receive of his labor. Now there comes in another element that takes the old mold off. This work is to be carried upward and forward, and the building is to go up. Thus God has worked with His workmen; He buried the workmen, but the work progresses still. [Cf: 1888 Mtl. p. 539 para. 02] p. 404, Para. 1, [1890MS].

When I sat with the hand of my dying husband in my own, I knew that God was at work. While I sat there on the bed by his side, he in such feverness, it was there, like a clear chain of light presented before me: The workmen are buried, but the work shall go on. I have workmen that shall take hold of this work. Fear not; be not discouraged; it shall go forward. [Cf: 1888 Mtl. p. 540 para. 01] p. 404, Para. 2, [1890MS].

It was there I understood that I was to take the work and a burden stronger than I had ever borne before. It was there that I promised the Lord that I would stand at my post of duty, and I have tried to do it.

I do, as far as possible, the work that God has given me to do, with the understanding that God was to bring an element in this work that we have not had yet. [Cf: 1888 Mtl. p. 540 para. 02] p. 404, Para. 3, [1890MS].

Our young men look at the older men that stand still as a stick and will not move to accept any new light that is brought in; they will laugh and ridicule what these men say and what they do as of no consequence. Who carries the burden of that laugh, and of that contempt, I ask you? Who carries it? It is the very ones that have interposed themselves between the light that God has given, that it shall not go to the people who should have it. I know what I am talking about. These things have not been revealed to me for the last forty years and I [remain] in ignorance in regard to them. [Cf: 1888 Mtl. p. 540 para. 03] p. 404, Para. 4, [1890MS].

Now, brethren, I say, clear the King's highway, for your soul's sake. If you have interposed between the people and the light, get out of the way, or God will move you out of the way. I tell you that God calls for men to come up to the help of the Lord, to the help of the Lord against the mighty. They are not to pull back; they are not to put their weight against the chariot so as to pull it back; but they are to push with all the might and energy that God has given them. p. 404, Para. 5, [1890MS].

Now it is just exactly as in the days of the Jews. When a message came in, why all the power of the leaders was put against it, that it should not have access to the people. Now, brethren, go to God for yourselves, and on your knees plead with God. We cannot bear that men should go away from the very center and heart of the work here with wrong impressions. I cannot bear that they should go away from here with a cloud on their minds. If God sends us light, let it come to us, and let no man close the door, or try to close it. Don't close it yourselves. Open the door of your heart and let the brilliant rays of light shine into your heart and into your mind. I pray you, let the Sun of Righteousness in. [Cf: 1888 Mtl. p. 541 para. 02] p. 404, Para. 6, [1890MS].

Now, if it is my work, and if God wants me to stand and oppose this matter to the end, I can. But how long before you decide you will receive my testimony? How long before it shall have any weight with you? How long before you will accept the word that has been among us from its very commencement? How long will you reject or turn from the testimony to your own feelings, and your own ideas, and your own impulses? I have stood here and fought every inch of ground that we may have the very message that this people has had, that I might work together with God. I want to know how that God will let His people deny and hedge up the way, that the light He has sent to His people cannot reach them. How long is this thing to be tampered with? How long is the grace of God to come to this people in vain? I plead with you, for Christ's sake, clear the King's highway, and trifle not with the Spirit of God. [Cf: 1888 Mtl. p. 541 para. 03] p. 405, Para. 1, [1890MS].

We have traveled all through to the different places of the meetings that I might stand side by side with the messengers of God that I knew were His messengers, that I knew had a message for His people. I gave my message with them right in harmony with the very message they were

bearing. [Cf: 1888 Mtl. p. 542 para. 01] p. 405, Para. 2, [1890MS].

What did we see? We saw a power attending the message. In every instance we worked--and some know how hard we worked. I think it was a whole week, going early and late, at Chicago, in order that we might get these ideas in the minds of the brethren. The devil has been working for a year to obliterate these ideas--the whole of them. And it takes hard work to change their old opinions. They think they have to trust in their own righteousness, and in their own works, and keep looking at themselves, and not appropriating the righteousness of Christ and bringing it into their life, and into their character. We worked there for one week. It was after one week had passed away before there was a break and the power of God, like a tidal wave, rolled over that congregation. I tell you, it was to set men free; it was to point them to the Lamb of God which taketh away the sins of the world. [Cf: 1888 Mtl. p. 542 para. 02] p. 405, Para. 3, [1890MS].

And there at South Lancaster, the mighty movings of the Spirit of God were there. Some are here that were in that meeting. God revealed His glory, and every student in the College was brought to the door there in confession, and the movings of the Spirit of God were there. And thus [it was] from place to place. Everywhere we went we saw the movings of the Spirit of God. [Cf: 1888 Mtl. p. 543 para. 01] p. 405, Para. 4, [1890MS].

Do you think, like the ten lepers, I shall keep silent, that I shall not raise my voice to sing the righteousness of God and praise Him and glorify Him? I try to present it to you, that you may see the evidence that I saw, but it seems that the words go as into empty air. How long is it to be thus? How long will the people at the heart of the work hold themselves against God? How long will men here sustain them in doing this work? Get out of the way, brethren. Take your hand off the ark of God, and let the Spirit of God come in and work in mighty power. I feel to stand at my post of duty. I may fall here as my husband fell, but I need to do a work for God. I need to do a work for eternity. [Cf: 1888 Mtl. p. 543 para. 02] p. 405, Para. 5, [1890MS].

What is the testimony that has been given here? Who are the men to come in and give you anything, infusing new light, and bringing you up to a higher standard? If you can show them to me, if you can show me that the work is advancing, we say amen; but we cannot see it. We want to see that God puts His impress upon the work. We want to see men that bear heavenly credentials carry this work in the very last days to its completion. God will give every man here a chance if he will accept it. [Cf: 1888 Mtl. p. 543 para. 03] p. 406, Para. 1, [1890MS].

Now, brethren, I entreat of you, for Christ's sake, let us be reasonable. Let the Spirit of God have influence upon your hearts. I feel an intense interest for every soul here. Why? Because I look to Calvary, and I see the value of the price that has been paid for the soul; and therefore I do not want that soul to close the door of his heart to God. I entreat of you, brethren and sisters, that you should come near to God, that you should take hold of His power, and that you should not deprive yourselves of the very blessing that God wants you to have.--Manuscript 9, 1890. [Cf: 1888 Mtl. p. 543 para. 04] p. 406, Para. 2, [1890MS].

The Present Message--When we are clothed with the righteousness of Christ, we shall have no relish for sin; for Christ will be working with us. We may make mistakes, but we will hate the sin that caused the sufferings of the Son of God. A door has been opened, and no man can close it, neither the highest powers nor the lowest; you alone can close the door of your heart, so that the Lord cannot reach you. You have been having light from heaven for the past year and a half, that the Lord would have you bring into your character and weave into your experience. [Cf: 1888 Mtl. p. 545 para. 01] p. 406, Para. 3, [1890MS].

The watchmen upon the walls of Zion are to cry aloud and spare not, to lift up their voice like a trumpet, and show my people their transgressions, and the house of Jacob their sin. When John came to Jordan, it was to arouse the people, to lay the ax at the root of the tree. Christ had not yet come to reveal himself to the world, and John was to prepare the way of the Lord. He rebuked, reprovved, stirred men up to repentance, condemned their sin, and then Christ came to pour the healing balm into the prepared soul. When the disciples of John were jealous because Christ baptized more disciples than did their master, he answered, "A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled. He must increase, but I must decrease." Do you think that John had no human feelings?--Of course he did, but he determined that they should have no control over him. When he had seen Jesus on the banks of the Jordan, he had said, "Behold the Lamb of God, which taketh away the sin of the world!" He directed the attention of the people to Christ, and two of his disciples turned and followed Jesus. "Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, "Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day," Then they began the work of calling others. [Cf: 1888 Mtl. p. 545 para. 02] p. 406, Para. 4, [1890MS].

God has his workmen to carry on his work, and no man can carry the work beyond a certain point, because man will place his own mold upon it. It is natural for men to put their fashion upon the work; but when there is danger of this, the Lord calls other men whom he has ready, to carry forward the message; for the work must not become circumscribed by the influence of man. Other workmen must be brought in, to carry the work upward and forward as God shall direct, that the mold may not appear, and that the truth may not be crippled and dwarfed by the experience of the workers. The mold of man must be taken off the work. Too often the messenger that God has used comes to be depended upon, and to be placed where God should be, by the people; then God brings in another worker. He does not set the first one aside, for his experience and capabilities are all needed for the perfection of the work; but if the men whom God has used become jealous and envious, and imagine evil, they will not fill the place, but will stand directly in the way of the advancement of the work. Then the work will move without them, and that is a great blessing. [Cf: 1888 Mtl. p. 545 para. 03] p. 407, Para. 1, [1890MS].

When I held the hand of my dying husband in mine, there came a flood

of light upon me as I sat there beside his bed in my feebleness and sorrow, and a voice seemed to say, "I have my workmen, and the work shall go on." I resolved then to take up my burden as I never before had taken it up. I would stand at my post of duty. I would not diminish my efforts. I trusted in God that he would bring a large measure of his Holy Spirit into the work, that would lift it to its proper place. [Cf: 1888 Mtl. p. 545 para. 04] p. 407, Para. 2, [1890MS].

If our brethren were all laborers together with God, they would not doubt but that the message he has sent us during these last two years is from heaven. Our young men look to our older brethren, and as they see that they do not accept the message, but treat it as though it were of no consequence, it influences those who are ignorant of the Scriptures to reject the light. These men who refuse to receive truth, interpose themselves between the people and the light. But there is no excuse for any one's refusing the light, for it has been plainly revealed. There is no need of any one's being in ignorance. We must clear the King's highway; for God will remove hindrances out of the way. God calls you to come up to his help against the mighty. Instead of pressing your weight against the chariot of truth that is being pulled up an inclined road, you should work with all the energy you can summon to push it on. Shall we repeat the history of the Jews in our work? The leaders of the people in the time of Christ brought all their power to bear against the work of Christ, that his way might be hedged up. The people must go to God for themselves, and pray that all wrong impressions may be removed from their hearts,--pray that the word of God may not be clouded by men's interpretations. [Cf: 1888 Mtl. p. 545 para. 05] p. 407, Para. 3, [1890MS].

God has set before you an open door; let not man seek to close it. Open your heart and mind, and let the Sun of Righteousness shine into your soul. How long will it be before the word of truth will have weight with you? How long will it be before you will believe the testimonies of God's Spirit? When is the truth for this time to find access to your hearts? Will you wait till Christ comes? How long will God permit the way to be hedged up? Clear the King's highway, I beseech you, and make his paths straight. [Cf: 1888 Mtl. p. 545 para. 06] p. 407, Para. 4, [1890MS].

I have traveled from place to place, attending meetings where the message of the righteousness of Christ was preached. I considered it a privilege to stand by the side of my brethren, and give my testimony with the message for the time; and I saw that the power of God attended the message wherever it was spoken. You could not make the people believe in South Lancaster that it was not a message of light that came to them. The people confessed their sins, and appropriated the righteousness of Christ. God has set his hand to do this work. We labored in Chicago; it was a week before there was a break in the meetings. But like a wave of glory, the blessing of God swept over us as we pointed men to the Lamb of God that taketh away the sin of the world. The Lord revealed his glory, and we felt the deep movings of his Spirit. Everywhere the message led to the confession of sin, and to the putting away of iniquity. [Cf: 1888 Mtl. p. 545 para. 07] p. 408, Para. 1, [1890MS].

I have tried to present the message to you as I have understood it, but how long will those at the head of the work keep themselves aloof

from the message of God? [Cf: 1888 Mtl. p. 545 para. 08] p. 408, Para. 2, [1890MS].

We must take our hands off the ark of God. I mean to stand faithfully at my post of duty. I mean to do my work for time and for eternity. It is only those who are faithful that are great in the sight of the Lord. Suppose that you blot out the testimony that has been going during these last two years proclaiming the righteousness of Christ, who can you point to as bringing out special light for the people? This message as it has been presented, should go to every church that claims to believe the truth, and bring our people up to a higher stand-point. Where are the builders that are carrying forward the work of restoration? We want to see who have presented to the world the heavenly credentials. God gives every man a chance to take his place in the work. Let the people of God tell what they have seen and heard and handled of the word of life. Every worker has his place; but God does not want any man to think that no other message is to be heard but that which he may have given. We want the past message and the fresh message. Let the Spirit of God come into the heart. O that we may realize the value of the price that has been paid for our salvation! I entreat of you to come nearer to God, that you may take hold of the message for yourselves. [Cf: 1888 Mtl. p. 545 para. 09] p. 408, Para. 3, [1890MS].

Open The Heart To Light. As Jesus was on his way to Gethsemane with his disciples, he pointed them to a vine that was growing by the way. The vine was greatly admired by the Jews, and Jesus said to his disciples, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away." Here is a truth for us to study. "Every branch in me that beareth not fruit he taketh away." We now have an opportunity to be fruit-bearing branches of the True Vine; but if we are careless and indifferent, what will be our condition?--We shall be fruitless; we shall be taken away. We can do nothing without Christ; we shall have no sap or nourishment except as we get it from the living Vine. No branch can bear fruit except through a connection with Christ. [Cf: 1888 Mtl. p. 547 para. 01] p. 408, Para. 4, [1890MS].

"And every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Jesus says, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." If we are branches of the living Vine, we shall be distinct branches, although united to one common parent stock. Suppose that each of the branches of the vine had a voice, would they talk to the shrubs and weeds about them, and fail to commune with the parent stock? If we are in Christ and he in us, will not our conversation, our deportment, have reference to Him whom we love? Will we not look upon him as our Master? [Cf: 1888 Mtl. p. 547 para. 02] p. 408, Para. 5, [1890MS].

One of the great troubles with us has been that we have looked upon men as infallible. But no matter how high a position a man may hold, it is no reason that he should be looked upon as incapable of making mistakes. The Lord may have given him a work to do, but unless Christ abides with him continually, unless he abides in Christ without a moment's separation, he will make mistakes and fall into error. But if men do make mistakes and fall into error, it is no reason that we should withdraw our confidence from them; for God alone is infallible.

We must have the truth abiding in our hearts; we must draw nigh to God continually; for we shall have the powers of darkness to meet just as long as time shall last. We shall have to battle with the enemy of our souls until the coming of the Lord. When Christ was upon the earth, he contended with the enemy for the salvation of men, and when he left the world, he committed the conflict to his followers, to be carried forward in his name; and we are to wage this war day by day, hour by hour, minute by minute. To every soul of us belongs the battle. We do not know what God has for us to do. If we have only one talent, we should put it out to the exchangers; for if we are faithful in that which is least, in the future we shall be made ruler over many things. We should bring glory to God, and not make ourselves a center, and God will make us fruitful branches. We must center in Christ, as the branch is in the vine, and then we shall be in a position to bless all who come within the sphere of our influence. [Cf: 1888 Mtl. p. 547 para. 03] p. 409, Para. 1, [1890MS].

"I am the vine, ye are the branches," said Jesus. We do not half understand the preciousness of this lesson; we must learn more and more the significance of these words. We need our eyes anointed that we may see the light of truth. We must not think, "Well, we have all the truth, we understand the main pillars of our faith, and we may rest on this knowledge." The truth is an advancing truth, and we must walk in the increasing light. A brother asked, "Sister White, do you think we must understand the truth for ourselves? Why can we not take the truths that others have gathered together, and believe them because they have investigated the subjects, and then we shall be free to go on without the taxing of the powers of the mind in the investigation of all these subjects? Do you not think that these men who have brought out the truth in the past were inspired of God?" I dare not say they were not led of God, for Christ leads into all truth; but when it comes to inspiration in the fullest sense of the word, I answer, No. I believe that God has given them a work to do, but if they are not fully consecrated to God at all times, they will weave self and their peculiar traits of character into what they are doing, and will put their mold upon the work, and fashion men in religious experience after their own pattern. It is dangerous for us to make flesh our arm. We should lean upon the arm of infinite power. God has been revealing this to us for years. We must have living faith in our hearts, and reach out for larger knowledge and more advanced light. [Cf: 1888 Mtl. p. 547 para. 04] p. 409, Para. 2, [1890MS].

Do not trust to the wisdom of any man, or to the investigations of any man. Go to the Scriptures for yourselves, search the inspired word with humble hearts, lay aside your preconceived opinions; for you will obtain no benefit unless you come as children to the word of God. You should say, "If God has anything for me, I want it. If God has given evidence from his word to this or that brother that a certain thing is truth, he will give it to me. I can find that evidence if I search the Scriptures with constant prayer, and I can know that I do know what is truth." You need not preach the truth as the product of another man's mind, you must make it your own. When the woman of Samaria was convinced that Jesus was the Messiah, she hastened to tell her neighbors and townsmen. She said, "Come, see a man which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him. . . . And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He

told me all that ever I did. . . . And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ." [Cf: 1888 Mtl. p. 547 para. 05] p. 409, Para. 3, [1890MS].

Brethren, we must sink the shaft deep in the mine of truth. You may question matters with yourselves and with one another, if you only do it in the right spirit; but too often self is large, and as soon as investigation begins, an unchristian spirit is manifested. This is just what Satan delights in, but we should come with a humble heart to know for ourselves what is truth. The time is coming when we shall be separated and scattered, and each one of us will have to stand without the privilege of communion with those of like precious faith; and how can you stand unless God is by your side, and you know that he is leading and guiding you? Whenever we come to investigate Bible truth, the Master of assemblies is with us. The Lord does not leave the ship one moment to be steered by ignorant pilots. We may receive our orders from the Captain of our salvation. [Cf: 1888 Mtl. p. 547 para. 06] p. 410, Para. 1, [1890MS].

We must be able to present the precious truth at the right time. We do not claim that in the doctrines sought out by those who have studied the word of truth, there may not be some error, for no man that lives is infallible; but if God has sent light, we want it; and God has sent light, and let every man be careful how he treats it. As the truth is proclaimed, men will say, "Be careful now, do not be too zealous, too positive; you want the truth." Of course we want the truth, and we want it as it is in Jesus. [Cf: 1888 Mtl. p. 547 para. 07] p. 410, Para. 2, [1890MS].

When Nathanael came to Jesus, Jesus exclaimed, "Behold an Israelite indeed, in whom is no guile!" Nathanael said, "Whence knowest thou me?" Jesus answered, "When thou wast under the fig-tree, I saw thee." And Jesus will see us also in the secret places of prayer, if we seek him for light that we may know what is truth. Our brethren should be willing to investigate in a candid way every point of controversy. If a brother is teaching error, those who are in responsible positions ought to know it; and if he is teaching truth, they ought to take their stand at his side. We should all know what is being taught among us, for if it is truth, we need to know it. The Sabbath-school teacher needs to know it, and every Sabbath-school scholar ought to understand it. We are all under obligation to God to know what he sends to us. He has given directions by which we may test every doctrine,--"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." But if it is according to this test, do not be so full of prejudice that you cannot acknowledge a point when it is proved to you, simply because it does not agree with your ideas. Do not catch at every objection, however small, and make it as large as possible, and preserve it for future use. No one has said that we shall find perfection in any man's investigations, but this I do know, that our churches are dying for the want of teaching on the subject of righteousness by faith in Christ, and for kindred truths. [Cf: 1888 Mtl. p. 547 para. 08] p. 410, Para. 3, [1890MS].

No matter by whom light is sent, we should open our hearts to receive it in the meekness of Christ. But many do not do this. When a

controverted point is presented, they pour in question after question without acknowledging, without admitting a point when it is well sustained. O may we act as men who want light! May God give us his Spirit day by day, and let the light of his countenance shine upon us, that we may be learners in the school of Christ. [Cf: 1888 Mtl. p. 548 para. 01] p. 410, Para. 4, [1890MS].

Manuscript 10, 1890. Who Will Accept the Light from Heaven? Remarks of Mrs. E. G. White, February 6, 1890. Jesus has some very precious words I want to read to you: "Neither pray I for these alone (that is, the disciples immediately around him), but for them also which shall believe on me through their word" [John 17:20]. That is us. That means us brethren. "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" [verse 21]. The unity and the harmony. [Cf: 1888 Mtl. p. 549 para. 01] p. 410, Para. 5, [1890MS].

Now, I have thought of a good many that ought to be here that are not here. Where are Leon Smith, and Brother Ballenger, and Brother Smith? Can't they spend an hour? Will they draw off for fear that they shall be won? Why not gather these men in here? And if they do not know what they are opposing at all, they will not understand. No, brethren, where is your burden? Is it that you should get those that do not understand these things, and are all the time firing in the dark against them? We know they will not come to hear, and where the Lord can impress their hearts and their minds. Can't you see, that is not the way for man to work? [Cf: 1888 Mtl. p. 549 para. 02] p. 411, Para. 1, [1890MS].

Now, brethren, let us look at these matters in the right light. If we have precious things, we want they should have it, we want they should understand where the Spirit of God is; but if they keep on the outskirts of the camp all the time, they do not know the impressions that the Lord is making upon His people. We want them to come right in with us, that we may [have] a unity in faith and in purpose, and we may understand where the Spirit of God is working. And there are a great many others that ought to be here. [Cf: 1888 Mtl. p. 549 para. 03] p. 411, Para. 2, [1890MS].

Now, here is the word: "That the world may believe that thou hast sent me, And the glory which thou gavest me I have given them" [verse 21]. That is what we are waiting for here; we want some of that glory; and it is our privilege to have it. There is darkness enough in the world, and we want the light of the glory of God to lighten our pathway and to lighten the pathway of others. We want some of that glory, that you may go forth to your labors with that glory shining upon our countenances, expressed in your words and in your testimonies, that it will make an impression on minds wherever you go. [Cf: 1888 Mtl. p. 550 para. 01] p. 411, Para. 3, [1890MS].

"And the glory which thou gavest me I have given them; that they may be one, even as we are one." Who is it that is burdened that they may get into unity? Who are they? Where are they? God help us that we may understand what spirit actuates and moves us. "I in them, and thou in me, that they may be made perfect in one" [verse 23]. Now their profit is not in seeing just how far they can keep off, and keep another mind, and their own ideas, and cherish their own ideas, and water their own ideas. No, it is that they may be made perfect in one; and they want to

be made in one, and they are trying to be one, and they are trying to get where they may be in unity. [Cf: 1888 Mtl. p. 550 para. 02] p. 411, Para. 4, [1890MS].

"That the world may know that thou hast sent me." Those are the credentials they bear to the world. "And hast loved"--now, mark this. O, it is such a power with me. It has such a power for my heart; it melts and dissolves my very being as I read this. "And hast loved them, as thou hast loved me." Why, brethren, can we comprehend this? Can we take hold of it? Can we measure it? [Cf: 1888 Mtl. p. 550 para. 03] p. 411, Para. 5, [1890MS].

"Hast loved them, as thou hast loved me." Why, that ought to bring every soul of us in gladness and joy and thankfulness and gratitude the whole time to God, that the preparation has been made that this shall be done; that God loves us as His Son. Why? Because we are united in Christ as He is united with the Father. [Cf: 1888 Mtl. p. 551 para. 01] p. 411, Para. 6, [1890MS].

There is a oneness with those that are partakers of the Spirit of Christ. You may bring the horse to the water, but you never can make him drink; he has got to drink for himself. Just so it is with us; we may have a house around us, and the words of life may be presented in all their beauty and in all their clearness, and it is like the bright shining of the candle; but unless they will kindle their tapers from it, unless they are willing to get some light, they won't have any, no, indeed. Now, that is the most precious to me. [Cf: 1888 Mtl. p. 551 para. 02] p. 412, Para. 1, [1890MS].

And He says, "Father, I will that they also [that thou lovest], whom thou hast given me, be with me where I am." Why, in His kingdom they will be right around Him, right about Him. Oh, what a thought! It makes me willing--even if I die at my post--it makes me willing to make an entire sacrifice for the truth's sake. Oh, if I can be with Him where He is! He is my love, my crown of rejoicing; He is my hope and comfort. [Cf: 1888 Mtl. p. 551 para. 03] p. 412, Para. 2, [1890MS].

Now what? "That they may behold my glory." We have felt Him in the humiliation; we have felt Him in the sacrifice; we have felt Him in the trials; we have felt Him in the test; now that we may behold Him; that we may see Him as He is; that we may behold His glory; and if we behold Him we will be a partaker with Him of His glory. [Cf: 1888 Mtl. p. 552 para. 01] p. 412, Para. 3, [1890MS].

"And the glory which thou gavest me I have given them. . . . For thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee" [verses 24, 25]. Oh, how little we know "Thee," and we profess to be His followers. He says, "The world hath not known thee." God forbid that it should be of those that carry the truth to those who are in darkness that Christ will say, "They do not know Thee." How few know my Saviour! [Cf: 1888 Mtl. p. 552 para. 02] p. 412, Para. 4, [1890MS].

"But I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them" [verses 25, 26]. That is His word. We have been reading it for more

than the last year more distinctly. "I have declared unto them thy name"--Thy name, its goodness, its mercy, its love, its compassion, that you may gather up your forces and think, and that you may plant yourselves upon the rock Christ Jesus and believe Him. "I have declared unto them thy name, and will declare it." That is what He came here for. [Cf: 1888 Mtl. p. 552 para. 03] p. 412, Para. 5, [1890MS].

"That the love wherewith thou hast loved me may be in them, and I in them." I am so glad, brethren, I am so glad that we have the privilege. But our minds have become separated from God; and the enemy meant it should be so. He cast his hellish shadow right between us and our hope, and our strength, and our comfort, that we should not see Him; that he might eclipse Jesus, that we should [not] discern Him and what He was to us, and what He would do for us, and what He would be to us--that he should cast this dark and gloomy shadow between us and our Saviour. [Cf: 1888 Mtl. p. 552 para. 04] p. 412, Para. 6, [1890MS].

Now, we have been getting just a glimmering of faith. We have but a little of it. Yet it is so very hard for the mind that has been looking on the dark shadows, and that has been hanging memory's hall all through with disconsolate things and pictures that are draped in mourning, that it seems as though we cannot look upon anything else. But may God help to gather up the jewels of Christ. God help us that we may hang memory's hall all through with the rich promises of God, that when Satan shall come to cast his hellish shadow between us and the source of our strength we may just be armed; we have got the memorials all surrounding us--barricaded with the promises--and we can say, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation" [Hab. 3:17, 18]. [Cf: 1888 Mtl. p. 553 para. 01] p. 413, Para. 1, [1890MS].

And when sometimes it seems that the Word is made so hard because unbelief is planted in the hearts where faith ought to be flourishing, I repeat that text over and over and over again, and I bring myself in position where the light and the brightness of the Sun of righteousness I can perceive. I will not look at the darkness. [Cf: 1888 Mtl. p. 553 para. 02] p. 413, Para. 2, [1890MS].

Brethren and sisters, I beg of you for Christ's sake, to lift Him, up--the Man of Calvary. Lift Him up, the sinner's only hope. Learn of Him, every one of you. Oh, may chapters be opened in your experience that you never have opened before in regard to the blessedness and the trust and confidence that you may have in God. [Cf: 1888 Mtl. p. 554 para. 01] p. 413, Para. 3, [1890MS].

Just see what our Saviour says: "When the Son of man cometh, shall he find faith on the earth?" [Luke 18:8]. Why? Why, because the devil has put his dark mantle to enshroud the people, when we want light, light, brethren, light, precious light from the throne of God. Well, then, you want to be sure that you learn how to tell it when you go from here; you want to be so rooted and grounded in it that when you go to those that are fastened in unbelief that they shall not throw their darkness over your mind; that you shall become so settled as to what is truth that you will not be shaken away from it; but that God can reveal to

you His precious, precious light. [Cf: 1888 Mtl. p. 554 para. 02] p. 413, Para. 4, [1890MS].

Now, Paul knew that he was not going to stay very long with Timothy, and he kept giving him lessons all the time; and he says, "My son, be strong in the grace that is in Christ Jesus" Tim. 2:1 . That is what every one of us wants--not any of your own opinions, or smartness, or intellect, or any of these things; but be strong in the grace that is in Christ Jesus. [Cf: 1888 Mtl. p. 554 para. 03] p. 413, Para. 5, [1890MS].

"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 also. Thou therefore endure hardness, as a good soldier of Jesus Christ" [verses 2,3]. There is the very word before us. And the very men that ought to be here to feel their interest of having the truth for their positions of trust here in Battle Creek, on this missionary soil--the very men that ought to be fitting for these positions, they are not here at all; they do not come near. [Cf: 1888 Mtl. p. 554 para. 04] p. 413, Para. 6, [1890MS].

Now, brethren, that is not as it ought to be. I want you to meditate over these matters. I want you to seek God in regard to it. I want you to tell the Lord to stir up these souls, that they may begin to feel that they need something more than they [have] got. Brethren, we want light, precious light from the throne of God; and in the place of quibbling, and in the place of fastening upon hooks that you can hang your doubts upon, for Christ's sake go to your knees in prayer; for Christ's sake see the error and mistake of the Jews; because Christ has said, "Light has come, and ye choose darkness rather than light." [See John 3:19.] Now, this can be done right where light is shining. You meet men who say, Beware, beware; we must go careful; we must be very careful to press out the darkness, and let the light come in. [Cf: 1888 Mtl. p. 555 para. 01] p. 414, Para. 1, [1890MS].

Brethren, we want to come right up as a man and obtain a living experience here in this meeting. You want light enough that you can carry it with you into eternity. That is what you want. We have not half faith enough. We are only just beginning to learn as little children. The child first takes a step, and falls; and then takes another step, and finally learns how to walk. Now, we want to learn how to exercise faith. [Cf: 1888 Mtl. p. 555 para. 02] p. 414, Para. 2, [1890MS].

When the centurion came to Christ, just look at his faith. Why, he did not claim all the knowledge of the Jews; but here this centurion came, and he says, O Lord, You need not go away down there to heal my servant; You just say it and it will be done. What kind of power did he think was in Christ? Just what was invested in him. Now, said he, You may just say the word. I say to my servant, go, and he goeth, and I say to him, do this, and he doeth. Well now, all You have to say is to command, and it will be done. [Cf: 1888 Mtl. p. 555 para. 03] p. 414, Para. 3, [1890MS].

What was his insight? That there were angels all around Christ; the word of Christ would go right to that sick chamber and heal that soul. The Jews saw how Christ said to him, "I have not found so great faith,

no, not in Israel." Now there are those outside of us that are standing in greater favor to God than we are; and why? Because they live up to every jot of light that they have. And we have light pouring in on us, and for months we have been pleading that the people would come up and accept the light; and they do not know whether to do it or not. They do not seem to see that they can come and drink, that they can open their hearts and let the Saviour in. [Cf: 1888 Mtl. p. 556 para. 01] p. 414, Para. 4, [1890MS].

My soul is agonized at times over these things. But I cannot do anything, I cannot speak to the heart; but God alone can speak to the heart. I entreat of you, as an ambassador of Jesus Christ, to bruise Satan under your feet. I beseech of you to begin to labor for yourself, labor for souls that are in darkness and unbelief. I beseech of you to spend your efforts in order to bring them where they can come where the living waters flow--where the light of heaven may come upon them, that they can stand amid the people as a light, and not as a shadow of darkness. [Cf: 1888 Mtl. p. 556 para. 02] p. 414, Para. 5, [1890MS].

Well, yesterday morning I awoke about two o'clock, and I could not rest; it seemed as though there was an agony of soul upon me, and I could not say anything. I knelt right down before the Lord and I said, You know all about it; You know what the burden is. And I must have something more than this. I cannot carry this load. I feel such a responsibility when I know that men are not walking in the light, when I know that they are going contrary from what God has told me. And it seemed as though there was a light-wave came right down upon me and the peace of God came upon me; and the words, I will be with you; I will give thee My strength, came to me. And since yesterday morning I have felt that I could die for Jesus Christ. And I am not going to worry or put myself under this load; I am going to leave it right in the hands of God. Brethren, do we carry our loads there and leave them? Let us do it. Let us roll it right on the Burden-bearer; and when we have a part to act we will act it. And when you go from this place, Oh be so full of the message that it is like fire shut up in your bones, that you cannot hold your peace. It is true men will say, "You are too excited; you are making too much of this matter, and you do not think enough of the law; now, you must think more of the law; don't be all the time reaching for this righteousness of Christ, but build up the law." [Cf: 1888 Mtl. p. 557 para. 01] p. 414, Para. 6, [1890MS].

Let the law take care of itself. We have been at work on the law until we get as dry as the hills of Gilboa, without dew or rain. Let us trust in the merits of Jesus Christ of Nazareth. May God help us that our eyes may be anointed with eyesalve, that we may see. God helping us, we will draw nigh to Him, and He says he will draw nigh to us. Do we believe? Will we come in God's appointed way? May the Lord help us and enlighten us, that we may go forth from this place as they went forth to proclaim the truth after the day of Pentecost; and there were souls converted; they could not resist the testimony. [Cf: 1888 Mtl. p. 557 para. 02] p. 415, Para. 1, [1890MS].

Christ Prayed For Unity Among His Disciples. There are precious words in the prayer of Christ for his disciples. He said, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . . 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: 1888 Mtl. p. 559 para. 01] p. 415, Para. 2, [1890MS].

The unity, the harmony, that should exist among the disciples of Christ, is described in these words: "That they may be one, as we are." But how many there are who draw off, and seem to think that they have learned all they need to learn. Brethren, where is your burden for these? Have you been to them to invite them to come and seek God, and hear the word that has been precious to you? Are you enjoying light, and still willing to let others remain in darkness? We want all our brethren to have the same blessing that we have. Those who choose to stand on the outskirts of the camp, cannot know what is going on in the inner circle. They must come right into the inner courts, for as a people we must be united in faith and purpose. Jesus has prayed that his disciples all might 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." It is through this unity that we are to convince the world of the mission of Christ, and bear our divine credentials to the world. "And the glory which thou gavest me I have given them; that they may be one, even as we are one." This is what we want. This is what we are waiting for,--more of the glory of Christ to lighten our pathway, that we may go forth with that glory shining in our countenances, that we may make an impression upon those with whom we shall come in contact. [Cf: 1888 Mtl. p. 559 para. 02] p. 415, Para. 3, [1890MS].

"I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." Can we comprehend the meaning of these words? can we taken it in? Can we measure this love? The thought that God loves us as he loves his Son should bring us in gratitude and praise to him. Provision has been made whereby God can love us as he loves his Son, and it is through our oneness with Christ and with each other. We must each come to the fountain and drink for ourselves. A thousand around us may take of the stream of salvation, but we shall not be refreshed unless we drink of the healing stream ourselves. We must see the beauty, the light of God's word for ourselves, and kindle our taper at the divine altar, that we may go to the world, holding forth the word of life as a bright, shining lamp. Those who do not come to God's word for light for themselves, will have no light to diffuse to others. [Cf: 1888 Mtl. p. 559 para. 03] p. 415, Para. 4, [1890MS].

How precious are these words! "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." Christ wills that we should behold his glory. Where?--In the kingdom of heaven. He wills that we should be one with him. What a thought! How willing it makes me to make any and every sacrifice for his sake! He is my love, my righteousness, my comfort, my crown of rejoicing, and he wills that we should behold his glory. If we follow him in his humiliation, in his self-sacrifice, in trial and test, we shall behold him as he is, we shall see his glory; and if we see his glory, we shall be made partakers of it. [Cf: 1888 Mtl. p. 559 para. 04] p. 416, Para. 1, [1890MS].

He says: "O righteous Father, the world hath not known thee: but I

have known thee, and these have known that thou hast sent me." O how little we know of him! He says the world has not known the Father. God forbid that any of those who carry the truth should be destitute of a knowledge of God! O may Christ be able to say of us, "But these have known thee!" [Cf: 1888 Mtl. p. 559 para. 05] p. 416, Para. 2, [1890MS].

"And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." This is also our work--to reveal the Father, to declare his name. We have been hearing his voice more distinctly in the message that has been going for the last two years, declaring unto us the Father's name--"The Lord, the Lord God, merciful and gracious, long-suffering, 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: 1888 Mtl. p. 559 para. 06] p. 416, Para. 3, [1890MS].

O that we might gather up our forces of faith, and plant our feet on the rock Christ Jesus! You should believe that he will keep you from falling. The reason why you do not have more faith in the promises of God, is that your minds are separated from God, and the enemy meant it should be so. He has cast his shadow between us and our Saviour, that we may not discern what Christ is to us, or what he may be. The enemy does not desire us to understand what a comfort we shall find in Christ. We have only just begun to get a little glimmering of what faith is; for it is hard for those who have been absorbed in looking at dark pictures of unbelief, to see anything else save darkness. May God help us to gather up the jewels of his promises, and deck memory's hall with the gems of his word. We should be armed with the promises of God. Our souls should be barricaded with them. When Satan comes in with his darkness, and seeks to fill my soul with gloom, I repeat some precious promise of God. When our work grows hard because of the unbelief we have to meet in the hearts of the people, where faith should flourish, I repeat over and over, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet will I rejoice in the Lord, I will joy in the God of my salvation." As I do this, the light of the glory of God fills my soul. I will not look at the darkness. [Cf: 1888 Mtl. p. 559 para. 07] p. 416, Para. 4, [1890MS].

We must lift up the Man of Calvary; and may every one of you learn to exalt Christ before you leave this meeting,--before you go out to labor for others. May new chapters of experience open before you in regard to the confidence you may have in God. The Saviour asks, "When the Son of man cometh, shall he find faith on the earth?" Satan has cast his dark shadow between you and your God; he has enshrouded the people in gross darkness. But you must have light from the throne of God; you must be rooted and grounded in the truth, so that when you come into the presence of those who cherish error, you may not be darkened by their influence, and be shaken away from the precious light. [Cf: 1888 Mtl. p. 559 para. 08] p. 416, Para. 5, [1890MS].

Paul admonished Timothy, "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." This is what we are to do. We are on missionary soil, and we

should pray that God may stir up the minds of those who do not seem to feel their need of anything more than they now possess, that they may seek for light from the throne of God. We should not be found quibbling, and putting up hooks on which to hang our doubts in regard to the light which God sends us. When a point of doctrine that you do not understand comes to your attention, go to God on your knees, that you may understand what is truth, and not be found, as were the Jews, fighting against God. Light came to them, but they loved darkness rather than light. When warning men to beware, to accept nothing unless it is truth, we should also warn them not to imperil their souls by rejecting messages of light, but to press out the darkness by earnest study of the word of God. Greater caution should be exercised by all, lest we reject that which is truth. We need a living experience. In faith we are only like little children learning to walk. As a child takes its first steps, it often totters and falls; but it gets up again, and finally learns that it can walk alone. We must learn how to believe in God. We are not to look at our feelings, but to know God by living faith. Look at the centurion who came to Christ for an example of genuine faith. He came to Christ beseeching him, and saying, "Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marveled, and said to them that followed, Verily, I say unto you, I have not found so great faith, no, not in Israel. [Cf: 1888 Mtl. p. 559 para. 09] p. 417, Para. 1, [1890MS].

What kind of power did this centurion think was vested in Jesus? He knew it was the power of God. He said, "I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth." The centurion saw with the eye of faith that the angels of God were all around Jesus, and that his word would commission an angel to go to the sufferer. He knew that his word would enter the chamber, and that his servant would be healed. And how Christ commended this man's faith! He exclaimed, "I have not found so great faith, no, not in Israel." [Cf: 1888 Mtl. p. 560 para. 01] p. 417, Para. 2, [1890MS].

There are many outside our people who are in the favor of God, because they have lived up to all the light that God has given them. For nearly two years we have been urging the people to come up and accept the light and the truth concerning the righteousness of Christ, and they do not know whether to come and take hold of this precious truth or not. They are bound about with their own ideas. They do not let the Saviour in. I have done what I could to present the matter. I can speak to the ear, but I cannot speak to the heart. Shall we not arise, and get out of this position of unbelief? Shall we not bruise Satan under our feet? I beseech of you, Come up where the living waters flow. [Cf: 1888 Mtl. p. 560 para. 02] p. 417, Para. 3, [1890MS].

Yesterday morning I arose with an agony upon my soul, and I could only say, "Lord, thou knowest all about it. My heart is burdened, and thou knowest that I cannot bear this load. I must have more help than I yet have had. Thou knowest that when I see men taking positions contrary to thy word, I am crushed under the load, and I can do nothing without thy

help." It seemed that as I prayed a wave of light fell about me, and a voice said, "I will be with thee to strengthen thee." Since then I have been resting in Jesus. I can hide in him. I am not going to carry this load any longer. I shall lay it down at the feet of my Redeemer. [Cf: 1888 Mtl. p. 560 para. 03] p. 417, Para. 4, [1890MS].

Brethren, shall we not all of us leave our loads there? and when we leave this meeting, may it be with the truth burning in our souls like fire shut up in our bones. You will meet with those who will say, "You are too much excited over this matter. You are too much in earnest. You should not be reaching for the righteousness of Christ, and making so much of that. You should preach the law." As a people, we have preached the law until we are as dry as the hills of Gilboa that had neither dew nor rain. We must preach Christ in the law, and there will be sap and nourishment in the preaching that will be as food to the famishing flock of God. We must not trust in our own merits at all, but in the merits of Jesus of Nazareth. Our eyes must be anointed with eye-salve. We must draw nigh to God, and he will draw nigh to us, if we come in his own appointed way. O that you may go forth as the disciples did after the day of Pentecost, and then your testimony will have a living ring, and souls will be converted to God. [Cf: 1888 Mtl. p. 560 para. 04] p. 418, Para. 1, [1890MS].

Manuscript 56, 1890 Lessons from the Vine Remarks of Mrs. E. G. White at the Bible School February 7, 1890. I have been thinking of the lesson that Christ gave to His disciples just prior to His entering the Garden of Gethsemane, knowing it would be His last opportunity to instruct His disciples before His crucifixion. He says to them, as he points to a vine--and the vine is something that the Jews greatly prized and respected and considered very beautiful--"I am the true vine; my Father is the husbandman. Every branch in me that beareth not fruit shall be taken away." Now, here is something for us to study. "Taken away." We have our opportunities now to bear fruit; we have our opportunities now that we can reveal that we are fruit-bearing branches of the vine. And if we go on now in a careless and indifferent manner, then what will be our position? He tells us He will take us away, for we cannot do anything without Christ; and if we are as a dead branch and do not draw any sap and nourishment from the living vine, we shall become withered branches. He says every branch that beareth fruit, He purgeth it (pruneth it), that it may bring forth more fruit. Then He tells them that "It is My Father's good pleasure that ye bring forth much fruit." Are we the branches of the living vine? Now, if we are, we are distinct; we are not all blended together; there are a number of branches, but we have one parent stock. If we are in Christ, and Christ is in us, will not our conversation, our words--everything we say--our deportment--everything we do--will it not have reference to Jesus Christ? [Cf: 1888 Mtl. p. 561 para. 01] p. 418, Para. 2, [1890MS].

Well, then, supposing that every branch had a voice--if they are bearing fruit they do have a voice--will they talk to every shrub, every tree, and everything that is around them, and not talk to the parent stock? Now, if we are in that parent stock, shall we not direct our conversation to that stock? Will not Christ be our center? And shall we not refer everything, and hang everything upon Him? [Cf: 1888 Mtl. p. 561 para. 02] p. 418, Para. 3, [1890MS].

Where we have made a mistake, brethren, is in considering men

infallible, no matter what their position, no matter how high a position they may have. It is in considering that men are infallible because the Lord has given them a work to do. Now, if these men were ever abiding in Christ, and Christ ever abiding in them, without any moment that they were separated from Christ, then we could have more dependence than we can today; but we know that frequently they make mistakes and errors. Then shall we judge them because they may make some mistakes and some errors? There is no more dependence to be placed in those than those you count infallible, because there are not any of us infallible. But I tell you what is infallible--the truth of the living God is infallible. And if we can get hold of the truth, and have the truth in us, abiding in us, we shall be sanctified through the truth, and we shall be drawing nearer and nearer to God. [Cf: 1888 Mtl. p. 562 para. 01] p. 418, Para. 4, [1890MS].

And yet we have the enemy in our world to contend with. We have the powers of darkness to meet. We have to be in this conflict just as long as time shall last. Our Saviour was in the conflict with the powers of darkness, and the powers of darkness were in conflict with Him ever after He entered our world. Satan was in conflict with Him. And then just as soon as His reasoning powers were exercised, then he was in conflict with the powers of darkness. His very coming--as a babe in Bethlehem--was to set up a standard against the enemy. You can't take the whole world; you can't claim it. [Cf: 1888 Mtl. p. 562 para. 02] p. 419, Para. 1, [1890MS].

And when He went away, what did He do? Who is to take up the controversy? Who are the visible ones who are to take up the controversy here in this world and carry it through to the very end? They are those who are Christ's followers, every soul of them. It is not merely the delegated ministers. There is where our people make a grand mistake. They seem to think that day by day, hour by hour, minute by minute in the conflict, the ministers must take care of them. It belongs to every soul of us. [Cf: 1888 Mtl. p. 563 para. 01] p. 419, Para. 2, [1890MS].

We do not know what work God has for us to do, we cannot tell, unless we begin with the very talents He has given us. If we have only the one talent and we begin to put that to the exchangers, and then we begin to work with that one talent, and God sees that we are faithful in that which is least, then He will give us another talent. And then as we use that to the glory of God, and we are all the time centering in Christ as the branch is centered in the vine, drawing our sap and our nourishment from Jesus Christ, then we are in a position to bless all who come into connection with us. And thus the talent keeps increasing and growing; and the more we put it to the exchangers the more talents we have to employ to the glory of God. Now, brethren, we do not half understand the lessons that Christ has given us--the most precious lessons--and we want to understand them more and more. We want to come to Christ and ask Him to enlighten our minds, to give us spiritual eyesight, that we may know more of the truth. [Cf: 1888 Mtl. p. 563 para. 02] p. 419, Para. 3, [1890MS].

Do not any one think, that there we have got all the truth we need; we have got the main pillars of the faith, and if we are right there we have no need to trouble ourselves that we may understand the truth ourselves. One minister who has been in the work for years and years,

says, "Now, Sister White, have we got to understand ourselves? There are reasons that are from the Bible in regard to the points of our faith; why can't we take them, as others have prepared them, and then we need not take that time; and we proclaim it. We believe these to be men of God (and there was one man mentioned). Don't you believe that he was inspired of God?" No, I do not. I do not believe any such thing. I believe that God has given him a work to do. And if there is a man or a woman who is not consecrated and devoted to God every hour, I do not care who they are, the enemy will slip in some of self--weave it right in, his peculiar traits, his peculiar ideas--and the first thing, he is molding others, he is putting his fashion upon those who are around him. It is dangerous business to exalt man, or to lean upon man, to make flesh our arm. What we want is to lean upon the arm that has been stretched out for us to lean upon, and that is the Lord God of Israel, and in Him we may trust. [Cf: 1888 Mtl. p. 563 para. 03] p. 419, Para. 4, [1890MS].

Now, there is a power for this people. I know it. God has been revealing it to me for years, and the time has come. We want to know that that living faith should be inspired in our hearts, and that we shall be reaching out for more light and more knowledge. Every individual wants to know the truth for himself. [Cf: 1888 Mtl. p. 564 para. 01] p. 420, Para. 1, [1890MS].

Now, here you are in this school. Brother Waggoner may present the truth before you. You may say that the matter that he presents is truth. But then what will you do? You must go to the Scriptures for yourselves. You must search them with humble hearts. If you are just full of prejudice and your own preconceived opinions, and if you entertain the idea that there is nothing for you to know, and that you know all that is worth knowing, you will not get any benefit here. But if you come like children, you want to learn all there is for you--if the God from heaven has sent anything for me, I want it. The Lord of Heaven has led the mind of man to make a specialty of studying the Scriptures, and when those Scriptures are presented, He has given me reasoning powers. I can see the evidence just as well as he can see it; I can find the evidence as he finds it. I can go out and speak the truth because I know it is the truth. And I do know that it is the truth, and therefore I can present it--not as the product of somebody else's mind, but I can present it as the woman of Samaria, as she bore testimony that she had found the Messiah. They flocked out to hear Him, and they said, We know for ourselves, we have seen Him, we have heard Him for ourselves; and we know that this is the Christ. [Cf: 1888 Mtl. p. 564 para. 02] p. 420, Para. 2, [1890MS].

Cannot you question and investigate with one another? Indeed you can. But the great trouble is that self is so large in us all that just as soon as we begin to investigate, we will do it in such an unchristian manner. It has been done here in Battle Creek; it was done in Minneapolis; it has been done in many other places. God is not in any such work as that at all; it is the devil that is in such work as that. We want to come to the Scriptures with humble hearts. If God has a work for us we are ready for it, and we want to know that it is the truth for ourselves, and thus you be driven to your Bibles. You must be driven to them. [Cf: 1888 Mtl. p. 565 para. 01] p. 420, Para. 3, [1890MS].

From the light that God has given me, we shall be separated and scattered, many of us. You will have to stand in places alone. You will not have any connection with other leading minds that you can gather strength from them. You will have to stand with your own God by your side, and know that He is by your side. We want to know that He is by our side today; that He is right with us when we come together in this house. You should remember that the Master of assemblies is here. God does not leave the ship for an ignorant pilot to steer anywhere; He just stands at the helm, and then we work under orders. Now, we want the orders, and we want the orders from the Captain of our salvation. I believe without a doubt that God has given precious truth at the right time to Brother Jones and Brother Waggoner. Do I place them as infallible? Do I say that they will not make a statement or have an idea that cannot be questioned or that cannot be error? Do I say so? No, I do not say any such thing. Nor do I say that of any man in the world. But I do say God has sent light, and do be careful how you treat it. We want the truth as it is in Jesus. We do not want to go away from the meeting and if there is a word spoken that we cannot agree with, scatter that where our brethren and sisters are. No. Go to your knees and pray that we may know what is truth. And the teachers in the Sabbath School, they need to know there are minds they are molding; and it is no light matter to stand up before the pupils and claim that you have light, when perhaps there is dangerous error mixed in with it. [Cf: 1888 Mtl. p. 565 para. 02] p. 420, Para. 4, [1890MS].

I spoke the other morning in regard to some coming to the meeting. That is why I wanted them to come. I mentioned Brother Ballenger's name, with Brother Smith's name--Brother Leon and Elder Smith. Now, it was not because I would give you the impression that Brother Ballenger was closing his ears to the truth; for he has been receiving it as he has had opportunity. But I speak of these men that they may know, that they may understand, what is truth; and if they will not hear, if they will keep away, just as the ministers tell the congregations, the stay-away argument, don't go to hear. Now, you want to hear everything. If he has got error we want to know it, we want to understand it, those that are in prominent positions, and then we want to investigate for ourselves. We want to know that it is truth; and if it is truth, brethren, those children in the Sabbath School want it, and every soul of them need it. This is what we want. [Cf: 1888 Mtl. p. 566 para. 01] p. 421, Para. 1, [1890MS].

Those that are in responsible positions, I say you are under obligation to God to know what is going on here. And then everything that is said--right "to the law and testimony; if they speak not according to this word it is because there is no light in them." If the light is in them, and they have it, why, I beseech you, do not be so full of prejudice. [Cf: 1888 Mtl. p. 566 para. 02] p. 421, Para. 2, [1890MS].

This has given me such a sadness and grief to know that there are those who have just had their hearts filled with prejudice. And they listen for every word they can catch. Why, there, there it is; they are Perfect. Who says they are perfect? Who claims it? We claim God has given us light in the right time. And now we should receive the truth of God--receive it as of heavenly origin. When we come together to examine the Scriptures, let us have the spirit of Christ. When a point is proven, Oh, they will not acknowledge a word. Why, they see no

light, but pour it in, question after question. Well, not one point is settled. They do not acknowledge they have met that point; but pour in a whole list of questions. Now, brethren, we want to know what it is to examine the Scriptures, as those who want light, and not as those who want to shut out the light. May God give us His Holy Spirit here this morning, and may He give us His spirit day by day. We want to walk humbly with God. We want to stand in the light of His countenance. We want the meekness of Christ. God help us that we may learn in the school of Christ every day. [Cf: 1888 Mtl. p. 567 para. 01] p. 421, Para. 3, [1890MS].

Diary. Battle Creek, Michigan, Jan 10, 1890. Jan. 10. The Promise of the Saviour. --- In Eden the gospel of a coming Saviour was proclaimed. No sooner was the promise given that the seed of the woman should bruise the serpent's head than Christ was revealed as the Redeemer of mankind. Through Him alone could be fulfilled God's purpose to prevent heathenism and idolatry from becoming universal. The promise of His coming was the star of hope that shed its bright beams across the desert over which the church was to make her way to the consummation of her hopes. [Cf: 1888 Mtl. p. 568 para. 01] p. 421, Para. 4, [1890MS].

To Abraham God said, "In thee shall all families of the earth be blessed." How was this to be? Abraham was to be a representative of Christ. Through Him and through other representative men the light of truth was to shine forth. By the work that they did was to be awakened in the minds of men the expectation that a wonderful personage was to come, to accomplish a great work. [Cf: 1888 Mtl. p. 568 para. 02] p. 421, Para. 5, [1890MS].

In the sacrifices offered by the Israelites, Christ was typified. These sacrifices pointed to a better, more perfect offering, even the Lamb of God, without blemish and without spot. The service of the tabernacle was but a figure, a shadow of the coming One, to whom the gathering of the nations should be. [Cf: 1888 Mtl. p. 568 para. 03] p. 422, Para. 1, [1890MS].

Gratitude should fill our hearts as we think of what God through Christ has done for us. The thought of the infinite gift made to us should refine and ennoble us. As we think of the love and goodness of God, we should banish selfishness from our hearts, asking the Lord to make us kind and compassionate. Has not God a right to our affections? Do not our powers belong to Him? What more could He have done for man than He has done? In one great gift He poured out for us all the treasures of heaven. Why then do we not talk of His love and tell of His power. [Cf: 1888 Mtl. p. 569 para. 01] p. 422, Para. 2, [1890MS].

For centuries God bore with the inhabitants of the old world. But at last guilt reached its limit. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth, and it grieved Him at His heart." He came out of His place to punish the inhabitants of the earth, and by a flood cleansed the earth of its iniquity. [Cf: 1888 Mtl. p. 569 para. 02] p. 422, Para. 3, [1890MS].

Notwithstanding this terrible lesson, men had no sooner begun to multiply once more, than rebellion and vice became widespread. Satan

seemed to have taken control of the world. The time came that a change must be made, or the image of God would be wholly obliterated from the hearts of the beings He had created. All heaven watched the movements of God with intense interest. Would He once more manifest His wrath? Would He destroy the world by fire? The angels thought that the time had come to strike the blow of justice, when, lo, to their wondering vision was unveiled the plan of salvation. Wonder, O heavens, and be astonished, O earth! God sent His only begotten Son into the world to save the world! Amazing grace! "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." [Cf: 1888 Mtl. p. 569 para. 03] p. 422, Para. 4, [1890MS].

God sent not His Son into the world to condemn the world, but that the world through Him might be saved. Outraged justice might have passed speedy sentence upon man. But in love and mercy God gave Him another opportunity. [Cf: 1888 Mtl. p. 570 para. 01] p. 422, Para. 5, [1890MS].

Jan. 25. Teaching for Doctrines the Commandments of Men. To-day I spoke in the Tabernacle. My heart was stirred as I looked upon the large number gathered to hear the words of truth. I sought to impress on those present the need of working with singleness of purpose, keeping the glory of God ever in view. I entreated them to search the Scriptures for themselves. O how much deception prevails at this time, even among those who have been so greatly blessed with light. [Cf: 1888 Mtl. p. 570 para. 02] p. 422, Para. 6, [1890MS].

In the days of Christ the scribes and Pharisees searched the Old Testament Scriptures. But they interpreted what they read to sustain their traditions. They taught for doctrine the commandments of men. They failed to see the central truth of the living oracles; and in missing this, they missed everything. When Christ came, they refused to receive Him, because He was different from their idea of what the Messiah should be. Divided on most points, they were united on one point,---opposition to Christ. And to-day it seems that men have united to make of no effect the message that the Lord has sent. Nevertheless, the trumpet must give a certain sound,---God's people must know the doctrine, whether it be of God. [Cf: 1888 Mtl. p. 570 para. 03] p. 423, Para. 1, [1890MS].

Jan. 27. Receiving the Messages of God's Spirit. I bore my testimony in the minister's meeting, and the Lord gave me a large measure of His Spirit. I entreated my brethren standing in positions of responsibility not to grieve the Spirit of God away from their hearts by their unwillingness to receive the testimonies that God has sent them in reproof and warning. I saw that they were dishonoring God by much talking. Their hearts were not free from prejudice. I said to them, Do not receive the word of any man, but go to the Scriptures for yourselves. Do not turn away from the messages that God sends, as you did at Minneapolis. Prayerfully consider every point, with hearts open to conviction. Receive every ray of light sent you. That which has been set before you deserves candid consideration. Truths that have been buried under a mass of rubbish are to be revived, and reset in their original setting. [Cf: 1888 Mtl. p. 571 para. 01] p. 423, Para. 2, [1890MS].

Jan. 28. A Faithful Witness. I attended ministers' meeting, and read

important matter, which I had read at Minneapolis. I have borne my testimony faithfully, and can say as did Moses in his farewell address, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." [Cf: 1888 Mtl. p. 572 para. 01] p. 423, Para. 3, [1890MS].

Eternal life is the free gift of God to all who will patiently, humbly receive it as such, and keep His law. [Cf: 1888 Mtl. p. 572 para. 02] p. 423, Para. 4, [1890MS].

Much unbelief is talked. A spirit of prejudice that will not seek for a clear understanding, but works under cover, is cherished. Men will not investigate fairly. They do not wish to know what is truth. They think that because certain ideas have long been held as truth, they are truth. [Cf: 1888 Mtl. p. 572 para. 03] p. 423, Para. 5, [1890MS].

Jan. 29. Wilful Misunderstanding. I went again to ministers' meeting, and read an important article, making some remarks. [Cf: 1888 Mtl. p. 572 para. 04] p. 423, Para. 6, [1890MS].

The lessons of Christ were often misunderstood, not because He did not make them plain, but because the minds of the Jews, like the minds of many who claim to believe in this day, were filled with prejudice. Because Christ did not take sides with the Scribes and Pharisees, they hated Him, opposed Him, sought to counteract His efforts, and to make His words of no effect. [Cf: 1888 Mtl. p. 572 para. 05] p. 424, Para. 1, [1890MS].

Why will not men see and live the truth? Many study the Scriptures for the purpose of proving their own ideas to be correct. They change the meaning of God's Word to suit their own opinions. And thus they do also with the testimonies that He sends. They quote half a sentence, leaving out the other half, which, if quoted, would show their reasoning to be false. God has a controversy with those who wrest the Scriptures, making them conform to their preconceived ideas. [Cf: 1888 Mtl. p. 572 para. 06] p. 424, Para. 2, [1890MS].

Jan. 30. The Danger of Resisting Light. My mind is troubled continually. I have great sorrow of heart. I know that Satan is seeking for the mastery over men. I would gladly leave the field of battle, but I will stand at my post as long as the Lord requires me to. I will not flee because of the pressure brought against me. I have been placed here, and my work is to present in clear lines the instruction given me. Some will hear, will others, even such men as Elder ----- will harden their hearts, lest they shall see and be converted. There are those who are looking to Elder -----, thinking that a man who has been given such great light will be able to see when good cometh, and will acknowledge the truth. But I have been shown that in Elder ----- character there is a pride and stubbornness that has never been fully brought into subjection to the Spirit of God. Again and again his religious experience has been marred by his determination not to confess his wrongs, but to pass along and forget them. Men may cherish this sin until there is no forgiveness for them. [Cf: 1888 Mtl. p. 573 para. 01] p. 424, Para. 3, [1890MS].

Jan. 31. A Work of Importance. I attended ministers' meeting, and bore

a very decided testimony. I also attended canvassers' meeting, reading an article that I had written in October, 1885. I am pleading with the Lord for strength and grace and power to bear the testimony that He has given me to bear. [Cf: 1888 Mtl. p. 574 para. 01] p. 424, Para. 4, [1890MS].

I fear and tremble for many. I know that the Lord has wrought upon my mind in a remarkable manner. I know that He has given me instruction, and I can not forbear giving it to others. I know that the hearts that are open to receive the light will be strengthened and blessed, and will bear a living testimony to those in darkness. [Cf: 1888 Mtl. p. 574 para. 02] p. 424, Para. 5, [1890MS].

There is a work of sacred importance for ministers and people to do. They are to study the history of the cause and people of God. They are not to forget the past dealing of God with His people. They are to revive and recount the truths that have come to seem of little value to those who do not know by personal experience of the power and brightness that accompanied them when they were first seen and understood. In all their original freshness and power these truths are to be given to the world. [Cf: 1888 Mtl. p. 574 para. 03] p. 424, Para. 6, [1890MS].

Feb. 1. The Secret of Success. Elder Olsen spoke in the morning, and I spoke in the afternoon. On both occasions the house was crowded. p. 425, Para. 1, [1890MS].

O how I long to see the church aroused from her feeble, listless condition. There are a few who carry the burden, a few who pray much and talk little, a few who always bear their testimony. But there are many, many who are mere spectators. Why are not those who hear the word doers of the word? Why do they not arise and shine, because their light has come, and the glory of the Lord has risen upon them? Christ will not accept the highest profession, the most eloquent words, unaccompanied by a faithful practice of the truth. Men may have talent and education, but of what avail is this if the love of God does not abide in their hearts, if they are not clothed with His righteousness. The watchmen must catch the words from the lips of Christ, and give the trumpet a certain sound. Their message must bear the divine credentials, and God must give it efficiency, else they will be false guides. [Cf: 1888 Mtl. p. 574 para. 05] p. 425, Para. 2, [1890MS].

Feb. 3. Our Need.---I spoke in the ministers' meeting. The Lord gave me strength to bear my message with power and clearness. [Cf: 1888 Mtl. p. 575 para. 01] p. 425, Para. 3, [1890MS].

We need so much a deeper piety. We need to receive the holy oil from the two olive branches, "which through the two golden pipes empty the golden oil out of themselves." We need to understand the work that is going forward in heaven. In this the great antitypical day of atonement, we need to be in perfect harmony with the work being carried forward in heaven. We need to repent, and confess our sins. "Confess your faults one to another, and pray one for another, that ye may be healed." It is too late for us to stand on our dignity. There are those who while they think that it is perfectly proper for others to confess their mistakes, think that their position makes it impossible for them to confess their mistakes. My brethren, if you expect your sins to be

blotted out by the blood of Christ, you must confess them. If your brethren have a knowledge of your errors, if your position has given wideness to your influence, it is all the more necessary that you make a full confession. "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Let our sins go beforehand to judgment, that they may be blotted out when the times of refreshing shall come from the presence of the Lord. [Cf: 1888 Mtl. p. 575 para. 02] p. 425, Para. 4, [1890MS].

Feb. 3. The Hearts of the Fathers to Their Children.---I did not attend morning meeting. In the early hours, while the others in the house were sleeping, I wrote to Elder Lindsay and to his erring son. I see the necessity of parents dealing in the wisdom of Christ with their erring children. Their hearts should be filled with the longsuffering of the Saviour, that they may draw their children to Him, not drive them away from Him. The father is to be a tender shepherd, drawing his children to Christ with the words of love, laboring untiringly for the erring. It is the unpromising ones who need the greatest patience and kindness, the most tender sympathy. But many parents reveal a cold, unpitying spirit, which will never lead the erring to repentance. Let the hearts of parents be softened by the grace of Christ, and His love will find a way to the heart. Then will come a Pentecostal outpouring of the Holy Spirit. [Cf: 1888 Mtl. p. 576 para. 01] p. 425, Para. 5, [1890MS].

Feb. 4. "Show us a Miracle, and We will Believe." To-day I have written a little on the Life of Christ but I was obliged to spend the greater part of the time entertaining visitors. I now take up my diary to write out some things that are occupying my mind. I am burdened day and night by the thought of the condition of the Battle Creek church. Some have backslidden from God because they have not accepted the messages sent them from time to time. They show that they are spiritually blind. They know not what spirit they are of. They say, Show us by working miracles that you are of God. But in this very age they have seen miracles wrought by God. After the Minneapolis meeting how wonderfully the Spirit of God wrought; Men confessed that they had robbed God by withholding tithes and offerings. Many souls were converted. Thousands of dollars were brought into the treasury. Rich experiences were related by those whose hearts were aglow with the love of God. And yet from the lips of some who have attempted to preach the truth comes the cry, "What miracle dost thou work? Show us a miracle, and we will believe." God has been present in the meetings that have been held. What greater evidence could men be given than they have had? What more could the Lord do than He has already done. Is not the conversion of the human heart the greatest miracle that can be wrought? This miracle has been wrought, but it has left no impression. [Cf: 1888 Mtl. p. 577 para. 01] p. 426, Para. 1, [1890MS].

Feb. 5. A Faithful Witness. --- I attended the early morning meeting. We had a good social meeting, and I then bore a decided testimony. How earnestly I am moved by the Spirit of God. Before I stand on my feet, I have no thought of speaking as plainly as I do. But the Spirit of God rests upon me with power, and I can not but speak the words given me. I

dare not withhold one word of the testimony. [Cf: 1888 Mtl. p. 578 para. 01] p. 426, Para. 2, [1890MS].

If the solemn call to repentance is not heeded, if false statements are made in regard to it, I may be cast down, I may feel sad, but I have no retraction to make. I speak the words given me by a power higher than human power, and I can not, if I would, recall one sentence. In the night season the Lord gives me instruction in symbols, and then explains their meaning. He gives me the word, and I dare not refuse to give it to the people. The love of Christ, and, I venture to add, the love of souls, constrains me, and I can not hold my peace. If evil is done by the word spoken, it is because those to whom the message is given have no place in their hearts for the word of God. [Cf: 1888 Mtl. p. 578 para. 02] p. 426, Para. 3, [1890MS].

Feb. 8, "He Shall Teach you All Things." I spoke twice on Sabbath, and again this afternoon. For three weeks I have spoken every day, with one or two exceptions. Some of the meetings that I have attended have called for earnest labor. My powers have been taxed to the utmost limit of endurance. At times I think that I have said all that is necessary, and then the burden rolls upon me, and I confer not with flesh and blood, but in the name of the Lord speak the words He gives me, leaving the consequences with Him. [Cf: 1888 Mtl. p. 579 para. 01] p. 426, Para. 4, [1890MS].

Sometimes the Lord speaks with me in the night season. Sometimes He speaks to me when I am standing on my feet, opening before me the sins of which some have been guilty. The Holy Spirit flashes light before me, giving me instruction to give to the people. This makes me glad; because I know that some will receive the light, and because I know that God, in infinite love and compassion, is still calling His people. [Cf: 1888 Mtl. p. 579 para. 02] p. 427, Para. 1, [1890MS].

In many hearts the messages I bear find no response. In some hearts they arouse a determined resistance, like the resistance that the work of Christ aroused in the hearts of the Jews. [Cf: 1888 Mtl. p. 579 para. 03] p. 427, Para. 2, [1890MS].

Sometimes the thought arises, Is it the will of God for me to stand almost alone, as it were, with those who ought to be standing with me and sustaining me, working in various ways to counteract the testimonies given me by God. These reflections are extremely painful, but when I stand before the people, the power of God comes upon me, and I am strengthened to speak the word of reproof and warning. And the promise is fulfilled, "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." [Cf: 1888 Mtl. p. 580 para. 01] p. 427, Para. 3, [1890MS].

The Lord will strengthen the memory of the one who is speaking in His name. He will bring to the mind the words necessary for the occasion, that portion of His word which will be meat in due season for the people. To His faithful servants God will be tongue and utterance. The Holy Spirit will make the word effective, to convict and convert souls. The seed sown will fall into good ground, and will spring up to bring forth fruit unto life eternal. [Cf: 1888 Mtl. p. 580 para. 02] p. 427, Para. 4, [1890MS].

March I. Unsanctified Confederacies.--- I have been shown that love for Christ and for God has well-nigh died out of our churches. And because we do not love God, we are lacking in love for one another. A cold, iron-like spirit separates believers from God and from one another. Some show special attention to a few favorites, who uphold and sustain them. Men are binding themselves together in unsanctified confederacies. Their union is displeasing to the Lord. They have united to carry out plans that are not in harmony with the plans of God. The Lord can and will break up these selfish confederacies. They are a snare of Satan, to weaken the cause of present truth, to bring about a condition of things that will separate God's people from Him. [Cf: 1888 Mtl. p. 580 para. 03] p. 427, Para. 5, [1890MS].

Men have been trusting to their own wisdom. In this wisdom they have framed resolutions and laid plans that do not bear the endorsement of God. This has gone on until the many resolutions made have become a hindrance rather than a help to the work of God. [Cf: 1888 Mtl. p. 581 para. 01] p. 427, Para. 6, [1890MS].

The Need of More Personal Effort. Too much time is given to sermonizing. There are many Christless sermons preached. I have been instructed that if less time were spent in preaching and more in personal effort, a great deal more good would be accomplished. Our ministers need to become acquainted with those to whom they preach, that they may learn their spiritual needs. Work of this kind is of far more value than discourses. Let our workers come into close touch with those for whom they labor. Let them advise the wealthy to lay up treasure in heaven; for where their treasure is, there will their hearts be also. Let them advise the poor to give something to the cause of God. No matter how small their offering, it will be accepted. Let them do what they can cheerfully and willingly, and God will bless them. [Cf: 1888 Mtl. p. 581 para. 02] p. 428, Para. 1, [1890MS].

"He that taketh not up His cross and followeth after Me, is not worthy of Me." "He that findeth his life shall lose it." He who shuns self-denial and self-sacrifice will lose his soul. He who in his ministry is true and faithful may lose his life in this world, but he will find it in the kingdom of God. When Christ comes, he will receive eternal life. [Cf: 1888 Mtl. p. 582 para. 01] p. 428, Para. 2, [1890MS].

"All Things Whatsoever I Have Commanded." Christ commissioned His disciples to teach and preach all things that He had commanded them. Let every messenger for God speak the words of Christ; for these words have weight and power. Could the eyes of those who speak the words of Christ be opened, they would see heavenly agencies moving with divine power upon the hearts of the hearers. [Cf: 1888 Mtl. p. 582 para. 02] p. 428, Para. 3, [1890MS].

When the seventy returned from their missionary tour, they said with astonishment and joy, "Even the devils are subject unto us through Thy name." They had spoken the words of Christ, and the result was a glorious manifestation of His power. [Cf: 1888 Mtl. p. 582 para. 03] p. 428, Para. 4, [1890MS].

Let God's servants preach a "Thus saith the Lord." Let them become acquainted with His instructions, reading and studying every sentence,

every word, with softened, subdued hearts drawing near to God, that the Comforter may teach them. Christ's teachings are our lessons for to-day, our lessons for to-morrow. The more frequently they are studied, the better will they be understood. [Cf: 1888 Mtl. p. 582 para. 04] p. 428, Para. 5, [1890MS].

The Need of Spiritual Training. "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air. But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." [Cf: 1888 Mtl. p. 583 para. 01] p. 428, Para. 6, [1890MS].

Here is represented the need of spiritual exercise, the training of mind and heart. This is even more essential than physical training. It is by the training of the heart and mind that spiritual strength is gained, that weak points of character are made strong. [Cf: 1888 Mtl. p. 583 para. 02] p. 429, Para. 1, [1890MS].

L-18d-1890 March 6, 1890. Dear Brother Larson,---Since our conversation I have felt urged by the Spirit of the Lord to write to you. I had hoped that I should not be compelled to give any personal testimony in this meeting, but that the Lord would require me only to dwell upon general principles. In the interview with you, I sought to say nothing that would agitate or stir up your mind, and I had hoped that the words addressed to those assembled in the ministers' meeting would have a different result than they have had. I now see that your call upon me, was to utter complaint against me. You say, "While I shall accept your explanation that you intended nothing against me, the manner in which you spoke to me, and the response you made, when I explained to you why I was smiling, i.e. that if the illustration fits you, take it' seems to have left the impression that I had done something that I ought not to have done, and this made it necessary that you should give me a public rebuke, and in a rather keen manner upon the minds of those who were present." [Cf: 1888 Mtl. p. 584 para. 01] p. 429, Para. 2, [1890MS].

I had hoped when you left this meeting you would be in an entirely different spirit than that which you brought to it. I bore my testimony in regard to things which transpired in Minneapolis. This I did because it was urged upon me by the Spirit of the Lord. But what influence did the words and reading of the manuscript have upon your mind? What effect did it have?---Not that which it should have had, by any means. I labored in the morning meeting to help my brethren. I presented the state of things as God had presented them to me. I illustrated the positions we should occupy as they had been presented to me. I had no personal feelings in the remark made to you that morning. In the line of my work I speak the things the Lord gives me. And in my words to you I would no more dare to say that the Lord did not move me to make the remarks which I made in that talk all the way through. It is not in me to wish to hurt the feelings of my brethren---not the least of the greatest. I had a word for you, and I wanted you to explain the demonstrations that you made. I asked you to do so, and when you explained that it was because you appreciated the remarks, the Spirit

of God brought that answer to my lips. You needed those words or they would not have been spoken. From the lines you have traced to me, I am thoroughly convinced that you needed those words. [Cf: 1888 Mtl. p. 584 para. 02] p. 429, Para. 3, [1890MS].

I see that you regard my work and my mission as on a level with your own work. It is now evident to me that the demonstration that you made in effect was, "Now, this is what you need my brethren, this applies to you. But to make an application of the word spoken to yourself was the farthest thing from your mind. When I stand before the people I do not stand in my own spirit. My words are not mine, but His who sent me, and has given me a message to bear. If you consider the words a rebuke, take them; for the Lord meant them to you as such. The Lord has not left me in ignorance of the spirit which some of my brethren have brought to this meeting. It savors not of the Spirit of God. [Cf: 1888 Mtl. p. 585 para. 01] p. 429, Para. 4, [1890MS].

I have no explanation to make, no apologies to make. I have spoken to you the words of the Lord; I stand before the people bearing a testimony which is not premeditated, and which I do not manufacture. You have now opened the way so distinctly, that I can not forbear to further make known the word of the Lord for you. Unless you humble your heart as a little child, and are willing to receive the lessons which the Lord has for you in His school,---lessons of humility of mind, meekness, and lowliness of heart,---you will not see the kingdom of God. [Cf: 1888 Mtl. p. 585 para. 02] p. 430, Para. 1, [1890MS].

I hoped not to be compelled to give you a personal testimony, and shall not now, further than the Spirit of the Lord urges me; but in His name who has sent me and given me words to speak to the people as they need it, I speak to you. Humble yourself under the hand of God, "seek the Lord while He may be found, call ye upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts, let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon. I say unto you in the name of the Lord, You will never come to a knowledge of the truth as it is in Jesus, until you put away the spirit which has controlled you at this meeting, and has led you to take the place of teacher rather than that of a learner. [Cf: 1888 Mtl. p. 586 para. 01] p. 430, Para. 2, [1890MS].

I will not to you refer to others who have had the same spirit; but now say to you, my Brother Larson, that you are not fitted to teach the truth to your brethren, until you have the transforming grace of Christ upon your own heart? Then you will sit at the feet of Jesus, and learn lessons from Him that will be of the highest consequence to you in this life, and in the future immortal life. You need to come to the searching of the Scriptures with a heart softened and subdued by the Spirit of God; you need to talk far less, and to pray far more than you do. You get such lofty ideas of yourself that the Lord's voice is not heard. How few of those who claim to believe the truth carry it out practically in their characters. He who possesses the Christlike spirit will possess the child-like faith. God's blessing is on those who hear and those who recognize the light which He sends, who behold the traces of His footsteps and hear His voice. Of yourself you can do nothing. Yet in God's hands, and in the name of Jesus, when commissioned of divine authority, you can do all things, God Himself being your

strength. [Cf: 1888 Mtl. p. 586 para. 02] p. 430, Para. 3, [1890MS].

You who have not spiritual enlightenment may ask, Why do ye so? Why do you speak these words? Men may want to put words in my mouth which would save them from any embarrassment, but God is my shield; I lift up my head in the storm, for He, the Lord, whose I am and whom I serve, will not allow the billows to go over me. If God strengthens me as He did on the last Sabbath and every day since then, I shall feel myself strengthened with a courageous and joyful spirit; for I experience within me a divine power by which and through which I can accomplish the work He has given me to do. Satan's work has been to erect barriers against me and my work that would keep my message from coming to the people. He would rejoice to have me in weakness, and to see me trembling at the sight of dangers which surround me and mountains of difficulties which rise before me. My nature shrinks, but notwithstanding I advance with holy boldness to meet one difficulty after another which arises to obstruct my way; yet I move forward in the name of the Lord in simple faith to meet them, relying upon Him who is eternally near, and who will go with me, and who will, when it is for His name's glory, rebuke with a word the ocean's wave, and thresh the mountains that they shall become a plain. [Cf: 1888 Mtl. p. 587 para. 01] p. 430, Para. 4, [1890MS].

Again, my brother, I tell you that you know not what manner of spirit you are of. You have great zeal, but it is not a zeal that God imparts. The Great I AM speaks to you, Know thyself. The spirit you have brought to the investigation of Scriptures is the very same spirit the Jews possessed in the days of Christ. They thought they knew it all; they thought they were wise and could learn nothing. Christ said, "Ye have ears, but ye hear not; ye have eyes but ye see not." The prejudice, the self-esteem, the pride of heart which you now possess, unless it is removed by the spirit of God, will cause you to walk in the sparks of your own kindling, and lie down in sorrow. There can be no calamity greater that could come to our conferences, than for men to go to the different churches with such a blind zeal, and such a lofty self-sufficient spirit as some have carried through this meeting. Ourself being one of them, I tell you in the name of the Lord to search your own heart. Humble yourself under the mighty hand of God, else He will humble you. Seek the Lord; break your heart by falling on the Rock, Christ Jesus. [Cf: 1888 Mtl. p. 588 para. 01] p. 431, Para. 1, [1890MS].

Many things I might say to you, but I stop right here, and again I say, Do not leave this place till you are fitted up for the work. You can be a blessing for the cause of God, or you can be a curse. Which will you be? I have to refer you to One mighty in counsel, who gave to the Laodicean church a message which is wholly applicable to this time. I am willing you should show this letter to anyone and everyone you choose. I hope it will be received in a different spirit than the words spoken to you Tuesday morning. [Cf: 1888 Mtl. p. 588 para. 02] p. 431, Para. 2, [1890MS].

The Lord casts down all who dare present themselves before Him on their own footing, according to their own ideas, and who behold Him and serve Him in their own way, and in their own strength or lift up their heads before Him in their own righteousness. But to the contrite and penitent and humble He says, Lift thyself up; stand before Me; behold

My face with comfort and assurance and with joy; be not afraid. He who would lift himself up in His presence must first prostrate himself at the foot of the cross of Calvary. Then can men be reconciled to God in Christ Jesus, and be clothed with Christ's righteousness. What is it to stand before the Lord? It means to desire His way above all things, that the will of the Lord may be at all time plainly manifested to us, and that we may do nothing from moment to moment but what shall please him and promote His glory. Self is put out of sight; we are to watch for any tokens from the Lord, listen attentively with our mind and heart to hear His voice, His directions and His reproofs and commands, that we may know the way of His commandments. This is walking with God, and this is standing before the Lord. Let self die in you; have humble ideas of yourself; you are not fit to be a teacher, unless you are daily a learner in the cause and works of the Master. [Cf: 1888 Mtl. p. 589 para. 01] p. 431, Para. 3, [1890MS].

W-80-1890 Battle Creek, Mich., March 7, 1890 Dear Willie: I received your letter this noon and O, how glad I was to get it. I am so thankful that you are with your dear family and that Mary is no worse. I called to see Reba this morning. She thinks she feels better every day. She says she is certainly growing stronger. She says her appetite is good, her courage good and she has, she says, everything she wants in the line of food. [Cf: 1888 Mtl. p. 590 para. 01] p. 432, Para. 1, [1890MS].

I took her a shawl and my woolen knit slippers and bought her a pair of warm, soft kid shoes, lined with flannel. She has plenty of company, is not lonesome at all. She is taken out to ride in the wheelchair every pleasant day. She enjoys her rides. [Cf: 1888 Mtl. p. 590 para. 02] p. 432, Para. 2, [1890MS].

It has been quite cold, but sunny. The evenings are very pleasant. There is some ice now, which is causing great rejoicing. [Cf: 1888 Mtl. p. 590 para. 03] p. 432, Para. 3, [1890MS].

Last Sabbath, I spoke in forenoon upon Christ's riding into Jerusalem. It made a solemn impression upon the full house. In the afternoon I spoke about one hour and I said just as straight things as God ever gave me to speak, then called them forward. The front seats back to the post were all occupied. Then the side seats, many of them, were filled. A number of backsliders came forward, some making a start for the first time. Leon Smith came forward, Robert Sawyer and many youth. We then prayed and then those who came forward bore their testimony. Robert Sawyer has started again to try, not, he says, in his own strength, but in the strength of Jesus, to be a Christian. This meeting made a very decided impression. [Cf: 1888 Mtl. p. 590 para. 04] p. 432, Para. 4, [1890MS].

From this time I went into the morning meetings. I had a talk with Larson, then with Porter, but their minds are cloudy. The Lord gave me great strength, freedom and power to speak in the morning meetings. [Cf: 1888 Mtl. p. 591 para. 01] p. 432, Para. 5, [1890MS].

Tuesday morning, I saw as I was making an illustration very pointed, Larson on the broad grin. I said, "What is it, Bro. Larson? Have (I) spoken anything that is improper?" I asked twice the reason of such demonstrations. He finally said it was because he appreciated the

illustration. [Cf: 1888 Mtl. p. 591 para. 02] p. 432, Para. 6, [1890MS].

"Very well," I said, "If it fits you, take it and I hope all will do this." [Cf: 1888 Mtl. p. 591 para. 03] p. 432, Para. 7, [1890MS].

Next morning he was not present. Wednesday, Thursday, he was present. The Lord gave me great clearness and power in speaking. What was my surprise to receive a letter from Larson in which he asks me (to) set him right before the people, because of my sharp rebuke--that is, confess I had wronged him. This matter sunk my heart like lead. What to say to these men, how to treat their strong spirits was a difficult problem to solve. I knew not what to do. I (left) it all to Jesus and in the morning I arose and wrote eight pages to Brother Larson, but could not use it. This morning, Friday, when I arose to speak I then told the class, yes, a roomful, of the words that I had spoken two mornings before and I think I never spoke more decidedly than on that occasion. [Cf: 1888 Mtl. p. 591 para. 04] p. 432, Para. 8, [1890MS].

I have just received a good letter from Brother Watt. He says he was one who came full of opposition to the meeting, but he takes the testimony which I bore and he wants to confess to Elder Waggoner and to the class the first opportunity. I am sure the Spirit of the Lord is at work. What the strong spirits will do, I cannot tell. [Cf: 1888 Mtl. p. 591 para. 05] p. 433, Para. 1, [1890MS].

Larson called to see me a few minutes ago. I was altogether too busy to see him. What he wants to say I know not, but I feel that they want to get me to say something they can make a handle of and I want to be wise as a serpent and harmless as a dove. The Lord greatly blessed me upon the Sabbath and I have been blessed every time I have spoken. My trust is in the Lord God of Israel. [Cf: 1888 Mtl. p. 591 para. 06] p. 433, Para. 2, [1890MS].

I shall speak every morning now. The first morning there were but very few in the morning meeting. Now the room is well filled. [Cf: 1888 Mtl. p. 592 para. 01] p. 433, Para. 3, [1890MS].

We had to come to just the same decision as in your letter in regard to appointments. John and J. E. Waggoner searched the matter up and your plans are all right. I will come too, then. [Cf: 1888 Mtl. p. 592 para. 02] p. 433, Para. 4, [1890MS].

Edson has gone to Indiana, will be away two weeks. I do not know as I can tell you any news. Brother Olsen came back from the east. He had very cheering reports of which he will, I think, write soon. [Cf: 1888 Mtl. p. 592 para. 03] p. 433, Para. 5, [1890MS].

I had an interview with Brother S. H. Lane. He is of good courage, but they have, he says, only two ministers left in New York State. [Cf: 1888 Mtl. p. 592 para. 04] p. 433, Para. 6, [1890MS].

I have just received a letter from A. T. Jones in response to the letter you sent him. You have a copy of the same. He says he has sent one to you. I am quite tired and will close. Mother [Cf: 1888 Mtl. p. 592 para. 05] p. 433, Para. 7, [1890MS].

MS. 4 1890 Sermon by Mrs. E. G. White, March 8, 1890. Yesterday morning before I went into the ministers' meeting my soul was greatly distressed. I can not tell you how hard the pressure was. It seemed to amount to an agony, and in the night season it was an agony. I did not know what to expect, or how long this thing was going to persevere. I stood before our people after I came from Minneapolis in the church. I told them what God had presented to me. I stood before them in this room, when the Committee was here. I told them that every one of them that laid that hardness into their hearts when they were at Minneapolis, and that pursued the course they did, they never would see a ray of light till they confessed it. It has not had any influence on Brother Smith, but he stood just as strong to push back. I have had to stand all the time to push, and when I have felt that I could not do it, then the words have come, "I am back of you to push with you." And the light that came to me night before last laid it all open again before me, just the influence that was at work, and just where it would lead. I want to tell you, brethren, whoever you are, I want to tell you, that you are just going over the very same ground that they went over in the days of Christ. You have had their experience; But God deliver us from having the come-out of it as they had. But notwithstanding you have heard my testimony, notwithstanding it was the testimony of the Spirit of God, you have braced yourselves,--a few of you, strong men of determined will,--to carry it out on your line, to fight it out on your line. May God have mercy upon your souls, because you need it. You have stood right in the way of God. The earth is to be lighted with his glory, and if you stand where you stand to-day, you might just as quick say that the Spirit of God was the spirit of the devil. You have said it now in your actions, in your attitudes, that it is the spirit of the devil. You have said it thus, and you will say it when the crisis will come. And while praying here on my knees, I have had the evidence that there would be a break. The Spirit of God has come upon me, the light of heaven has shown into my heart, and his comforting grace is upon me. My mind is just as clear as a sunbeam; I rejoice in God my Saviour to-day. I thank God that I have not been discouraged to death; I thank God that I have clung to the arm of infinite power to stand all but alone. The ones that ought to have stood with me, that God would have to stand with me to receive the blessings, have stood to hedge up my way in every step. I want to tell you, brethren, there are debaters among us. I warned them in Minneapolis never to put a minister in a Conference by the side of a debater For the last twenty years the light has shown upon me in regard to debaters. They will turn light into darkness. That is just what Brother Matthew Larson will do. He has an education, but unless the Holy Ghost shall come upon him, he will never go through with this cause to its close. What is the matter? I am afraid of Brother Larson. I will not converse with you unless you are with other men. You will take my words. You will put a false interpretation upon them, and you will make them mean this or that other than they should. And those that stand criticizing, let me tell you, you are walking in the sparks of your own kindling, and you are right down in darkness. It is the word of God. God presented the case before me. I told it to Brother Morrison when we were in Des Moines. Said I: "If you don't come out as Elder Canright, it is because you will be a converted man; but every soul that is connected with you that you have educated and trained as a debater, you will wish that work was undone." Brethren, we are not here for this work. We are not here to study infidel authors, to open our minds to the suggestions of the devil. We are here to get ready for the

judgment, and we are right on the borders of the eternal world. Here are many that are to go forth to their fields of labor to strengthen the things that are ready to die, or to be powers of darkness. Now what are you going to do in this matter. [Cf: 1888 Mtl. p. 593 para. 01] p. 433, Para. 8, [1890MS].

Now I beseech of you that are here to-day, that have cherished sins, whatever they may be, clear it out of the way. God help you to be converted. Oh, I see the smiles of Jesus to-day. I am so grateful. I know that God will help us if we will clear the King's highway. I hoped, Brother Porter, when you were at Kansas, and the Spirit of the Lord came upon you, I hoped you might be in the light; but you are not in the light. Do not be surprised if I, when you are in the darkness, refuse to have an interview with any of you. I have told you over and over again. Christ said: "Why do you not hear my words?" I would say, "Why do you not hear the words of Christ that are presented to you? Why will you have darkness? They are so afraid to see that there is another ray of light. They will build up every conceivable barrier against it. You are working just as the Jews were. Do not hang on to Brother Smith. In the name of God, I tell you, he is not in the light. He has not been in the light since he was at Minneapolis. You have gathered together, you have built up yourselves, and you have tried in every way to resist the Spirit of God. May God have compassion on your souls. [Cf: 1888 Mtl. p. 595 para. 01] p. 434, Para. 1, [1890MS].

Now, brethren, I beseech of you that have been seeking for light, that have not filled your souls with the passion of prejudices, I beseech of you right here to lose sight of every man; I beseech of you to seek God. Do not let them mystify you, don't let them turn light into darkness. But I beseech of you to press to the mark of the prize of the high calling in Christ Jesus. It is the Holy Spirit you need, the conviction of sin; and may God let it rest upon you to-day. I thank Him for His light and for His Spirit. I thank Him for His grace, and I mean to hang my helpless soul upon Him. I stand nearly alone; but the God of Israel alone can work. [Cf: 1888 Mtl. p. 596 para. 01] p. 434, Para. 2, [1890MS].

But if Jesus, when He was upon earth, with all His power and miracles could not break down that prejudice that was in the heart of the people, what can we do? Brethren, pray. Don't argue, but pray before God, and let every soul hang himself upon God. Let us seek God now that we may find him. Let the truth of God come into your hearts; open the door. Now I tell you here before God, that the covenant question, as it has been presented, is the truth. It is the light. In clear lines it has been laid before me. And those that have been resisting the light, I ask you whether they have been working for God, or for the devil. It is the clear light of heaven, and it means much to us. It means to show us that you can not depend upon your own smartness and your criticisms, but you must hang your helpless soul upon Jesus Christ, and upon Him alone. God help you to see. God help you to understand. The angels of God will be round about us, if we will only cling to the right. Wherever Christ is, there are angels. Wherever Christ abides there are angels to communicate the power and the grace and the glory. I honor my Lord and my Master. I want to carry the banner of truth to the very close of this message. And when the message shall triumph, I want to triumph with it. No more will my lips be sealed. I have been watching to see what course these men would take, how much light would come into

their souls. I have been watching to see. I told Brother Dan Jones, I will not tell you my opinion; my faith. Dig in the Bible. Sink the shaft of truth to find out what is truth. But I tell you to-day, while I have been keeping in silence, the Lord has been revealing night after night, the position of individual cases before me. The converting power of God is needed in our midst. He will work through our ministers as he did in Bethlehem. He will shed his light and his glory upon us if we will only give him a chance. But when you begin to talk with them they will make your words mean something else. The Devil is at their side. He is just as much at their side as he was at the side of those men of Nazareth when Christ proclaimed that he was the anointed one. The power of God, the Holy Ghost, the great Convictor, said it was so, and they said right out it was so. But the Devil said, Think of this; why, His mother and his brethren are right here with us. Well, then, Satan followed up the track, and what next? They were ready to pitch him over the precipice. It is not best to set the feet an inch in the powers of darkness. But God help us right here on this ground to surrender to Him. I have born testimony after testimony, but it has not had any weight. They have rejected everything but their own ideas. May God help you to not close your hearts and minds to this testimony. May God help you to accept and receive it as truth. [Cf: 1888 Mtl. p. 596 para. 02] p. 434, Para. 3, [1890MS].

Battle Creek, Mich. March 8, 1890 S-59-1890 Brother Smith: Although my letter sent to you seemed to have not the influence I hoped it would have, still I do not, I will not let you go. [Cf: 1888 Mtl. p. 599 para. 01] p. 435, Para. 1, [1890MS].

Night before last, the Lord opened many things to my mind. It was plainly revealed what your influence has been, what it was in Minneapolis. I knew for day by day the Lord revealed this to me, and ever since that meeting I have known that you were deceived and deceiving others that you will not only have in the day of final accounts to meet your own course of action but the result of your influence upon other minds. You have refused my testimonies given me for you from the Lord just as much have you labored to make them of none effect as did Korah, Dathan and Abiram. You have done this and thus it is charged against you in the books of heaven. [Cf: 1888 Mtl. p. 599 para. 02] p. 435, Para. 2, [1890MS].

You have strengthened the hands and minds of such men as Larson, Porter, Dan Jones, Eldridge and Morrison and Nicola and a vast number through them. All quote you, and the enemy of righteousness looks on pleased. [Cf: 1888 Mtl. p. 599 para. 03] p. 435, Para. 3, [1890MS].

I was warned of this state of things in 1882. I was shown that which would be if you did not make thorough work out of the difficulty you were in. Have you ever made confession to Prof. Bell in regard to the position and work done at that time? Have you let this sin go before hand to judgment that (it) may be blotted out when the time of refreshing shall come and He shall send Jesus. [Cf: 1888 Mtl. p. 599 para. 04] p. 435, Para. 4, [1890MS].

I have had some things clearly opened to me night before last. How much better position would you be in today had you believed the words that God gave me for you at Minneapolis and how much you might have done to stop the tide of unbelief that was flowing so swiftly at that

meeting. I presented before you the things which the Lord had presented before me while in Switzerland as well as in 1882. [Cf: 1888 Mtl. p. 600 para. 01] p. 435, Para. 5, [1890MS].

You strengthened the hands of evil doers. Consider how many joined Korah, Dathan and Abiram. Two hundred and fifty princes, men of renown in the tribes of Israel. They made as firm a stand as you have made. They worked as you have worked. The people believed in Korah, Dathan and Abiram because they set things before them in a perverted light. They honestly thought these men were right. They had heard so many false representations and that Moses and Aaron were all wrong, but the result testified who were right and who were wrong. Korah, Dathan and Abiram had done a similar work as you have been doing. [Cf: 1888 Mtl. p. 600 para. 02] p. 435, Para. 6, [1890MS].

I have had a plain testimony to bear to Elder Rogers to Elder Larson, to Dan Jones, but these add to impressions already that bewilders and entangles your mind for they are all sharp pickers, especially Larson and Porter. Larson is an educated debater. His training, the mold upon him, must be obliterated and Christ's image take its place, or his soul is lost. [Cf: 1888 Mtl. p. 600 para. 03] p. 436, Para. 1, [1890MS].

Now your position has given strength to elements that exist in this meeting that has compelled me to bear a testimony that I faintly would be excused from bearing, but I dare not hold my peace. But the inexperienced ones, Larson, Porter and Dan Jones and others who have had no experience with me and with my work will be comparatively guiltless while you who have known it from your youth up will bear the weight of responsibility. You have made no account of the light which God has given me. You have in your attitude and the course you have pursued made of none effect that testimony and influence which should live and be strengthened by you, by your voice, your pen and adherence to them. But this you have not done and the result of this you must bear. [Cf: 1888 Mtl. p. 601 para. 01] p. 436, Para. 2, [1890MS].

I have testimonies that I have borne to different ones and still shall bear, notwithstanding your course is directly of a character to say the testimonies cannot be relied upon, and you set such men as Larson who has studied infidel books as has Elder Morrison, to meet opponents in arguments. Your influence, I have been shown, will be received, their unbelief confirmed and when God speaks to them in reproof, they will do as you have done, thrown in my face, something somebody has said or done or some inconsistently think they can see in my course which authorizes them to turn from the testimonies, to walk as you have done away from all the influence God would bring to bear upon them and plead you as their excuse for so doing; and next you will find the ones whose eyesight spiritually you have acted your part to pervert, will accept Satan's sophistry rather than the pure unadulterated truth and they are ensnared and taken, at whose door will their sin be charged. You set their minds against the testimony of the Spirit of God. You led their feet in a path where God was not leading you. The spiritually blind has been leading those whom he might have led in a path of faith and confidence and peace. [Cf: 1888 Mtl. p. 601 para. 02] p. 436, Para. 3, [1890MS].

I tell you in the name of the Lord God of Israel both you and they will fall into the ditch. You know not what work is coming forth from

your hands, but it will appear to you one day as it really is. You have evidence of the work God has given me which these men have not. I cannot harmonize with you or with the spirit Elder Butler has manifested. I tell you it is not of God, it is another spirit. And again, I beseech of you to fall on the Rock and be broken, if God has ever spoken by you [me]. You are in the greatest danger and others who believe they must see as you see, believe as you believe, are imperiling their souls. They have light but will not see it. They have evidence, but will not acknowledge it. [Cf: 1888 Mtl. p. 602 para. 01] p. 436, Para. 4, [1890MS].

I cannot endure the thought of you being left as were Korah, Dathan and Abiram. Whoever may join themselves with you and walk not in the light of the Lord, but in the sparks of their own kindling will lie down in darkness. [Cf: 1888 Mtl. p. 602 para. 02] p. 437, Para. 1, [1890MS].

I feel the tenderest compassion for you. I would give my life to the torture and death if it would save your soul. But you have the experience of others who have walked in the same pathway where you have set your feet. You have traced their history who have despised counsel and made of none effect the testimonies. Why not change this order of things before it is too late, everlasting too late. You cannot make right wrong or truth error, neither can you make error truth and wrong right. [Cf: 1888 Mtl. p. 602 para. 03] p. 437, Para. 2, [1890MS].

You are by your influence doing what other men have done before you, closing the door to your own soul where if God should send light from heaven, not one ray would penetrate to your soul because you closed the door so it should not find access there. [Cf: 1888 Mtl. p. 603 para. 01] p. 437, Para. 3, [1890MS].

The perils of the last days (are) upon us and at a time when we are to look for light and power and grace and glory, at a time when we need to be more closely connected with heaven that beams of light shall be sent from the throne of God, when heavenly angels who minister unto those who shall be heirs of salvation. [Cf: 1888 Mtl. p. 603 para. 02] p. 437, Para. 4, [1890MS].

We need more than at any other time to compass our path. They are driven away because of unbelief, want of spiritual discernment to distinguish them to be the messengers of God, and amid the perils which thicken about our pathway, when we need to depend less and less on human wisdom and human sophistry and cleave more closely to the only power which can be to us a refuge from and close the door that the power of Christ will not reach us any more than it reached the Jews. [Cf: 1888 Mtl. p. 603 para. 03] p. 437, Para. 5, [1890MS].

Will you be one who will strengthen (the) gainsayer? Will you be found among the Korah's, Dathan's and Abiram's at such a time as this? Christ asks, "When the Son of man cometh, shall he find faith on the earth?" Luke 18:8. [Cf: 1888 Mtl. p. 603 para. 04] p. 437, Para. 6, [1890MS].

After your course of action has unsettled the minds and faith in the testimonies, what have you gained? If you should recover your faith, how can you remove the impressions of unbelief you have sown in other minds? [Cf: 1888 Mtl. p. 603 para. 05] p. 437, Para. 7, [1890MS].

Do not labor so hard to do the very work Satan is doing. This work was done in Minneapolis. Satan triumphed. This work has been done here. [Cf: 1888 Mtl. p. 604 para. 01] p. 437, Para. 8, [1890MS].

Night before last I was shown that evidences in regard to the covenants were clear and convincing. Yourself, Brother Dan Jones-- Brother Porter and others are spending your investigative powers for naught to produce a position on the covenants to vary from the position that Brother Waggoner has presented. When you had received the true light which shineth, you would not have imitated or gone over the same manner of interpretation and misconstruing the Scriptures as did the Jews. What made them so zealous? Why did they hang on the words of Christ? Why did spies follow him to mark His words that they could repeat and misinterpret and twist in a way to mean that which their own unsanctified minds would make them to mean. In this way, they deceived the people. They made false issues. They handled those things that they could make a means of clouding and misleading minds. [Cf: 1888 Mtl. p. 604 para. 02] p. 438, Para. 1, [1890MS].

The covenant question is a clear question and would be received by every candid, unprejudiced mind, but I was brought where the Lord gave me an insight into this matter. You have turned from plain light because you were afraid that the law question in Galatians would have to be accepted. As to the law in Galatians, I have no burden and never have had and know Brother Smith, Porter, Jones or any one will never be prepared to receive light, either to establish or refute their position until every one of you are men truly converted before God. [Cf: 1888 Mtl. p. 604 para. 03] p. 438, Para. 2, [1890MS].

I would not now after the manner you have, all of you, treated the light God has given you, depend upon your knowledge or interpretation of the Scriptures, believing you to be under the control of the Spirit of God, unless you should fall upon the Rock and be broken. If you turn from one ray of light fearing it will necessitate an acceptance of positions you do not wish to receive, that light becomes to you darkness, that if you were in error, you would honestly assert it to be truth. I speak the things I know. [Cf: 1888 Mtl. p. 605 para. 01] p. 438, Para. 3, [1890MS].

Manuscript 2, 1890 The Spirit of Discernment Sermon by Mrs. E. G. White, March 9, 1890 (Re Minneapolis Meeting) I want to read a few words from the first chapter of Acts--[the] eighth verse: "But 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." Now we read in the second chapter [verses 1-4], "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." [Cf: 1888 Mtl. p. 606 para. 01] p. 438, Para. 4, [1890MS].

Now, brethren, the blessing that is here spoken of we may receive when we come to God with our whole heart, when we empty it of every kind of

prejudice and all this doubting and unbelief; then we can expect the Spirit of God. But it is the case as I presented before you one morning in regard to the presentation of Christ in the temple. The priest took Him in his arms, but he could see nothing there. God did not speak to him and say, "This is the consolation of Israel." But just as soon as Simeon came in, the Spirit of God led him, and because he was under His influence, the Holy Ghost being upon him, he sees there that little Infant in His mother's arms and every indication of the little family being in poverty, but the moment he beholds that, God says to him, "This is the consolation of Israel." [Cf: 1888 Mtl. p. 606 para. 02] p. 438, Para. 5, [1890MS].

Now we have two distinct characters. The priest that was there officiating did not know Him; but here was one who recognized Him because he was where he could discern spiritual things. He was living in close relation with God. He was living in connection with the future eternal interest, and therefore he recognized the Spirit of God. [Cf: 1888 Mtl. p. 607 para. 01] p. 439, Para. 1, [1890MS].

And how is it with us individually? We know that the Spirit of God has been with us. We know that it has been with us time and again in the meetings. We have not a doubt but that the Lord was with Elder Waggoner as he spoke yesterday. We have not a doubt of that. I have not a doubt that the power of God in rich measure was hanging over us, and everything was light in the Lord to me yesterday afternoon in the minister's meeting. Now, if there had been a throwing open the door of the heart and letting Jesus in, we would have had a precious season there yesterday. I have not a doubt of it. [Cf: 1888 Mtl. p. 607 para. 02] p. 439, Para. 2, [1890MS].

It makes every difference to us in what kind of spirit we come to the investigation of the Scriptures. If we come with a teachable spirit, ready to learn, with our hearts emptied of our prejudices, not seeking to bring the Scriptures to our ideas but to bring our ideas to the Scriptures, then we shall know of the doctrine. We shall understand it. But let me tell you, brethren, if you have discernment you can understand where God is working. You do not need wonderful miracles to testify of this, because you see the miracles did not do any good to the Jews. They had it right in their sight but it did not do any good to them. [Cf: 1888 Mtl. p. 607 para. 03] p. 439, Para. 3, [1890MS].

The woman of Samaria who came and listened to Christ--she accepted Him without miracles at all, because she believed His word. She was glad for the light and went and published it to her neighbors. Here were the very ones who were hated of the Jews. The Samaritans were receiving the light. When Christ came to the Jews with all the power of His majesty, all His grace manifested in mighty healings and in the mighty out-pouring of His Spirit, they would not recognize that. Well, why? Because the very same prejudices that had been in their hearts reigned there, and the most mighty miracles that He could do would have no effect on their hearts at all. [Cf: 1888 Mtl. p. 608 para. 01] p. 439, Para. 4, [1890MS].

If we place ourselves in a position that we will not recognize the light God sends or His messages to us, then we are in danger of sinning against the Holy Ghost. Then for us to turn and see if we can find some little thing that is done that we can hang some of our doubts upon and

begin to question! The question is, has God sent the truth? Has God raised up these men to proclaim the truth? I say, yes, God has sent men to bring us the truth that we should not have had unless God had sent somebody to bring it to us. God has let me have a light of what His Spirit is, and therefore I accept it, and I no more dare to lift my hand against these persons, because it would be against Jesus Christ, who is to be recognized in His messengers. [Cf: 1888 Mtl. p. 608 para. 02] p. 439, Para. 5, [1890MS].

Now, I want you to be careful, every one of you, what position you take, whether you enshroud yourselves in the clouds of unbelief because you see imperfections; you see a word or a little item, perhaps, that may take place, and judge them from that. You are to see what God is doing with them. You are to see whether God is working with them, and then you are to acknowledge the Spirit of God that is revealed in them. And if you choose to resist it you will be acting just as the Jews acted. You have all the light and all the evidences that they had. They rejected the light notwithstanding the mighty miracles of God were there. Their hearts were so filled with prejudice that they said at last, Oh, He does miracles by the power of Beelzebub, the prince of devils; that is how He does His miracles. [Cf: 1888 Mtl. p. 608 para. 03] p. 439, Para. 6, [1890MS].

Now, brethren, God wants us to take our position with the man that carries the lantern; we want to take our position where the light is, and where God has given the trumpet a certain sound. We want to give the trumpet a certain sound. We have been in perplexity, and we have been in doubt, and the churches are ready to die. But now here we read: "And after these things 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" [Rev. 18:1,2]. [Cf: 1888 Mtl. p. 609 para. 01] p. 440, Para. 1, [1890MS].

Well now, how are we going to know anything about that message if we are not in a position to recognize anything of the light of heaven when it comes to us? And we will just as soon pick up the darkest deception when it comes to us from somebody that agrees with us, when we have not a particle of evidence that the Spirit of God has sent them. Christ said, "I come in the name of my Father, but ye will not receive me" [see John 5:43]. Now, that is just the work that has been going on here ever since the meeting at Minneapolis. Because God sends a message in his name that does not agree with your ideas, therefore [you conclude] it cannot be a message from God. How dare you run the risk of trying in the least to shut [Cf: 1888 Mtl. p. 609 para. 02] p. 440, Para. 2, [1890MS].

Cherishing Faith, Not Doubt. Sermon by Mrs. E. G. White, March 16, 1890, Battle Creek, Michigan. I want to say a few words in reference to faith. I want to say, brethren and sisters, it is not natural for us to believe, but it is very natural for us to foster unbelief. This is the besetting sin, and has been the besetting sin of God's people. It has not been natural for me to believe for myself, and I have had very severe lessons on this point until I know that it is not safe for me to cherish for one moment any doubt. I never doubted the truth, but to

cherish doubt in regard to myself and my work. [Cf: 1888 Mtl. p. 610 para. 01] p. 440, Para. 3, [1890MS].

Now, I have great sorrow of heart--I have had nearly ever since the Minneapolis meeting--and I will tell you why. Because God has been speaking to me as He has done for the last forty-five years, and I have presented these matters, and the brethren have known and have seen the fruits, and yet unbelief has come right in. But why? They will take the testimony of somebody else, and they will all be credulous in regard to that. Now, when it comes to the manifest movement of the Spirit of God, if the Spirit was in their hearts they would recognize it in a moment. But the trouble is, the Spirit is not in them. And they never will search these things to see if they are so. [Cf: 1888 Mtl. p. 610 para. 02] p. 440, Para. 4, [1890MS].

The reason why I felt so at Minneapolis was that I have seen that everyone who has taken a position similar to the one they took in Minneapolis would go into the darkest unbelief. Have we not seen it acted over and over again? Then when we see just how Christ was tried, when He came upon earth; when we see the hardness of the hearts; when we see what the enemy can do with human nature, putting unbelief into the heart, I should think it would be such a terror to our souls that we would not dare to open the heart to the miseries of unbelief and dwell in that atmosphere, such as there has been since we were in Minneapolis. [Cf: 1888 Mtl. p. 610 para. 03] p. 440, Para. 5, [1890MS].

Well, we wonder why Christ prayed with such an agony. It was not for His own sake, but it was because of the hardness of hearts, that notwithstanding He was the Way, the Truth, and the Life, yet people were so hardened that they could not see it and accept it. And as you took their steps, here was my trouble. As they took their steps in the path of unbelief that day, others are taking the same steps this day, and my grief is the same as Christ's was. They are placing themselves where there is no reserve power that God has to reach them with. Every arrow in His quiver is exhausted. [Cf: 1888 Mtl. p. 611 para. 01] p. 441, Para. 1, [1890MS].

Now, I feel this in every meeting where I have been. I have felt that there is a pressure of unbelief. It is just as evident as it ever has been. I can go among the unbelieving (just as Christ spoke to the Samaritan woman, and the Samaritans came out and heard); I can go among those that have never heard of the truth, and their hearts are more susceptible than those that have been in the truth and had the evidences of the work of God. But they excuse it all. "Why, we did not know that some things were so and so." When we get the Spirit of God in our hearts, He will speak to us. There is the trouble. When they see that God is working in a certain line, they commence with all the power of brain, and all the power of thought, and all the power of talk, as it has been the case here, to stay the work of God. Let me tell you, the testimony will be this: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes" [Matt. 11:21]. [Cf: 1888 Mtl. p. 611 para. 02] p. 441, Para. 2, [1890MS].

Now, I know what I am talking about, and as I do not expect to have

many opportunities to speak to you, I will say again: "Fall on the Rock." I have no hope for you unless you do. I am glad--yes, I am so thankful-- that some are beginning to see that there is light for us. If we want to stay in the cellar, we can do it; but the only way for anyone of us is to fight the good fight of faith. It is not anything that is going to come naturally; but we have got to fight the good fight of faith instead of absorbing all the filth of unbelief. If it is a suggestion of unbelief, credence is given to that at once. [Cf: 1888 Mtl. p. 612 para. 01] p. 441, Para. 3, [1890MS].

You will never have greater light and evidence than you have had here; if you wait till the judgment, what you have had here will condemn you. But God has been speaking and His power has been in our midst, and if you have not evidences enough to show you where and how God is working, you never will have it. You will have to gather up the rays of light that you have had, and not question so. [Cf: 1888 Mtl. p. 612 para. 02] p. 441, Para. 4, [1890MS].

"But there are some things that are not explained." Well, what if everything is not explained? Where is the weight of evidence? God will balance the mind if it is susceptible to the influence of the Spirit of God; if it is not, then it will decide on the other side. They will come just exactly where Judas came; they will sell their Lord for thirty pieces of silver or something else. They will sacrifice everything to unbelief. [Cf: 1888 Mtl. p. 612 para. 03] p. 441, Para. 5, [1890MS].

I will tell you why it makes my heart so sad. It is because every such mind that is susceptible to unbelief and the say-so of this one and that one, and that works against the light and the evidences that have been presented since the Minneapolis meeting--I tell you, brethren, I am terribly afraid that they will fall at last. I am terribly afraid that they will never overcome. But the blood of the Lamb and the testimony of the Lamb must be on the right side of the question. When God is working--and they have got no light to know that he is working, and they just place themselves right under the enemy's power and work right in that line--then they make excuses and say, they did not know. "Oh," said Christ, "if they had known that it was the Prince of light, they would not have crucified Him." Well, why did they not know? Well, if they had only known that these objections that we have been fighting were no objections, then they would not have done it. Well, is that any excuse? Why did they not know? They had the evidences of the Spirit, and it was only the false reasoning, perversion of words and positions, and the misunderstanding, that has led them to this position of danger. [Cf: 1888 Mtl. p. 613 para. 01] p. 442, Para. 1, [1890MS].

Now, I tell you, God will not be trifled with. God is a jealous God, and when He manifests His power as He has manifested it, it is very nigh unto the sin of the Holy Ghost to disbelieve it. The revealings of God's power have not had any effect to move and to stir persons from their position of doubting and unbelief. God help us that we may remove ourselves out of the snares of the devil! If ever a people needed to be removed, it is those that took their position in Minneapolis at that time on the wrong side. [Cf: 1888 Mtl. p. 613 para. 02] p. 442, Para. 2, [1890MS].

It is a true saying that we cannot do anything against the truth, but

for it. The precious truth of God will triumph; it has the triumph in it, and it is not going to fall to the ground, but somebody will fall, just as in the days of Christ. They have their boundaries and lines, and God has got to work in their line. God disappoints people a good deal. He works right contrary to what they expect. The Jews expected, of course, they were going to be blessed with a Messiah. You see, there was no place for Christ. He had to make new bottles in order to put His new wine of the kingdom in. Just so He will here. The crown is there in the hands of Christ, but many will lose it, and why? Because they have not run the race. [Cf: 1888 Mtl. p. 614 para. 01] p. 442, Para. 3, [1890MS].

Now, I have seen how the enemy works. He doesn't want to let go of the people here. But, oh, let no soul go out from here with darkness, for he will be a body of darkness wherever he goes. He scatters the seeds of darkness everywhere. He carries all these seeds and he begins to sow them, and it unsettles the confidence of the people in the very truths that God wants to come to His people. I have told our brethren here again and again that God has shown me that He raised up men here to carry the truth to His people, and that this is the truth. Well, what effect did it have on them? They were just the same; so that it should not be made of any account. What is the matter? Brethren, I say again, Fall on the Rock and be broken! Don't try to begin to make excuses. Well, here Christ says when they should bring their offerings and make confession of their sins, if afterward they found that other things came to their remembrance, notwithstanding but one, they should come and make an offering for that. [Cf: 1888 Mtl. p. 614 para. 02] p. 442, Para. 4, [1890MS].

Now, brethren, we want to have the simplicity of Christ. I know that He has a blessing for us. He had it at Minneapolis, and He had it for us at the time of the General Conference here. But there was no reception. Some received the light for the people, and rejoiced in it. Then there were others that stood right back, and their position has given confidence to others to talk unbelief, and cherish it. Now, brethren, if you expect that every difficulty is going to be laid out in clear lines before you, and you wait until it is, then you will have to wait until the judgment, and you will be weighed in the balances and found wanting. [Cf: 1888 Mtl. p. 615 para. 01] p. 443, Para. 1, [1890MS].

Now, brethren, can there not be some means insured by which we can have a season of prayer? My strength is about exhausted. If it is possible, I want to get away before the last atom of strength shall be gone here. Brethren, why not pray to God? why not get in such a position that you can lay right hold of the hands of God? Why wait for God to humble us? Now God has been waiting for those men that have stood in the way, to humble themselves; but the word has come to me, "If they do not humble themselves, I will humble them." Now, God will work. He will have the work prepared for His Spirit. There is to be a preparation for the last great day, and we want to come into a position where we can work unitedly with intense earnestness and courage for God. [Cf: 1888 Mtl. p. 615 para. 02] p. 443, Para. 2, [1890MS].

I want that some of these shall assemble again, and then I want those that have been standing here and questioning, and been just about ready to give up the Testimonies--we want to know why; and if anything can be

taken out of the way, God help us to do it! We want to know why the enemy is having such power upon human minds as he has here. It is something beyond anything I ever saw in all my experience since I first started in the work. The people of God who have had light and evidences have stood where God would not let His blessing fall upon them. [Cf: 1888 Mtl. p. 615 para. 03] p. 443, Para. 3, [1890MS].

In the chapel hall the power of God was all ready to fall upon us. I felt for a little time as though I could look right into glory; but the spirit that was there drove it away. We want to understand how we are working. I speak these plain things because I know that there is nothing else that will do. We have tried to encourage in regard to faith. [Cf: 1888 Mtl. p. 616 para. 01] p. 443, Para. 4, [1890MS].

One brother thinks that Sister White doesn't understand her own testimonies. Heard that in Minneapolis. Why? Because the brethren did not agree with them. Well, there are some things that I understand. I understand enough to acknowledge the Spirit of God and to follow the voice of the Shepherd. I understand that much. [Cf: 1888 Mtl. p. 616 para. 02] p. 443, Para. 5, [1890MS].

W-82-1890 Battle Creek, Michigan, March 9, 1890 Dear Willie and Mary: Yesterday E. J. Waggoner gave a most powerful discourse. I have heard from many who were present, and their testimony was unanimous that God spoke through him. Elder Smith was present, and, they said, listened attentively. [Cf: 1888 Mtl. p. 617 para. 01] p. 443, Para. 6, [1890MS].

In the afternoon we met in the office chapel. There was a large number present. Elders Olsen and Waggoner led the meeting. The Lord gave me a spirit of prayer. The blessing of God came upon me, and all knew that the Spirit and power of God were upon me, and many were greatly blessed. I spoke with earnestness and decision and many bore testimony and some confessions were made; but the break was not complete, and we did not have that complete victory I desired. [Cf: 1888 Mtl. p. 617 para. 02] p. 444, Para. 1, [1890MS].

This morning we met in the east room of the tabernacle. A number of spirited prayers were offered, and many excellent testimonies borne. Then I spoke again. I was full, and poured out my testimony in warnings, reproof, and encouragement. There is a breaking away. We have meetings now that hold from half past seven until nine o'clock a.m. for prayer and social meeting. p. 444, Para. 2, [1890MS].

Brother Olsen's testimonies are sharpening up. We believe we shall see the salvation of God. Brother and Sister Prescott were present this morning. [Cf: 1888 Mtl. p. 617 para. 04] p. 444, Para. 3, [1890MS].

I have no brakes to put on now. I stand in perfect freedom, calling light, light, and darkness, darkness. I told them yesterday that the position of the covenants I believed as presented in my Volume I [Patriarchs and Prophets]. If that was Dr. Waggoner's position then he had the truth. We hope in God. [Cf: 1888 Mtl. p. 617 para. 05] p. 444, Para. 4, [1890MS].

They expect Dan Jones today. [Cf: 1888 Mtl. p. 618 para. 01] p. 444, Para. 5, [1890MS].

There is a matter I wish to bring before you. Brother Waggoner is almost persuaded to go to Texas and go on in company with Sara and me to Fresno. I think it would be well for him to do this, for he may not have another opportunity so convenient and with so little expense. Write me what you think of this plan. I think it to be a good one unless you see some reason why it should not be carried out. [Cf: 1888 Mtl. p. 618 para. 02] p. 444, Para. 6, [1890MS].

Write me if you think Sister Mcomber would be wanted to be with Mary. She is, she writes me, coming to our house this week to take her sister to the sanitarium for a surgical operation. Write me as often as you can. I do not know what to set Mary Steward about. Brother Eldridge thought there was no place or work for Sister Clay, for they have more than they can use now. I let her stay here for her board and keep, working on my writings. Captain Eldridge thinks this is the best thing that I can do, even if there was a place for her to take right hold of the class of work she intends to do. She is a woman I respect. [Cf: 1888 Mtl. p. 618 para. 03] p. 444, Para. 7, [1890MS].

I think we can keep Edna at work in copying for Fannie. If she does not do this it will not be best to keep her, for we shall have no work for her to do. Now Mary, you sent me a dress in the telescope from Colorado. I thought I had a yard of the goods just like the dress in the box with the fruit. I designed to make new sleeves of this piece of cloth, for my sack sleeves are distressingly small. If you see such a piece of goods, please send it to me by mail, and I will have the sleeves made from it. There was a hole burned in the goods by a hot brick. I felt quite certain it was in the box with the dress, but it may not be. [Cf: 1888 Mtl. p. 618 para. 04] p. 444, Para. 8, [1890MS].

Reba rides out every day and says she is growing stronger. She is always cheerful--makes no complaints. [Cf: 1888 Mtl. p. 619 para. 01] p. 445, Para. 1, [1890MS].

Much love to you, my children, to the little grandchildren much love, and to Mother Kelsey and Mary. Mother [Cf: 1888 Mtl. p. 619 para. 02] p. 445, Para. 2, [1890MS].

C-60-1890 Battle Creek, Michigan March 10, 1890 Dear Brother Colcord: I have been so very much pressed with labor, speaking and writing, that I have had no time to write. Your question I will answer as best I can. I take no credit of ability in myself to write the articles in the paper or to write the books which I publish. Certainly I could not originate them. I have been receiving light for the last forty-five years and I have been communicating the light given me of Heaven to our people as well as to all whom I could reach. I am seeking to do the will of my heavenly Father. [Cf: 1888 Mtl. p. 620 para. 01] p. 445, Para. 3, [1890MS].

I have never passed through such a scene of conflict, such determined resistance to the truth--the light that God has been pleased to give me--as since the Minneapolis meeting. I have again and again felt that I must make a decided move out of this determined opposing element, but every time the Lord has made known to me I must stand at my post of duty and He would stand by me. [Cf: 1888 Mtl. p. 620 para. 02] p. 445, Para. 4, [1890MS].

This has been the hardest, long and persistent resistance I have ever had. There is now a settled purpose with me to write my experience in full as soon as I can get the time to do so, that these events shall be recorded as they have occurred. Thank God that victory has come. [Cf: 1888 Mtl. p. 620 para. 03] p. 445, Para. 5, [1890MS].

Elder Butler and Elder Smith are men who, had they been where God would have had them, would have stood by my side to help me in place of hindering me in the work which the Lord has given me to do. Those who have not had the experience and the light that these men have had are only accountable for the light which God has given them. [Cf: 1888 Mtl. p. 620 para. 04] p. 445, Para. 6, [1890MS].

But the attitude of these two brethren, their words and their influence, have created for me labor, one hundredfold more taxing than it would have been if they had stood in the counsel of God. But they have not done this. [Cf: 1888 Mtl. p. 621 para. 01] p. 445, Para. 7, [1890MS].

W-30-1890 Battle Creek, Michigan Monday, March 10, 1890. Dear Children Willie and Mary,--I have just come from the meeting. The room was full, the three apartments were in one. The Lord again poured upon me the spirit of supplication. Faith did take hold of the arm of infinite power. We did have the blessing of God. I spoke about thirty minutes. The Lord gave me power to speak before those present. [Cf: 1888 Mtl. p. 622 para. 01] p. 445, Para. 8, [1890MS].

Some confessions were made and quite a number who had been in darkness made confessions of their finding Jesus and being free in the Lord. Elder D. T. Bourdeau spoke to the point. Brother Porter spoke, but his was not like the testimonies that had been borne. It was no light to the meeting, but in marked contrast to that which had been said. [Cf: 1888 Mtl. p. 622 para. 02] p. 446, Para. 1, [1890MS].

There is more and more freedom coming to the meeting. The darkness is no longer a controlling element. We are expecting more of God's Spirit, and longing and hoping and believing that the Lord will give special blessings. How I long to see these ministers free in the Lord and joyful in their God. [Cf: 1888 Mtl. p. 622 para. 03] p. 446, Para. 2, [1890MS].

I shall not leave for Chicago if it seems necessary to remain to help; but if it is best, shall go to Chicago one week from next Friday. I am so thankful that the current is changing, and that the Lord is at work for His ministers. Many of them will return to the field of their labor with much light, a deeper experience, and with more courage in the Lord. My health is quite good, but I am very tired; but the blessing of the Lord is of great value to me. I believe that I shall have the blessing of God. I feared I should leave this place in depression and discouragement, but the Lord is giving us tokens for good, and He will bring His people where they can praise His holy name. [Cf: 1888 Mtl. p. 622 para. 04] p. 446, Para. 3, [1890MS].

I think of you much, I want to see you all. We pray for you, that the blessing of the Lord may rest upon you, and I believe the Lord will answer our prayer. [Cf: 1888 Mtl. p. 623 para. 01] p. 446, Para. 4,

[1890MS].

I learn Brother Jones has come home this afternoon. [Cf: 1888 Mtl. p. 623 para. 02] p. 446, Para. 5, [1890MS].

I am much pleased to learn that Professor Prescott is giving the same lessons in his class to the students that Brother Waggoner has been giving. He is presenting the covenants. John thinks it is presented in a clear and convincing manner. [Cf: 1888 Mtl. p. 623 para. 03] p. 446, Para. 6, [1890MS].

Since I made the statement last Sabbath that the view of the covenants as it had been taught by Brother Waggoner was truth, it seems that great relief has come to many minds. [Cf: 1888 Mtl. p. 623 para. 04] p. 446, Para. 7, [1890MS].

I am inclined to think Brother Prescott receives the testimony, although he was not present when I made this statement. I thought it time to take my position, and I am glad that the Lord urged me to give the testimony that I did. [Cf: 1888 Mtl. p. 623 para. 05] p. 446, Para. 8, [1890MS].

Brother Larson has not opened his lips. I do not know how he feels. I thought he appeared some affected, but he keeps so far back I cannot tell. Many seem to be getting the blessing of faith and pardon. I called Brother Olds' name and gave him a pointed testimony. He confessed Sabbath afternoon. This morning he talked in a very humble and broken way. Brother Bingham said he was never so blessed in his life as he has been in the last few days. Brother Warren reveals the blessing of God in his face, for it looks as if the Sun of Righteousness was beaming upon him. He bore a testimony that he never felt the blessing of God to so great a degree in his heart before. Brother Fero has humbled his heart, and he says he is free in the Lord and is wonderfully blessed. Brother Watt talked again this morning and he says he is gaining a deep and rich experience in the knowledge of our Lord and Saviour Jesus Christ. He seems to be altogether a different man, and many whose names I do not know are coming into the light. Oh, I hope and pray that this work may move forward in great power. We must have the blessing of God deep and rich and full. Brother Olsen stands well, firm and free, and boldly on the right side. What course D. L. Jones may take now, and what course Porter and Larson will take who have been so actively engaged in sowing unbelief and prejudice, I cannot imagine. I hope that they will be born again. [Cf: 1888 Mtl. p. 623 para. 06] p. 446, Para. 9, [1890MS].

I no more carry a load because of the fact that I cannot express myself. I am free and I talk as the Spirit of God giveth me utterance, and the word spoken is fully received by the largest number present. The men who have held things have no power now. There is a strong current setting heavenward, and if we wait on the Lord we shall surely see of His salvation. He will work in our behalf. He will not let this ministerial institute break up in confusion and darkness. [Cf: 1888 Mtl. p. 624 para. 01] p. 447, Para. 1, [1890MS].

Nearly all who speak have made confession that they felt tried because they could not have the privilege of listening to Elder Waggoner's teaching without so much interruption. They felt distressed and

impatient over it, and with tears confessed that it was not the right spirit, so those men who have done their work of shedding darkness on the class see that they have not received much thanks for the pains they have taken to ventilate their ideas. [Cf: 1888 Mtl. p. 624 para. 02] p. 447, Para. 2, [1890MS].

Brother Prescott will stand by the testimonies I am sure, as will all, with few exceptions. Brother Breed, I think, will come out all sound. Well, I think I will hold this letter till after the morning meeting tomorrow. [Cf: 1888 Mtl. p. 624 para. 03] p. 447, Para. 3, [1890MS].

March 11. Dear Children: My heart is filled with thanksgiving and praise to God. The Lord has poured upon us His blessing. The backbone of the rebellion is broken in those who have come in from other places. This morning the room was full. We first had prayer, then Brother Olsen spoke; I followed in the same line in which I have been laboring since one week ago last Sabbath. The Lord put words into my mouth to speak, and Elder Bourdeau spoke well. Elder Waggoner spoke very humbly. Brother Steward spoke with much feeling and humility. Brother Fero spoke well. Brother Larson then spoke and confessed that his feeling had not been right. I responded and he took his position on the testimonies. [Cf: 1888 Mtl. p. 625 para. 01] p. 447, Para. 4, [1890MS].

Brother Porter was on his feet, all broken up so that he could say nothing for a few moments; then he said that when I had spoken to him personally, before those assembled in the office chapel, he rose up against it, but he felt now that it was just what he needed, and he thanked the Lord for the reproof. He confessed the wrong that he had done me and Elder Waggoner, and humbly asked us to forgive him. He said he could not see clearly on all points in regard to the covenants, but that he would walk humbly before God, follow Jesus and seek light all the time. He said that he had been disbelieving the testimonies, but he said, "I believe them now. God has spoken to us through Sister White this morning. I believe every word; I accept the testimony as from God. I take my stand upon them, for I believe that to be the Lord's side." [Cf: 1888 Mtl. p. 625 para. 02] p. 447, Para. 5, [1890MS].

Brother Dan Jones was present. He kept his head bowed upon the seat all the time. Did not lift it up once till the meeting closed. He only returned yesterday afternoon. Captain Eldridge was present. The whole room was sobbing and praising God for there was a revealing of His power. He drew graciously near. I hear nothing of Elder Smith, but we hope the gracious influence of the Spirit of God may rest upon him, and he will find his way out of the darkness. We are full of hope and courage since these men, so strong and high-headed, have begun to feel that they are working against the Spirit of God. [Cf: 1888 Mtl. p. 625 para. 03] p. 447, Para. 6, [1890MS].

My talk was reported. When I get it I will send it to you. I think that there will be a different state of things than there has been, and the work done in Battle Creek will help them here. Brother Prescott talked well and plainly; told them that were assembled that God had spoken to us through Sister White this morning. "Let us," he said, "take heed to these words." He wept like a baby when Brother L. and P. were making their confessions. Brother Olsen is so glad and feels so relieved, he scarcely knows what to do with himself. Brother Waggoner

feels so thankful. [Cf: 1888 Mtl. p. 626 para. 01] p. 448, Para. 1, [1890MS].

I hurry this off so that you may get it. [Cf: 1888 Mtl. p. 626 para. 02] p. 448, Para. 2, [1890MS].

W - 83 - 1890 Battle Creek, Michigan March 13, 1890. Dear Children, Willie and Mary: Yesterday [Wednesday] I called a meeting of the prominent ones, Elders U. Smith, Leon Smith, Olsen, Fero, Watt, Prescott, Waggoner, Mccoy, Larson, Porter, Colcord, Ballenger, Webber, Dan Jones, Wakeham, G. Amadon, Eldridge, Breed, and Prof. Miller. After prayer by Brother Smith, I said that Brother Waggoner had some things to say which I wished them to hear, which would disabuse some minds. He then took up the Sabbath School lessons, explaining the last lessons and the imputation that rested upon him as though it was done designedly. This, with Brother Jones' explanations, took about one hour. All had liberty to speak as they saw fit, asking any questions. All these things seemed to be satisfactory. [Cf: 1888 Mtl. p. 627 para. 01] p. 448, Para. 3, [1890MS].

Then I commenced giving my experience in California with certain ones, and the ever-ready evading of the testimonies. "It is Sister White's mind, her opinions; and her opinions are no better than our opinions, unless it is something she has seen in vision." I told the outcome of the matter. I told of my labors to get the messengers and message to have a fair chance in Minneapolis. I told freely of the interviews I had with the [Review and Herald?] Board, of the prejudice existing in minds, of the talk in the houses, of the words spoken that angels had registered in the books of heaven, of the lightness and trifling of Brother Rupert in the room which Brother Smith occupied. I spoke of Brother Smith having no interview with me, not coming to me to find out where I stood, what I believed or did not believe, the unwillingness to unite in seasons of prayer. [Cf: 1888 Mtl. p. 627 para. 02] p. 448, Para. 4, [1890MS].

The power resting upon me when I spoke to the people, was abundant evidence that God was with me. But the old spirit, such as that of the Pharisees, possessed them and blinded their eyes and confused their judgment. They knew not any more than the Jews what manner of spirit they were of. [Cf: 1888 Mtl. p. 627 para. 03] p. 448, Para. 5, [1890MS].

I spoke of the meetings here in Battle Creek since the conference-- that my testimony had been made of none effect. [Cf: 1888 Mtl. p. 628 para. 01] p. 448, Para. 6, [1890MS].

Waggoner spoke well. I know that a favorable impression was left upon minds, and there was no rising up, no spirit of opposition. I inquired, "How could you, Brother Smith, treat me as you did? How could you stand directly in the way of the work of God?" [Cf: 1888 Mtl. p. 628 para. 02] p. 448, Para. 7, [1890MS].

It was finally simmered down to this--that a letter had come from California to Brother Butler, telling them that plans were all made to drive the law in Galatians. Then this was met and explained, that there were no plans laid. You can see how these explanations must have looked to those present. I told Brother Smith he ought to be the last one to

hedge up my way, and by his own attitude give strength to doubts and unbelief in the testimonies. He had abundance of evidence that my testimonies had not changed in character, in influence, since he had become acquainted with me. He knew more about them and the place they should fill in the work than any other man living. He had been connected with my husband and myself from his youth and therefore he was more responsible than any other one. [Cf: 1888 Mtl. p. 628 para. 03] p. 449, Para. 1, [1890MS].

March 16 [Sunday]. I have learned that the meeting we held last Wednesday was very much a success. I think those who have made so much out of so very little, were much surprised at the outcome or showing up of the matter by E. J. Waggoner and myself. At the Thursday morning meeting, Brother Larson spoke, getting a little nearer the light. Brother Porter spoke but there was a holding back--nothing free and clear. [Cf: 1888 Mtl. p. 628 para. 04] p. 449, Para. 2, [1890MS].

I was almost hopeless in reference to expecting a general breaking up of the soul under the influence of the Spirit and power of God. I was weary, O so weary. Thursday I was sick. Did not sit up much. I was unnerved, and could not do any writing. Friday morning I was sick; did not attend meeting in the morning. I was exhausted all day. I was asked to speak Sabbath but had not the strength. I sent word for Brother [Dan] Jones to invite Elder Waggoner to speak. There seemed to be a little reluctance, but finally he was invited and gave a most precious discourse on the message to the Laodicean church,--just what was needed. This was another rich blessing to the church. [Cf: 1888 Mtl. p. 629 para. 01] p. 449, Para. 3, [1890MS].

In the afternoon another meeting was held in the office chapel. I was not able, but Brother Olsen seemed anxious for me to be present and I consented to do so. I spoke three times,--very short twice, once a little longer. Elder Olsen talked well. He has been giving excellent talks. They are right to the point. Brother Porter talked, but was not free. Brother Eldridge spoke of the meeting held a few days before to investigate some things, as being excellent. He said that it was thought they had something to fight, but it was only a man of straw. He was relieved, for he was happily disappointed. Larson spoke well. Brother Porter spoke, but not as clearly and to the point as we might have expected. Oh, how hard for these men to die! [Cf: 1888 Mtl. p. 629 para. 02] p. 449, Para. 4, [1890MS].

Brother Dan Jones then spoke. He stated that he had been tempted to give up the testimonies; but if he did this, he knew he should yield everything, for we had regarded the testimonies as interwoven with the third angel's message; and he spoke of terrible scenes of temptations. I really pitied the man. [Cf: 1888 Mtl. p. 629 para. 03] p. 449, Para. 5, [1890MS].

After a while I arose and said some words to the point. "Now," I said, "I have heard your words, and if you have been, my brethren, so sorely tried on the testimonies, there should be something that you can clearly define in me, my work, or in the testimonies themselves, that has caused you all this doubt and unbelief. Can it be possible that men of sensible, critical minds will be so credulous as to receive the sayings of men and their suppositions, gather up reports and place so great confidence in imaginings, and withstand all the evidence that God

has been pleased to give them, at and ever since the Minneapolis meeting, to confirm their faith in the testimonies on Bible grounds, applying the test Christ has given them--"By their fruits ye shall know them;--a corrupt tree cannot bring forth good fruit, neither can a good tree bring forth corrupt fruit,--and yet know not in regard to the testimonies, whether they are of heaven or hell? [Cf: 1888 Mtl. p. 630 para. 01] p. 449, Para. 6, [1890MS].

"Will you thinking men please to put your thoughts upon these matters for a time, and then consider what spirit is actuating you, and has been moving you at and since the Minneapolis meeting? Your questioning would certainly be sensible if directed to the very things you might well question, and your faith become strong in these things you might safely believe. If you have not had evidence that the testimonies bear the divine credentials, will you tell me what will the Lord give you in the gifts to His church that do bear the stamp of heaven? Will you please let your reasoning criticize some of these matters and settle them satisfactorily to your own minds? Will you not be obliged, as candid men, to say you have been working in the dark, away from light and evidence and truth? This spirit does not bear the marks of the divine, but of the power and subtlety of the enemy of God and of man. I say it is from beneath and not in harmony with the Spirit of God, or with the message He has given His servants to bear at the present time. When the Lord sends us light and food that all the churches need, we may well expect that the enemy of all righteousness will do his utmost to prevent that light coming in its native heavenly bearings to the people. He lays hold of minds full of unbelief and doubts to wheel into his service, to serve his purpose, to intercept the light that God means shall come to His chosen ones." [Cf: 1888 Mtl. p. 630 para. 02] p. 450, Para. 1, [1890MS].

Brother Olsen labored well but there was no decided break. Sunday morning, although weary and almost discouraged, I ventured into the meeting. I said nothing until the meeting was about to close, and then I made some very close remarks. I kept before them what they had done to make of none effect that which the Lord was trying to do and why. The law in Galatians was their only plea. [Cf: 1888 Mtl. p. 631 para. 01] p. 450, Para. 2, [1890MS].

"Why," I asked, "is your interpretation of the law in Galatians more dear to you, and you more zealous to maintain your ideas on this point, than to acknowledge the workings of the Spirit of God? You have been weighing every precious heaven-sent testimony by your own scales as you interpreted the law in Galatians." Nothing could come to you in regard to the truth and the power of God unless it should bear your imprint, the precious ideas you had idolized on the law of Galatians. [Cf: 1888 Mtl. p. 631 para. 02] p. 450, Para. 3, [1890MS].

"These testimonies of the Spirit of God, the fruits of the Spirit of God, have no weight unless they are stamped with your ideas of the law in Galatians. I am afraid of you and I am afraid of your interpretation of any scripture which has revealed itself in such an unchristlike spirit as you have manifested and has cost me so much unnecessary labor. If you are such very cautious men and so very critical lest you shall receive something not in accordance with the Scriptures, I want your minds to look on these things in the true light. Let your caution be exercised in the line of fear lest you are committing the sin

against the Holy Ghost. Have your critical minds taken this view of the subject? I say if your views on the law in Galatians, and the fruits, are of the character I have seen in Minneapolis and ever since up to this time, my prayer is that I may be as far from your understanding and interpretation of the Scriptures as it is possible for me to be. I am afraid of any application of Scripture that needs such a spirit and bears such fruit as you have manifested. One thing is certain, I shall never come into harmony with such a spirit as long as God gives me my reason. [Cf: 1888 Mtl. p. 631 para. 03] p. 450, Para. 4, [1890MS].

"You have not commended your doctrine, in some things, to my mind and to other minds. You could not have given a better reputation of your own theories than you have done. [Cf: 1888 Mtl. p. 632 para. 01] p. 451, Para. 1, [1890MS].

"Now brethren, I have nothing to say, no burden in regard to the law in Galatians. This matter looks to me of minor consequence in comparison with the spirit you have brought into your faith. It is exactly of the same piece that was manifested by the Jews in reference to the work and mission of Jesus Christ. The most convincing testimony that we can bear to others that we have the truth is the spirit which attends the advocacy of that truth. If it sanctifies the heart of the receiver, if it makes him gentle, kind, forbearing, true and Christlike, then he will give some evidence of the fact that he has the genuine truth. But if he acts as did the Jews when their opinions and ideas were crossed, then we certainly cannot receive such testimony, for it does not produce the fruits of righteousness. Their own interpretations of Scripture were not correct, yet the Jews would receive no evidence from the revelation of the Spirit of God, but would, when their ideas were contradicted, even murder the Son of God. [Cf: 1888 Mtl. p. 632 para. 02] p. 451, Para. 2, [1890MS].

"These things will bear your consideration. Jesus found no place for the precious lessons He came to the world to give to those who would receive them. He represented the situation of the Scribes and Pharisees by old, dried-up skin bottles, that could not hold the new wine of His kingdom; and He had to make the bottles into which he could put the new wine. He found a place for His truth in the heart of a Samaritan woman, and she a sinner. He made a bottle for the wine of His kingdom when He called Matthew, the publican; He made bottles into which He could pour the new wine when He called the fishermen." [Cf: 1888 Mtl. p. 633 para. 01] p. 451, Para. 3, [1890MS].

Brother Dan Jones spoke in the Sunday morning meeting, after I had said things as above, and he looked as if he had had a spell of sickness as he made some acknowledgements and took his position on the testimonies. Brother Porter spoke to the point. He made humble confession with tears and broken utterance, and he regretted the course he had pursued. He said, "Sister White, be assured our prayers shall go with you. We will sustain you as you go forth to your trying work. We believe that your work is of God." Here we saw that the Lord was moving upon hearts. We were gaining victories and we praised the Lord. [Cf: 1888 Mtl. p. 633 para. 02] p. 451, Para. 4, [1890MS].

Monday, March 17. This morning meeting seemed to be solemn and the work deepening. Howard and Madison Miller were both present. Brother Olsen spoke as if inspired of God. The Lord helped me to say some

important things. I then mentioned the names of Brother Madison and Howard Miller. Madison arose and with much weeping said he saw himself as miserable, wretched, blind, and naked. He said he had been watching to see the work and those who were engaged in it. He saw that those who opposed their spirit to the spirit of the message that had come to us for more than a year, had not the spirit of labor, but were sinking down into darkness. He was not fit to labor himself until he was altogether a different man. His testimony was fully as much to the point as that of any who had spoken in the line of confession. [Cf: 1888 Mtl. p. 633 para. 03] p. 451, Para. 5, [1890MS].

We expect Brother A.T. Jones tonight or tomorrow morning. We thought it best to make as thorough work as possible, that the laborers may go forth with the accompaniment of the divine Spirit. The Lord is at work, and we rejoice. When Brother Jones shall come, we shall have another select meeting to call forth all the objections that have been created, and we will get these snags out of the way and make those who have talked of these things bury them if possible, never to be resurrected. [Cf: 1888 Mtl. p. 634 para. 01] p. 452, Para. 1, [1890MS].

I write you these particulars because I know that you have a special interest in them. We mean, the Lord helping us, to have the plowshare of truth go deep and thorough this time. I believe the Lord will work in power. I have spoken every day since one week ago last Sabbath, and sometimes twice each day. [Cf: 1888 Mtl. p. 634 para. 02] p. 452, Para. 2, [1890MS].

Dear children, I expect to leave next Thursday, unless the work forbids it. If it is best I will leave Thursday. If it seems necessary to remain, I will not leave until Sunday. [Cf: 1888 Mtl. p. 634 para. 03] p. 452, Para. 3, [1890MS].

Emma and I went to see Reba last night. She was in bed. Said she had slept quietly most of the day. I had been unable to call on her for a few days. She is very cheerful. Has no pain, has good appetite. She rides out every day in rolling chair, when not too cold and stormy. She says her grandpa says she looks much better than she did. [Cf: 1888 Mtl. p. 634 para. 04] p. 452, Para. 4, [1890MS].

I read your letters--Mary's, Willie's and Sister Kelsey's. I do not think Mary had better tax herself to write. She wants to be at rest as much as possible. I had a good season of prayer with Reba. I am glad she is so cheerful and contented and all her wants are supplied. [Cf: 1888 Mtl. p. 634 para. 05] p. 452, Para. 5, [1890MS].

And now, I have just read your letter in which is contained the advice in regard to Sister Clay. I will think of these things and try to move wisely. The money from Boulder came safely and I am glad that matter is no more to be a worriment to me. I hope you will not keep under the high pressure plan. I hope you will be exercising all that is possible in the open air, Willie. There is need that we jealously guard our strength and that we do not work imprudently, and I believe the Lord will help us from His abundant mercy. I have not been able to do much writing for a few days. I have been too heavily burdened, but the Lord is good and greatly to be praised. [Cf: 1888 Mtl. p. 634 para. 06] p. 452, Para. 6, [1890MS].

Afternoon. Sister Mcomber came today with her sister to take treatment. She is in good health, but I think she would not feel like going far from home, as her parents are aged and she feels she should be nearby. She and Emma are now visiting Reba. [Cf: 1888 Mtl. p. 635 para. 01] p. 452, Para. 7, [1890MS].

I think the change in Volume I will be well. I can see great advantages in this and it pleases me, although there will necessarily be a delay. [Cf: 1888 Mtl. p. 635 para. 02] p. 452, Para. 8, [1890MS].

I am convinced that Satan saw that there was very much at stake here, and he did not want to lose his hold on our ministering brethren. And if the full victory comes, there will go forth from this meeting many ministers with an experience of the highest value. We hope and pray. [Cf: 1888 Mtl. p. 635 para. 03] p. 453, Para. 1, [1890MS].

Love to you all. I think of you and pray for you every day. May the Lord bless you abundantly is my prayer. [Cf: 1888 Mtl. p. 635 para. 04] p. 453, Para. 2, [1890MS].

I have this afternoon received a letter in response to the one written to Smouse, that we could have the use of the money loaned to me for one year longer, but as it was given for only one year, I had better renew the notes. He would let me have the money for seven percent although he could get more, but as it is to be used in the cause he was satisfied with it; and he says at the end of another year, he can extend the time, he thinks, if I wish. Mother. [Cf: 1888 Mtl. p. 635 para. 05] p. 453, Para. 3, [1890MS].

Ms 2, 1890 Sermon By Mrs. E. G. White March 16th, 1890, Battle Creek, Michigan--I want to say a few words in reference to faith. I want to say, brethren and sisters, it is not natural for us to believe, but it is very natural for us to foster unbelief. This is the besetting sin, and has been the besetting sin of God's people. It has not been natural for me to believe for myself, and I have had very severe lessons on this point until I know that it is not safe for me to cherish for one moment any doubt. I never doubted the truth; but to cherish doubt in regard to myself and my work. [Cf: 1888 Mtl. p. 636 para. 01] p. 453, Para. 4, [1890MS].

Now I have great sorrow of heart--I have had nearly ever since the Minneapolis meeting--and I will tell you why. Because God has been speaking to me as He has done for the last forty-five years, and I have presented these matters, and the brethren have known and have seen the fruits, and yet unbelief has come right in. But why? They will take the testimony of somebody else, and they will all be credulous in regard to that. Now when it comes to the manifest movement of the Spirit of God, if the Spirit was in their hearts they would recognize it in a moment. But the trouble is, the Spirit is not in them. And they never will search these things to see if they are so. The reason why I felt so at Minneapolis was that I have seen that everyone that has taken a position similar to the one they took in Minneapolis would go into the darkest unbelief. Have we not seen it acted over and over again? Then when we see just how Christ was tried, when He came upon earth; when we see the hardness of the hearts; when we see what the enemy can do with human nature, putting unbelief into the heart, I should think it would be such a terror to our souls that we would not dare to open the heart

to the miseries of unbelief and dwell in that atmosphere, such as there has been since we were in Minneapolis. [Cf: 1888 Mtl. p. 636 para. 02] p. 453, Para. 5, [1890MS].

Well, we wonder why Christ prayed with such an agony. It was not for His own sake, but it was because of the hardness of hearts, that notwithstanding He was the way, the truth, and the life, yet people were so hardened that they could not see it and accept it. And as you took their steps, here was my trouble. As they took their steps in the path of unbelief that day, others are taking the same steps this day, and my grief is the same as Christ's was. They are placing themselves where there is no reserve power that God has to reach them with. Every arrow in His quiver is exhausted. [Cf: 1888 Mtl. p. 637 para. 01] p. 453, Para. 6, [1890MS].

Now I feel this in every meeting where I have been. I have felt that there is a pressure of unbelief. It is just as evident as it ever has been. I can go among the unbelieving (just as Christ spoke to the Samaritan woman, and the Samaritans came out and heard); I can go among those that have never heard of the truth, and their hearts are more susceptible than those that have been in the truth and had the evidences of the work of God. But they excuse it all. "Why, we did not know that some things were so and so." When we get the Spirit of God in our hearts, He will speak to us. There is the trouble. When they see that God is working in a certain line, they commence with all the power of brain, and all the power of thought, and all the power of talk, as it has been the case here, to stay the work of God. Let me tell you, the testimony will be this: "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." [Cf: 1888 Mtl. p. 637 para. 02] p. 454, Para. 1, [1890MS].

Now I know what I am talking about, and as I do not expect to have many opportunities to speak to you, I will say again: "Fall on the Rock." I have no hope for you unless you do. I am glad; yes, I am so thankful that some are beginning to see that there is light for them. I was glad to hear Brother Larson's testimony yesterday. Now there is light for us. If we want to stay in the cellar, we can do it; but the only way for anyone of us is to fight the good fight of faith. It is not anything that is going to come naturally; but we have got to fight the good fight of faith instead of absorbing all the filth of unbelief. If it is a suggestion of unbelief, credence is given to that at once. You will never have greater light and evidence than you have had here; if you wait till the judgment, what you have had here will condemn you. But God has been speaking and His power has been in our midst, and if you have not evidences enough to show you where and how God is working, you never will have it. You will have to gather up the rays of light that you have had, and not question so. "But there are some things that are not explained." Well, what if everything is not explained? Where is the weight of evidence? God will balance the mind if it is susceptible for the influence of the Spirit of God; if it is not, then it will decide on the other side. They will come just exactly where Judas came; they will sell their Lord for thirty pieces of silver or something else. They will sacrifice everything to unbelief. [Cf: 1888 Mtl. p. 637 para. 03] p. 454, Para. 2, [1890MS].

I will tell you why it makes my heart so sad. It is because every such

mind that is susceptible to unbelief and the say-so of this one and that one, and that works against the light and the evidences that have been presented since the Minneapolis meeting--I tell you, brethren, I am terribly afraid that they will fall at last. I am terribly afraid that they will never overcome. But the blood of the Lamb and the testimony of the Lamb must be on the right side of the question. When God is working, and they have got no light to know that He is working, and they just place themselves right under the enemy's power and work right in that line, then they make excuses and say, they did not know. "Oh," said Christ, "if they had known that it was the Prince of light, they would not have crucified Him." Well, why did they not know? Well, if they had only known that these objections that we have been fighting were no objections, then they would not have done it. Well, is that any excuse? Why did they not know? They had the evidences of the Spirit, and it was only the false reasoning, perversion of words and positions, and the misunderstanding, that has lead them to this position of danger. [Cf: 1888 Mtl. p. 638 para. 01] p. 454, Para. 3, [1890MS].

Now I tell you God will not be trifled with. God is a jealous God, and when He manifests His power as He has manifested it, it is very nigh unto the sin of the Holy Ghost to disbelieve it. The revealings of God's power have not had any effect to move and to stir persons from their position of doubting and unbelief. God help us that we may remove ourselves out of the snares of the devil! If ever a people needed to be removed, it is those that took their position in Minneapolis at that time on the wrong side. It is a true saying that we cannot do anything against the truth, but for it. The precious truth of God will triumph; it has the triumph in it, and it is not going to fall to the ground, but somebody will fall, just as in the days of Christ. They have their boundaries and lines, and God has got to work in their line. God disappoints people a good deal. He works right contrary to what they expect. The Jews expected, of course, they were going to be blessed with a Messiah. You see there was no place for Christ. He had to make new bottles in order to put His new wine of the kingdom in. Just so He will here. The crown is there in the hands of Christ but many will lose it, and why? Because they have not run the race. [Cf: 1888 Mtl. p. 639 para. 01] p. 455, Para. 1, [1890MS].

Now I have seen how the enemy works. He doesn't want to let go of the people here. But oh, let no soul go out from here with darkness, for he will be a body of darkness wherever he goes. He scatters the seeds of darkness everywhere. He carries all these seeds and he begins to sow them, and it unsettles the confidence of the people in the very truths that God wants to come to His people. I have told our brethren here again and again that God has shown me that He raised up men here to carry the truth to His people, and that this is the truth. Well, what effect did it have on them? They were just the same; so that it should not be made of any account. What is the matter? Brethren, I say again, Fall on the Rock and be broken! Don't try to begin to make excuses. Well, here Christ says when they should bring their offerings and make confession of their sins, if afterwards they found that other things came to their remembrance, notwithstanding but one, they should come and make an offering for that. [Cf: 1888 Mtl. p. 639 para. 02] p. 455, Para. 2, [1890MS].

Now brethren, we want to have the simplicity of Christ. I know that He has a blessing for us. He had it at Minneapolis, and He had it for us

at the time of the General Conference here. But there was no reception. Some received the light for the people, and rejoiced in it. Then there were others that stood right back, and their position has given confidence to others to talk unbelief, and cherish it. Now, brethren, if you expect that every difficulty is going to be laid out in clear lines before you, and you wait until it is, then you will have to wait until the judgment, and you will be weighed in the balances and found wanting. Now, brethren, can there not be some means insured by which we can have a season of prayer? My strength is about exhausted. If it is possible, I want to get away before the last atom of strength shall be gone here. Brethren, why not pray to God? Why not get in such a position that you can lay right hold of the hand of God? Why wait for God to humble us? Now God has been waiting for those men that have stood in the way, to humble themselves; but the word has come to me, "If they do not humble themselves, I will humble them." Now, God will work. He will have the work prepared for His Spirit. There is to be a preparation for the last great day, and we want to come into a position where we can work unitedly with intense earnestness and courage for God. [Cf: 1888 Mtl. p. 640 para. 01] p. 455, Para. 3, [1890MS].

I want that some of these shall assemble again, and then I want those that have been standing here and questioning, and been just about ready to give up the Testimonies,--we want to know why; and if anything can be taken out of the way, God help us to do it! We want to know why the enemy is having such power upon human minds as he has here. It is something beyond anything I ever saw in all my experience since I first started in the work. The people of God who have had light and evidences have stood where God would not let His blessing fall upon them. [Cf: 1888 Mtl. p. 641 para. 01] p. 456, Para. 1, [1890MS].

In the chapel hall the power of God was all ready to fall upon us. I felt for a little time as though I could look right into glory; but the Spirit that was there drove it away. We want to understand how we are working. I speak these plain things because I know that there is nothing else that will do. We have tried to encourage in regard to faith. [Cf: 1888 Mtl. p. 641 para. 02] p. 456, Para. 2, [1890MS].

One brother thinks that Sister White doesn't understand her own testimonies. Heard that in Minneapolis. Why? Because the brethren did not agree with them. Well, there are some things that I understand. I understand enough to acknowledge the Spirit of God and to follow the voice of the Shepherd. I understand that much. [Cf: 1888 Mtl. p. 641 para. 03] p. 456, Para. 3, [1890MS].

W - 84 - 1890 Battle Creek, Michigan March 19, 1890 Dear Children Willie and Mary White: Attended morning meeting and listened to what others had to say but did not talk myself. Many excellent testimonies were borne, but some whom we longed to hear from did not talk. I was so thoroughly exhausted I wanted the luxury of quiet, but could not get it. One after another must see me a few moments, and my time was so broken into I could not do much. [Cf: 1888 Mtl. p. 642 para. 01] p. 456, Para. 4, [1890MS].

A.T. Jones was present and spoke short and to the point. We thought best to appoint a meeting in the afternoon of the same character as the one we had held Wednesday evening, the week past. Brother Eldridge had quite a long talk with me upon various things--books and writers and

the present condition of things. He thought it would be best to have a second meeting, and deplored that these meetings of explanation could not have been held long ago. The same has been stated by others; but I explained that the state of their impressions and feelings was of such a character that we could not reach them, for they had ears, but they were dull of hearing; hearts had they, but they were hard and unimpressible. [Cf: 1888 Mtl. p. 642 para. 02] p. 456, Para. 5, [1890MS].

We had our meeting. Brother Jones talked very plainly, yet tenderly in regard to their crediting hearsay and not, in brotherly love, taking the matter to the one talked about and asking him if the report were true. [Cf: 1888 Mtl. p. 642 para. 03] p. 456, Para. 6, [1890MS].

Willie, I talked as they had never heard me talk before. I went over again the transactions at Minneapolis and since that time, and I addressed plain remarks to Elder Smith. I told him that it was not so surprising that my brethren who had known but little of the work the Lord had given me to do, should have temptations, but Elder Smith was not excusable. He had been acquainted with me and the character of my mission from his youth up, and he had seen my work, and it had been tested and proved by him for years; and that there should suddenly come a period of time when without any reason except the imagination of his own darkened, perverted understanding, he should so deliberately and coolly treat the Testimonies in a manner to make them of no effect, was a marvel to me. [Cf: 1888 Mtl. p. 642 para. 04] p. 456, Para. 7, [1890MS].

I had reason to expect my brethren would act like sensible men, weigh evidence, give credence to evidence, and not turn aside from light and facts of truth and give credence to tidbits of hearsay and suppositions; wonderfully cautious in regard to matters of testimony which they had not any reason to question, and open mind and heart to greedily accept and publish to others the mere words born of prejudice and envy and jealousy. [Cf: 1888 Mtl. p. 643 para. 01] p. 457, Para. 1, [1890MS].

I said to them that Brother Smith ought to have been the man to be standing and saying the very things I was saying, because they were truth, equity and judgment. He had not a particle of reason or foundation for his prejudice. Well, it was as solemn a meeting as I have ever seen. It made a deep impression. Suffice it to say the whole atmosphere is changed. There is now joy with Brother Dan Jones that I held to the point. He says he has made a fool of himself. Brother Eldridge says he feels subdued, like a whipped man, that all this maneuvering has been going on to meet obstacles that never had an existence. But I will write more. [Cf: 1888 Mtl. p. 643 para. 02] p. 457, Para. 2, [1890MS].

I am writing in Chicago about March 22 in the same room I occupied when the meetings were in session. [Cf: 1888 Mtl. p. 643 para. 03] p. 457, Para. 3, [1890MS].

Brother Dan Jones says it would have been lamentable to leave Battle Creek without these two special meetings and the definite explanations made. He is a changed man. The Lord is at work. How Brother Smith will come out remains to be seen. [Cf: 1888 Mtl. p. 643 para. 04] p. 457,

Para. 4, [1890MS].

A few days since Sister Butler was stricken down with paralysis and was unconscious for days. Yesterday a letter came that she is conscious, yet helpless. One-half of her is helpless. She cannot yet talk. Elder Butler must be passing through severe trials, I pity him from my heart. [Cf: 1888 Mtl. p. 644 para. 01] p. 457, Para. 5, [1890MS].

I now ride out with Brother Starr and wife to see lots of land. Mother. [Cf: 1888 Mtl. p. 644 para. 02] p. 457, Para. 6, [1890MS].

Love to Mary and children and household. Mother. [Cf: 1888 Mtl. p. 644 para. 03] p. 457, Para. 7, [1890MS].

O-46-1890 Crystal Springs St. Helena, California May 8, 1890 Elder O.A. Olsen Dear Brother Olsen: I received a letter from Willie White suggesting that Elder Waggoner be called to the east to attend the Ministerial Institutes, and to teach the school. I think it would be in the order of God for the President of the General Conference to visit this part of the moral vineyard and take in the situation of things, for there is a condition of things in California that is certainly deplorable. I will send you a copy of a letter handed me from M.J. Church while I was at the camp meeting in Fresno. There is great need of different kinds of gifts being brought in here than that which they now have. But don't send Elder Farnsworth, for he is settled nowhere. He is inclined to think and believe with the last man he is with. I put no dependence on him, and the less we have of such workers the better it will be for the vineyard of the Lord. Elder Farnsworth does not know what it is to walk with God, to move in harmony with the mind of God. He feels fully competent and self-sufficient, but oh, he carries a cheap influence out of the desk. His words, his manners, his conversation are not what should be cultivated by a minister of Jesus Christ. There has come in to our gatherings or convocation meetings a cheap, commonness in association not after the order of devout worshipers, but of the festivals and idolatrous worship. God would have all these things pass away and Christ's manner of teaching brought in and the heavenly model be copied. [Cf: 1888 Mtl. p. 645 para. 01] p. 457, Para. 8, [1890MS].

We find here on the Pacific Coast scarcely a man who carries a weight of influence. We find a spirit of criticism at work to tear down, to make the worst appear, to dwell on the little, objectionable things which are talked of till molehills become mountains of difficulty. The Missions established at much expense must be broken up for trivial reasons. There are so few at work standing shoulder to shoulder, warring against principalities and powers and spiritual wickedness in high places, that the enemy's forces seem to be constantly strengthening and those claiming to believe the truth are the mediums Satan uses to discourage and dishearten the things that remain. [Cf: 1888 Mtl. p. 645 para. 02] p. 458, Para. 1, [1890MS].

To question, and doubt, and talk against the testimonies and the ministers seems to be the atmosphere that prevails. Several times I have been shown that there was great danger of sending off our men upon whom we depend to keep the churches and home missions in a healthful condition, to foreign missions and leaving the home missions to

languish. It can be represented as killing the goose that laid the golden egg. Satan watches his chances when he can come in and bear sway over unconsecrated elements. [Cf: 1888 Mtl. p. 646 para. 01] p. 458, Para. 2, [1890MS].

Some ministers like Edwin Jones can never take a position and hold it sensibly. He will regard matters in an intense light. He will gather up little points of seeming difference and act as though he would stake his soul upon their verity and strength. He cannot discern that he can serve God with power and purpose too in dwelling on the large treasures of subjects in God's storehouse and feed the flock of God. All must stand shoulder to shoulder and step by step, keeping rank and file in perfect order. When there is no real variance in ideas, his naturally extravagant ideas, his fruitful imagination places things of difference in the strongest light which he can put them in, and he leads minds to miscalculate, and carry things in so strong a manner that he does positive harm. He confuses minds, he buries the simplest and most essential truths by his strong expressions, his extravagant imaginations so that his labors on this Coast are really a failure. They do more harm than they can possibly do good. Now what to do with cases of this character is a question. I believe him to be perfectly honest, but there is such a strength of imagination, such wonderfully strong expressions that his brethren are really afraid to put him to labor anywhere. [Cf: 1888 Mtl. p. 646 para. 02] p. 458, Para. 3, [1890MS].

Brother McClure is not a speaker, but a good counsellor, a good worker. Elder Loughborough has worked hard but there is a strong feeling against him not altogether just, and he has but little influence with a large number in the conference. I believe he has tried to follow the Lord and do His will, but if he cannot carry the churches with him then he cannot do them much good. [Cf: 1888 Mtl. p. 647 para. 01] p. 458, Para. 4, [1890MS].

When A.T. Jones went east, then Dr. Waggoner and Charlie Jones, it was too much to take away at one time. Now could Elder Loughborough use his talent in Michigan for a time, and in other states, his firm position on the testimonies would revive the faith of those who have been misled by the doubts and unbelief of those who have weakened the faith and confidence of churches in them. [Cf: 1888 Mtl. p. 647 para. 02] p. 458, Para. 5, [1890MS].

Certainly there must be a change. A president must be put in at the next General Conference who will command more respect and whose work will be more respected. M.J. Church and many others are constantly talking, picking flaws and looking with contempt upon the management of Elder Loughborough. There must be help brought to California at once. At Fresno they need help all the time. They would accept St. John, but he cannot stay there. Many they refuse. I hated to leave things in Fresno just as we did, but what could be done? I shall not consent to take another laborer from California. There are men you can have and welcome, and I think you can find fields where there can be some one whom they respect, to have an oversight of them. I think there ought to be some one who will see and understand the necessities of these fields, especially in California, and send good help, the very best kind, men who are anchored, men who can be depended on. I can see no wisdom in stripping the field of our home missionaries and then expect

everything to thrive. [Cf: 1888 Mtl. p. 647 para. 03] p. 459, Para. 1, [1890MS].

I do not expect to be at your General Conference. I would rather run the other way. I wish Dr. Waggoner could be teacher in the ministerial institute, and think that is his place, but could you see the pitiful condition of things here! I hoped to do something, but to my great sorrow I seem to be in a helpless condition. My brethren, who thought they were doing God service in discouraging my heart, in obstructing my way, in opposing themselves to all that I was in the fear of God trying to do, could they look upon me, would see something of their work. They made my work fifty-fold harder than it would otherwise have been. I wonder if these earnest, zealous men who were engaged in sowing questionings and doubts and resistance, and stubbornness in rejecting the counsel of God against themselves have thought of these words? "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty" (Judges 5:23). [Cf: 1888 Mtl. p. 648 para. 01] p. 459, Para. 2, [1890MS].

We have had entrusted to us a message to bear to God's people. We have had arrayed against that work, Satan, his host and traitors, and evil men. We have need of the help which every one should have been prepared to give to us. We fight not against flesh and blood, but against principalities and powers and spiritual wickedness in high places. But when men who claim to be faithful and true, to all purposes engage with the enemy of God to hinder and confuse and perplex minds, and keep them on the side of the enemy as has been the case since I left Europe and stepped on American soil, how can the Lord look upon these things that so many have not worked on God's side of the question? How could the burden but be of crushing weight to my soul when God was opening before me the messages He would have come before the people? Under whose leadership were these professed soldiers of Jesus Christ doing service? These things have grieved the Spirit of God and the words to Meroz were applicable to them. [Cf: 1888 Mtl. p. 648 para. 02] p. 459, Para. 3, [1890MS].

I have a message to the people. Urgent calls are coming to me from all directions, but I am lying crushed, a cart beneath sheaves and I can but feel deeply over these things. "It seems so strange that Sister White is laid upon a bed of suffering; why doesn't the Lord raise her to health?" is the question. I look with astonishment to the strength that has been imparted to me, and should the Lord place me again in working order I hope to do my duty. I have just that confidence in my brethren that those who have had every evidence God saw fit to give them, that His spirit and power was with me, and yet turned from it all to walk in the sparks of their own kindling, and have shown a wonderful blindness, want of perception and knowing the things that be of God, and in their resistance to light and evidence in their choosing the darkness rather than the light, have virtually said, "We do not want God's ways, but we want our own ways." [Cf: 1888 Mtl. p. 649 para. 01] p. 459, Para. 4, [1890MS].

Should circumstances shape in a similar manner as they have in the past, they would be easier subjects to Satan's temptations than they were in the first place. They would work on the same line, act over the same things, confederate to resist, to criticize, to press their whole

weight against God's work for this time unless they are entirely transformed, unless their Phariseeism is seen as God has shown it to me, and unless they remove by every effort possible on their part the stumbling blocks and do the work God wanted them to do in the beginning, come up to the help of the Lord, to the help of the Lord against the mighty. [Cf: 1888 Mtl. p. 649 para. 02] p. 460, Para. 1, [1890MS].

Well, here I am sick in bed with malaria and rheumatism which first attacked the heart and has now spread over my entire body. I do not feel any burden of my own case. I am too thoroughly sick to try to get up my will power or to present my case to God in faith. I simply do not care. I long for rest. I have wrestled for the victory until I have fallen wounded and bruised and crippled, not by the weapons of the enemy, but those of my own brethren. Perhaps some think, Well, if Sister White was really doing the work of the Lord He would have sustained her. But if they would look, a little and reason from cause to effect, they would feel the rebuke of God upon them for joining the enemy's efforts, stirred from a power from beneath. They did the very work Satan wanted them to do; now let me rest. I have no burden of anxiety to recover. I am a suffering invalid. Just let me be. If I receive strength I will try and do something here in California. But I do hope you will visit California yourself. I hope that you will see that there must be a different set of gifts brought in here, and I hope it will not be long before we shall see help coming. (Signed) Ellen G. White [Cf: 1888 Mtl. p. 650 para. 01] p. 460, Para. 2, [1890MS].

B-1-1890 St. Helena, Calif., May 14, 1890 Dear Brethren,--I have been deeply burdened in regard to the manner in which Vol. IV, "The Great Controversy," has been treated by our canvassers, because it has so long been kept from the field. It is nearly two years since the new edition was completed, and but little has been done to bring it before the people. [Cf: 1888 Mtl. p. 651 para. 01] p. 460, Para. 3, [1890MS].

I was moved by the Spirit of the Lord to write that book, and while working upon it, I felt a great burden upon my soul. I knew that time was short, that the scenes which are soon to crowd upon us would at the last come very suddenly and swiftly, as represented in the words of Scripture; "The day of the Lord so cometh as a thief in the night." [Cf: 1888 Mtl. p. 651 para. 02] p. 460, Para. 4, [1890MS].

The Lord has set before me matters which are of urgent importance for the present time, and which reach into the future. The words have been spoken in a charge to me, "Write in a book the things which thou hast seen and heard, and let it go to all people; for the time is at hand when past history will be repeated." I have been aroused at one, two, or three o'clock in the morning, with some point forcibly impressed upon my mind, as if spoken by the voice of God. I was shown that many of our own people were asleep in their sins, and although they claimed to be Christians, they would perish unless they were converted. p. 460, Para. 5, [1890MS].

The solemn impressions made upon my mind as the truth was laid out in clear lines before me, I tried to bring before others, that each might feel the necessity of having a religious experience for himself, of having a knowledge of the Saviour for himself of seeking repentance, faith, love, hope, and holiness for himself. I was assured that there

was no time to lose. The appeals and warnings must be given, our churches must be aroused, must be instructed, that they may give the warning to all whom they can possibly reach, declaring that the sword is coming, that the Lord's anger upon a profligate world will not long be deferred. I was shown that many would listen to the warning. Their minds would be prepared to discern the very things that it pointed out to them. [Cf: 1888 Mtl. p. 651 para. 04] p. 461, Para. 1, [1890MS].

I was shown that much of my time had been occupied in speaking to the people, when it was more essential that I should devote myself to writing out the important matters for Vol. IV; that the warning must go where the living messenger could not go, and that it would call the attention of many to the important events to occur in the closing scenes of this world's history. [Cf: 1888 Mtl. p. 652 para. 01] p. 461, Para. 2, [1890MS].

As the condition of the church and the world was open before me, and I beheld the fearful scenes that lie just before us, I was alarmed at the outlook; and night after night, while all in the house were sleeping, I wrote out the things given me of God. I was shown the heresies which are to arise, the delusions that will prevail, the miracle-working power of Satan--the false Christs that will appear--that will deceive the greater part even of the religious world, and that would, if it were possible, draw away even the elect. [Cf: 1888 Mtl. p. 652 para. 02] p. 461, Para. 3, [1890MS].

Is this work of the Lord? I know that it is, and our people also profess to believe it. The warning and instruction of this book are needed by all who profess to believe the present truth, and the book is adapted to go also to the world, calling their attention to the solemn scenes just before us. [Cf: 1888 Mtl. p. 652 para. 03] p. 461, Para. 4, [1890MS].

You, my brethren, took the responsibility of seeing that it was put in circulation, but about the time when the new edition of Vol. IV came from the press, the new work "Bible Readings" was introduced. This book has had a great sale, and has been permitted to swallow up every other interest. Canvassers found it an easy book to handle, and Vol. IV was kept out of the field. I felt that this was not right; I know that it was not right, because it was not in harmony with the light which God had given me. I talked with Capt. Eldridge, and with Frank Belden while he was engaged in training canvassers, but the only response I could get was, "We cannot do anything in this matter until Bible Readings has had its run. Then we will take hold of Vol. IV, and give it the field." Last fall I was promised that in the spring a special effort should be made to push Vol. IV. My answer was. "Brethren, I dare not wait so long." I could not understand why such delay was necessary. The reasons given were of no weight to me. I felt that if my brethren understood and appreciated the subject matter which the Lord had presented before me and bidden me to write, their excuses would have appeared very small to their own minds. [Cf: 1888 Mtl. p. 653 para. 01] p. 461, Para. 5, [1890MS].

They said that the canvassers were unwilling to take Vol. IV, because they could sell Bible Readings so much more readily and hence could do better financially. I answered, "Brethren, I cannot understand why, if this matter is set before our canvassers in the right light, they would

not work for the book which ought to come before the world. [Cf: 1888 Mtl. p. 653 para. 02] p. 462, Para. 1, [1890MS].

I groaned in spirit, for I knew, from the conversation I had had, that my brethren in positions of trust at the office of publication had no sense of the real perils which are soon to break upon us. While many are, in spirit and action, saying, "Peace and safety," sudden destruction will come upon them. [Cf: 1888 Mtl. p. 654 para. 01] p. 462, Para. 2, [1890MS].

For nearly two years the book containing warnings and instruction from the Lord, given especially for this time, has been lying in our publishing houses, and no one feels the necessity or importance of bringing it before the people. Brethren, how long am I to wait for you to get the burden? Now Vol. I, or "Patriarchs and Prophets," is ready for circulation; but even for this book I will not allow Vol. IV to remain longer as a light under a bushel. I am in sore distress of mind, but who of my brethren cares for this? [Cf: 1888 Mtl. p. 654 para. 02] p. 462, Para. 3, [1890MS].

Has the Lord moved upon my mind to prepare this work to be sent everywhere, and is he moving upon my brethren to devise plans which shall bar the way, so that the light which he has given me shall be hid in our publishing houses instead of shining forth to enlighten all who will receive it? [Cf: 1888 Mtl. p. 654 para. 03] p. 462, Para. 4, [1890MS].

It is now urged that only one book at a time should have a place in the canvassing field,--that all the canvassers should work for the same book. I do not see the force or propriety of this. If the Lord has light for his people, who shall venture to put up barriers so that the light shall not reach them? One book is published at little expense, and is therefore sold cheaply; other works that present truths essential at this time, have involved greater expense; shall they therefore be kept from the people? Bible Readings is a good book to occupy its own place, but should not be permitted to crowd out other important works, which the people need. The presidents of our conferences have a duty to do, our board of directors should have something to say in this matter, that the different branches of the work of God may receive equal attention. [Cf: 1888 Mtl. p. 654 para. 04] p. 462, Para. 5, [1890MS].

If our canvassers are controlled by the prospect of financial gain; if they circulate the book on which they can make the most money, to the neglect of others that the people need, I ask, in what sense is theirs a missionary work? Where is the missionary spirit,--the spirit of self sacrifice? [Cf: 1888 Mtl. p. 655 para. 01] p. 462, Para. 6, [1890MS].

The work of the intelligent, God-fearing canvasser has been represented as equal to that of the gospel minister. Then should the canvasser any more than the minister, feel at liberty to act from selfish motives? Should he turn his back on all the principles of missionary work, and handle the book--placed before him, shall I say, as a temptation?--on which he can make the most money? Shall he have no interest to circulate any book but that which brings him the greatest financial gain? How is the missionary spirit revealed here? Has not the canvassing work ceased to be what it ought to be? How is it that no

voice is raised to correct this state of things? [Cf: 1888 Mtl. p. 655 para. 02] p. 463, Para. 1, [1890MS].

If there are reasons back of all this, if the publishing houses exert an influence to favor this state of things because they receive greater financial benefit thereby, this should be searched out. I have carried the burden as long as I can; it is wearing away my life. [Cf: 1888 Mtl. p. 655 para. 03] p. 463, Para. 2, [1890MS].

Many have asked me if I was not getting rich by the sale of my books. Far from it. I invested about 3000 dollars in the new edition of Vol. IV. I own the plates, and it was agreed that I should receive fifteen cents a copy on the books. Then the publishers represented to me how little the publishing houses made in handling the books, and I finally consented to accept twelve and a half cents, being assured that they would throw their interest and energy into circulating the book, and that the large editions sold would bring me back all that I had invested, and much more, to help pay the expense of publishing other works, which were in preparation. But soon after I consented to take twelve and a half cents, Bible Readings came from the press, and it was decided to carry that book almost exclusively, until the market was supplied. Thus instead of giving Vol. IV an equal chance with Bible Readings, the managers allowed it no place at all. [Cf: 1888 Mtl. p. 656 para. 01] p. 463, Para. 3, [1890MS].

During my stay in Europe I spent freely my own means to advance the various interests of the cause. Since my return to America I have invested \$1600 in various branches of the work, expecting that the sale of my books would supply the necessary means, but instead of this I have been obliged to borrow the money and to pay interest upon it. If I publish new books, I must have money to pay my helpers, who assist in preparing the matter for the press. Then there is the cost of type-setting, making plates, illustrations, etc., etc. All these things require money. Now what am I to do? Shall I dismiss my helpers? stop publishing? [Cf: 1888 Mtl. p. 656 para. 02] p. 463, Para. 4, [1890MS].

The managers of the Review and Herald could not be ignorant of my financial situation, but what interest have they shown to change this order of things? I thank them for permitting me to draw money to carry on the work. But their course in regard to the circulation of my books has made it a necessity for me to speak. I cannot be clear and keep silent. I cannot have confidence to leave these matters, which to me involves so much, to their discretionary power, when I am brought into constant embarrassment. I have less confidence in their management than I have had, for I cannot believe that the Lord leads them to pursue the course they have taken. [Cf: 1888 Mtl. p. 657 para. 01] p. 463, Para. 5, [1890MS].

Letters have come to me with such questions and statements as the following:- [Cf: 1888 Mtl. p. 657 para. 02] p. 464, Para. 1, [1890MS].

Sr. White; why is every canvasser working for Bible Readings? I was canvassing for Vol. IV. but the president of our conference advised me to take Bible Readings. I received a rich blessing in canvassing for Vol. IV. I had success, and thought I would throw my whole energy into the work of bringing that book before the people. Every one who bought it was pleased with it, and some purchased a second copy to give to

their friends. But I was told that all the canvassers were working for Bible Readings, and as this seemed to be the order of things, I took that book. Would it not be pleasing to the Lord for me again to take up Vol. IV? [Cf: 1888 Mtl. p. 657 para. 03] p. 464, Para. 2, [1890MS].

I certainly mistake our canvassers, if with proper instruction--having the matter set before them in its true bearings--they would choose to give the field entirely to Bible Readings, to the neglect of Vol. IV. If it should prove that they will not receive counsel, if they are unwilling to do the work so essential at this time,--to bring before the people the very books that the world should have,--then there is only [one] course left for me; that is, to raise and train a company of canvassers for this special work,--men and women who shall work not merely to please themselves, not merely for gain, but to do the work of God, to bring before the people the warnings of God to them. This I proposed to do some time since, but was urged to wait a little. Some of the leaders in the canvassing work felt that it would not be the right thing for me to have a separate canvassing company organized, that it would throw things into confusion. Then the promise was given that last spring the canvass for Vol. IV. should be pushed as that for Bible Readings had been. I believe that our brethren meant to do just as they said; but why did they not do it? I waited, but nothing has been done. Now if the leading brethren give it as a hopeless task, I will wait no longer for them to turn the tide. I still believe that those who are working in the canvassing field will see their duty when the situation is fairly placed before them. [Cf: 1888 Mtl. p. 657 para. 04] p. 464, Para. 3, [1890MS].

I speak to you who are engaged in the canvassing work. Have you read Vol. IV.? Do you know what it contains? Have you any appreciation of the subject matter? Do you not see that the people need the light therein given? If you have not already done so, I entreat you to read carefully these solemn warnings and appeals. I am sure that the Lord would have this work carried into all the high-ways and by-ways, where are souls to be warned of the danger so soon to come. [Cf: 1888 Mtl. p. 658 para. 01] p. 464, Para. 4, [1890MS].

I spoke before our Gen. Conf. in regard to this matter. I spoke before the canvassing class, but as there was no one to take up the matter and carry it forward, nothing has been done. How long my brethren at head quarters at Battle Creek will deem it best to wait before doing anything I cannot tell. But I appeal to our brethren everywhere to spread abroad the light which God has given to his people. [Cf: 1888 Mtl. p. 659 para. 01] p. 464, Para. 5, [1890MS].

When I think of the end so near, and think that the light given me of God is not permitted to come before the people, I am in great distress of mind. When I awake at any hour of the night my heart is filled with such grief that I cannot close my eyes to sleep. A feeling of anxiety, of remorse, has pressed upon me, as though this delay in the circulation of Vol. IV. was due to some neglect on my part. And my burden does not decrease in the least as time passes and nothing is done. [Cf: 1888 Mtl. p. 659 para. 02] p. 465, Para. 1, [1890MS].

I seem to be bound about by rules or customs or something which I cannot define, so that I am powerless to do anything; and those who are in responsible positions are themselves taking no burden of the matter.

[Cf: 1888 Mtl. p. 659 para. 03] p. 465, Para. 2, [1890MS].

Brethren, you are urging me to come to your campmeetings. I must tell you plainly that the course pursued toward me and my work since the Gen. Conf. at Minneapolis--your resistance of the light and warnings that God has given through me--has made my labor fifty times harder than it would otherwise have been. I find that my words have far less influence upon the minds of our people than upon unbelievers whose hearts have not been hardened by rejecting the light. I have no word from the Lord to labor for you in the camp meetings, to repeat to you, little by little, that which, at great cost and labor I have published for your benefit. As you feel no burden to obtain and circulate the books, I feel that my oral testimony would make no lasting impression. I have no courage to meet you in campmeeting. It seems to me that you have cast aside the word of the Lord as unworthy of your notice. [Cf: 1888 Mtl. p. 659 para. 04] p. 465, Para. 3, [1890MS].

The course pursued toward Vol. IV. has confirmed the word of the Lord which has been given me, that men were occupying responsible positions who were not working where God was working; that the testimony of the spirit of God had no special sacredness to them unless it sanctioned their ideas and actions. Anything not in harmony with their ideas, they did not receive. Had they realized the importance of the light given me of God, would they have let the message of appeal and warning lie buried in the office of publication while they only expressed regret, and did nothing to change the order of things? Brethren, you may think that your course in this matter does not justify me in speaking plainly as I do, but the time has come for me to speak, and I refuse to keep silent longer. I cannot but feel that the enemy has warped your conscience and beclouded your minds. My oral testimony will do you no good while you stand where you now are. [Cf: 1888 Mtl. p. 660 para. 01] p. 465, Para. 4, [1890MS].

I have been shown that men in responsible positions should be men who are not controlled by impulse, men whose conscience is quickened by habitual communion with Christ, men who bow in reverence to the divine standard of righteousness. Pure and undefiled religion should preside over their practice; they should honor God by honoring the light he sends them, by practicing the principles laid before them, and shunning everything unfair and unjust. Such men will not neglect important interests which are under their guardianship, and whose success or failure depends on their management. They will not, for the sake of immediate financial advantage, let the light given of heaven be excluded from the people. They will be braced for duty by the truth of God, and no influence from any source, no entreaties or favor, can induce them to turn from the work which they know to be just and consistent. [Cf: 1888 Mtl. p. 660 para. 02] p. 465, Para. 5, [1890MS].

I tell you in the fear of God, I have held my peace as long as I dare to do so. I shall no longer trust in your hands important interests which means so much to me, if you continue to treat them with such indifference as you have manifested. [Cf: 1888 Mtl. p. 661 para. 01] p. 466, Para. 1, [1890MS].

If you did not intend to work to get Vol. IV. before the people, why did you not say at the outset, "Sr, White, we do not regard the books you have written as of any great importance. We will handle books that

bring more money to the publishing house, and will allow you to bring your books before the people the best way you can. We do not see any special need of hurry in getting them before the world." If you had done this, you would have dealt more honorably with me. You know I needed the money which the sale of my books would bring. You undertook to manage the sale for me, and if I have been justly dealt with I have yet to do this. [Cf: 1888 Mtl. p. 661 para. 02] p. 466, Para. 2, [1890MS].

I have now several works which will soon be ready for sale, but what reason have I to hope that you will feel any more burden to circulate them than you have manifested for Vol. IV. [Cf: 1888 Mtl. p. 662 para. 01] p. 466, Para. 3, [1890MS].

I know that God has moved upon me to write, and now if it is left for me to take up the burden of bringing these books to the attention of the people, I can do this, though I know that the work ought to rest upon others. Now I ask my brethren, are matters to continue as they have been for the last two years? I wish to know now, because I shall feel it my duty at once to take up the book you manifest no interest in. If I had only understood, at the outset, the turn that was to be given to Bible Readings, I could have taken my work into my own hands, and thus have saved this long delay. My children have counseled me to wait a while longer before speaking out, but I dare not do so. I have looked and waited for some one to place Vol. IV. in the position it should be, until hope has died out of my heart. [Cf: 1888 Mtl. p. 662 para. 02] p. 466, Para. 4, [1890MS].

After carrying the burden of writing the book, and getting it through the press, I trusted that I could then lay it in the hands of my brethren,--that they would understand and appreciate its importance, and would take up their part of the work without any urging from me. But if I alone have been made to feel the sacred, solemn importance of scattering the rays of light for this time of peril, may the Lord strengthen me for the work. I will delay no longer, but will look to the Captain of my salvation and promptly obey. [Cf: 1888 Mtl. p. 662 para. 03] p. 466, Para. 5, [1890MS].

I ask the presidents of the several conferences if they will have some interest to correct the wrong tendencies manifest in our canvassing work. Show the canvassers that they should not carry things to extremes; that they should not drop the very books that the people are in suffering need of, and push a new work, which can fill only a limited sphere, thus shutting away from the people the special warnings which God has sent to them for this time. [Cf: 1888 Mtl. p. 662 para. 04] p. 466, Para. 6, [1890MS].

I have evidence that the Lord impresses the hearts of those who read what is written in Vol. IV. concerning those scenes of thrilling interest,--the things that are, and that shall be. And if those who claim to believe the third angel's message would carefully and prayerfully read the important, solemn truths that relate to this time, as presented in Vol. IV. and would give heed to them, they would be led to search the Scriptures more earnestly and prayerfully, and would better comprehend the word of God, and the trying scenes just before us. (Signed) Ellen G. White. [Cf: 1888 Mtl. p. 663 para. 01] p. 467, Para. 1, [1890MS].

As I have seen the course that has been taken for the last two years, I have waited and prayed, and said to my soul. The Lord will set this matter right. But I know that our brethren are not doing their duty. What courage have I to attend camp meetings? What reason have I to hope that my testimony will now be received and respected any more than Vol. IV. has been? My experience since the conference at Minneapolis has not been very assuring. I have asked the Lord for wisdom daily, and that I may not be utterly disheartened, and go down to the grave broken-hearted, as did my husband. (Signed) Ellen G. White. [Cf: 1888 Mtl. p. 664 para. 01] p. 467, Para. 2, [1890MS].

MS - 24 - 1890 Jesus, Our Redeemer and Ruler May 18, 1890. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made...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." "For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: be that cometh to me shall never hunger; and he that believeth on me shall never thirst." [Cf: 1888 Mtl. p. 665 para. 01] p. 467, Para. 3, [1890MS].

My prayer is, O Lord, take the load of my mind, control my judgment, imbue me with Thy Spirit. In my very weakness I would glorify God. I would put my trust in Him; I would have sincere faith that works by love, and purifies the soul. We need to cultivate faith and love, for our churches are becoming leavened with unbelief, and with hardness of heart. We need to pray for the Lord to give them hearts of flesh. [Cf: 1888 Mtl. p. 665 para. 02] p. 467, Para. 4, [1890MS].

Jesus, in communicating with John the Revelator, says, "Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted." Here is presented a high state of advancement in spiritual knowledge. "Nevertheless," saith the True Witness, "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. . . . He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." [Cf: 1888 Mtl. p. 665 para. 03] p. 467, Para. 5, [1890MS].

Will our churches have an ear to hear? Will they take heed? Will they by faith secure the heavenly anointing, the oil of grace which keeps the lamps burning that they may discern their defects, their destitution of the love of God? Certain it is that the love, earnest, vital love for Jesus has been dying out of our churches. Will every member of the church arouse? Will they put on Jesus Christ? And will they heed His positive requirements? "Remember therefore from whence

thou art fallen, and repent, and do the first works." The first works, when the love of God was pervading the soul with its energizing, transforming power--how simple was the faith, how trustful the confidence in the Lord, how precious the name of Jesus! His love melted and subdued the proud heart. The knocking of Jesus at the door of the heart met a heart's response in opening and welcoming the heavenly Guest. [Cf: 1888 Mtl. p. 666 para. 01] p. 468, Para. 1, [1890MS].

"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." Thus the world's Redeemer illustrates the work of the Holy Spirit upon the human heart. The living agent, by an act of faith of his own, places himself in the hands of the Lord for Him to work in him His good pleasure in His time. Well then, there must be a continual exercise of faith to be in Christ, and keep in Christ, abiding by faith in Him. This is a training process, a constant discipline of the mind and heart, that Christ shall work His great work in human hearts. Self, the old natural self, dies, and Christ's will is our will, His way is our way, and the human agent becomes, with heart, mind, and intellect, an instrument in the hands of God to work no more wickedness, but the righteousness of Christ. [Cf: 1888 Mtl. p. 666 para. 02] p. 468, Para. 2, [1890MS].

The man works and co-operates with God; the grace of God is constantly at work with the consent of the agent to perfect a Christlike character. In the divine arrangement, God does nothing without the co-operation of man. He compels no man's will. That must be given to the Lord completely, also the Lord is not able to accomplish His divine work that He would do through the human agency. Jesus declared that in a certain place He could not do many mighty works among the people because of their unbelief. He wanted to do for them in that place just what He knew that they needed to have done, but He could not because unbelief barred the way. The potter cannot mold and fashion unto honor that which has never been placed in his hands. The Christian life is one of daily surrender, submission and continual overcoming, gaining fresh victories every day. This is the growing up into Christ, fashioning the life into the divine model. [Cf: 1888 Mtl. p. 667 para. 01] p. 468, Para. 3, [1890MS].

Christ says of the church, "I have somewhat against thee, because thou hast left thy first love." This is represented as a fallen condition spiritually. "Remember therefore from whence thou art fallen, and repent, and do thy first works; or else I will come quickly, and will remove thy candlestick out of his place, except thou repent." The first new love that pervaded the heart manifested itself not only in ardent love to God, but in love to all men formed in His image. There was a soft heavenly light shining in the soul. It did not remain there, shut up as under a bushel, but it was diffused, for it was the practical working out of God's will. There was lively living, a sanctified, lively love, sanctified in Christ Jesus. [Cf: 1888 Mtl. p. 667 para. 02] p. 468, Para. 4, [1890MS].

Said the apostle Paul, "Know ye not that the unrighteous shall not inherit the kingdom of God? And such were some of you; but ye are washed, but ye are sanctified, and ye are justified in the name of the Lord Jesus, and by the Spirit of our God." [Cf: 1888 Mtl. p. 668 para. 01] p. 469, Para. 1, [1890MS].

Devotion, piety, and sanctification of the entire man comes through Jesus Christ our Righteousness. The love of God needs to be constantly cultivated. Oh, how my heart cries out to the living God for the mind of Jesus Christ! I want to lose sight of self. I want to work with all the powers I am capable of exercising to save souls for whom Christ has made the infinite sacrifice of His own precious life. I must seek wisdom daily to know how to deal with souls that are entrapped in Satan's snares. There are many erring, well-beloved souls that, if imbued with the Spirit of Christ, we may win back to God. Notwithstanding their sins and follies, the Lord loves them; He gave His only beloved Son to save them; and it was because He loved them that He sent His Son into the world that whosoever believeth in Him, should not perish but have everlasting life. We must ever keep close to Jesus Christ that we may be constantly partaking of the divine nature, having a deep personal interest in others who have once been our best friends but in time of temptation have lifted up the heel against us. The love of Christ must not be extinguished in the soul. [Cf: 1888 Mtl. p. 668 para. 02] p. 469, Para. 2, [1890MS].

But the prejudice against me cannot make me what they think I am, and I shall not feel hard toward them; but when I see my own brethren in the faith, responsible men, working in darkness, my heart aches. They have not injured me, but the Lord Jesus who has delegated me to bear His message to them. And now I can but weep as I think of the suffering, stubborn natures who will not yield to evidence. They wear an appearance of unconcern, but it is not true. Gladly would they change their relation to me, and those whom they have deeply wronged by thoughts, words, and influence, if they could avoid the humiliation of saying, "I have committed an error; I confess my faults; will you forgive me?" The haughty, stubborn will evades the very points they will have to face, if their souls are converted. Oh, will they never break the spell of Satan that is upon them? Will they cherish their pride to the last? How my heart longs to see them free, and not in the strong deceptions of Satan. [Cf: 1888 Mtl. p. 668 para. 03] p. 469, Para. 3, [1890MS].

While one class pervert the doctrine of justification by faith, and neglect to comply with the conditions laid down in the Word of God, "If ye love me, keep my commandments," there is fully as great an error on the part of those who claim to believe and obey the commandments of God, who place themselves in opposition to the precious rays of light (new to them) reflected from the cross of Calvary. They do not see the wondrous things in the law of God. To all who are doers of the word, with every injunction to obedience, there is a promise the most positive underlying the command. And we have lost very much in that we have not opened the eyes of our understanding to discern the wondrous things in the law of God. On the one hand the religionist generally has divorced the law and the gospel, while we have on the other hand almost done the same from another standpoint. We have not held up before the people the righteousness of Christ and the full significance of His great plan of redemption. We have left out Christ and His matchless love, and brought in the theories and reasonings, preached arguments. [Cf: 1888 Mtl. p. 669 para. 01] p. 469, Para. 4, [1890MS].

Unconverted men have stood in the pulpits sermonizing; their own hearts have never experienced the sweet evidence, through a living,

clinging trusting faith of the forgiveness of their sins. How then can they preach the love, the sympathy, the forgiveness of God for all their sins? "Look and live." Looking at the cross of Calvary you will have a desire to bear the cross. A world's Redeemer hung upon the cross of Calvary. Behold the Saviour of the world, in whom dwelt all the fulness of the Godhead bodily. Can any look and behold the sacrifice of God's dear Son and their hearts not be melted and broken, ready to surrender to God, heart and soul? [Cf: 1888 Mtl. p. 669 para. 02] p. 470, Para. 1, [1890MS].

Let this point be fully settled in every mind: If we accept Christ as a Redeemer we must accept Him as a Ruler. We cannot have the assurance, the perfect confiding trust in Christ as our Saviour until we acknowledge Him and are obedient to His commandments. Thus we evidence our allegiance to God. We have then the genuine ring in our faith. It works by love. Speak it from your heart, "Lord, I believe Thou hast died to redeem my soul. If Thou hast placed such a value upon my soul to give Thy life for mine, I give my life and all its possibilities in all my weakness into Thy keeping." The will must be brought into complete harmony with the will of God. When this is done every ray of light that will shine into the heart and chambers of the mind will not be resisted, and the soul barricaded with prejudice, calling light darkness, and darkness light. The light from heaven is welcomed as light filling all the chambers of the soul, and this is making melody to God. How much do we believe from the heart, "Draw nigh to God, and God will draw nigh to you"? This means to be much with the Lord in prayer. [Cf: 1888 Mtl. p. 670 para. 01] p. 470, Para. 2, [1890MS].

Those who have educated themselves in skepticism and cherished unbelief, weaving questions and doubts into their experience, when under conviction of the Spirit of God they see it to be their personal duty to confess their unbelief and open their hearts to accept of the light sent them, stepping by faith over the line from wrong to right, from doubt to faith, and consecrate themselves unreservedly to God, to follow His light in the place of the sparks of their own kindling. As they maintain their consecration they will see increased light, and the light will continue to grow brighter and brighter unto the perfect day. The unbelief which is cherished in the soul has a bewitching power; the seed which it has been sowing will produce its harvest. But they must continue to dig up every root of unbelief, and these poisonous plants will cease to grow for want of nourishment in word and action, and the soul must have the precious plants of faith and love put in the soil of the heart and cultivated and cherished there. [Cf: 1888 Mtl. p. 670 para. 02] p. 470, Para. 3, [1890MS].

Let not anyone be afraid of going to extremes while he is a close student of the Word, humbling the soul at every step. Christ must dwell in him by faith. He, their Exemplar, was self-possessed. He walked in humility. He had true dignity. He had patience. If we individually possess these traits of character, who accept justification by faith, there will be no extremists. Christ never erred in His judgment of men and of truth. He was never deceived by appearances. He never raised a question but what was clearly appropriate. He never gave an answer but what was fitting and right to the point. He silenced the voice of the cavilling, shrewd, and cunning priests by penetrating through the surface and reaching the heart, flashing light into their consciences, which annoyed them, but they would not yield to conviction. Christ

never went to extremes, never lost self-control, or the balance of mind under any excitement. He never violated the law of good taste and discernment when to speak and when to keep silent. Then if all who claim to see the precious golden rays of the light of the Sun of Righteousness will follow the example of Christ, there will be no extremists. [Cf: 1888 Mtl. p. 671 para. 01] p. 470, Para. 4, [1890MS].

The example of Christ is before us, ever to keep the law and the gospel closely connected. They cannot be separated. Let calmness and self-possession be cultivated and perseveringly maintained, for this was the character of Christ, while We hear the vehement expressions of false religionists who make bold pretensions, who talk loud and long, saying, "I am holy, I am sinless," when they have not the least foundation for their faith. We hear no noisy protestations of faith, nor do we see tremendous bodily contortions and exercises in the Author of all truth. [Cf: 1888 Mtl. p. 672 para. 01] p. 471, Para. 1, [1890MS].

Remember in Him dwelt all the fullness of the Godhead bodily. If Christ is abiding in our hearts by faith, we shall, by beholding the manner of his life, seek to be like Jesus, pure, peaceable, and undefiled. We shall reveal Christ in our character. We will not only receive and absorb light but will also diffuse it. We will have more clear and distinct views of what Jesus is to us. The symmetry, loveliness, and benevolence that were in the life of Jesus Christ will be shining forth in our lives. [Cf: 1888 Mtl. p. 672 para. 02] p. 471, Para. 2, [1890MS].

Battle Creek, Mich., May 27, 1890 Living Channels of Light. The Lord has a people for whom he prays that they may be one with him as he is one with the Father. If we are, as Christians, doers of the word, we shall practice in our lives that for which Christ prayed; for by his Holy Spirit Jesus can bind heart to heart. We are living amid the perils of the last days; evil times are upon us; gross darkness has covered the land. Satan seeks to intercept his hellish shadow between us and God, so as to obscure the light of Heaven by every device at his command; but all who claim to be Christians, if they are Christlike, will follow closely in the footsteps of Jesus. They will have the mind which was in Christ Jesus. [Cf: 1888 Mtl. p. 673 para. 01] p. 471, Para. 3, [1890MS].

We are standing in the presence of the Lord God of Israel, and no one can stand before God in his own strength. Those only who stand in Christ's righteousness have a sure foundation. Those who attempt to stand before him in their own righteousness, he will humble in the dust. Those who walk in humility will feel their own utter unworthiness. To such the Lord says, "Let not your heart be troubled, neither let it be afraid. Noah preached the righteousness of God; Jonah called the city of Nineveh to repentance, and there is a similar work to be done to-day. There are now more than one Noah to do the work, and more than one Jonah to proclaim the word of the Lord. While discord and strife, crime and blood-shed are in the land, let God's people love one another. Plagues and pestilence, fire and flood, disaster by land and by sea, horrible murders, and every conceivable crime exist in the world, and does it not now become us who claim to have large light to be true to God, to love him supremely and our neighbor as ourselves? [Cf: 1888 Mtl. p. 673 para. 02] p. 471, Para. 4, [1890MS].

Shall not every soul who has light and truth now come before God in humility and with earnest prayer, that God may kindle a purer flame in our souls, and give us a higher, better love, a love pure and undefiled, a love for the truth as it is in Jesus, a respect and jealousy for the honor of God, and an intense desire for the salvation of our fellow-men? We have no time for the indulgence of pride. We must keep the way of the Lord, and speak and act as standing in his sight, living by every word that proceedeth out of the mouth of God, that no strange fire shall mingle with that which is holy. Light and darkness cannot be mingled and harmonize. Many act partly as children of time, and partly as children of eternity, and this course God abhors. "If the Lord be God, follow him; but if Baal, then follow him." If you believe the word of God, submit your ways to its guidance in all things, even though your own inclinations are crossed. Believe the truth heartily. Do not stand as many of you have done, apparently wavering between dependence upon the righteousness of Christ, and dependence upon your own righteousness. Deception has come upon some minds until they have thought that their own merits were of considerable value. Their minds are confused and perplexed where all is clear and plain. The end is near! We have no time to halt between two opinions. [Cf: 1888 Mtl. p. 673 para. 03] p. 471, Para. 5, [1890MS].

What has not the Lord God of Israel done for his people? He has given them his word; he has followed them with his testimonies, which have warned, reprov'd, rebuked, encouraged; he has given signs; he has given precious promises; and how few give him praise or glory! Many think if they tolerate the movings and workings of God in their behalf, they ought to be commended. Oh, how few really know God and Jesus Christ whom he has sent! He has spoken by prophets and apostles of what will be in the future. He has given living testimonies of himself in these last days when he spake unto us by his Son, and yet it is a truth that pains my soul, that the Lord is grieved with hard hearts and unteachable minds. How few believe and repent! to how few is the arm of the Lord revealed! "And go, get thee. . . unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God; whether they will hear, or whether they will forbear." All will come to a decision to declare wholly for God or for Baal. God has sent to his people testimonies of truth and righteousness, and they are called to lift up Jesus, and to exalt his righteousness. [Cf: 1888 Mtl. p. 673 para. 04] p. 472, Para. 1, [1890MS].

Those whom God has sent with a message are only men, but what is the character of the message which they bear? Will you dare to turn from, or make light of, the warnings, because God did not consult you as to what would be preferred? God calls men who will speak, who will cry aloud and spare not. God has raised up his messengers to do his work for this time. Some have turned from the message of the righteousness of Christ to criticize the men and their imperfections, because they do not speak the message of truth with all the grace and polish desirable. They have too much zeal, are too much in earnest, speak with too much positiveness, and the message that would bring healing and life and comfort to many weary and oppressed souls, is, in a measure, excluded for just in proportion as men of influence close their own hearts and set up their own wills in opposition to what God has said, will they seek to take away the ray of light from those who have been longing and praying for light and for vivifying power. Christ has registered all

the hard, proud, sneering speeches spoken against his servants as against himself. [Cf: 1888 Mtl. p. 673 para. 05] p. 472, Para. 2, [1890MS].

The third angel's message will not be comprehended, the light which will lighten the earth with its glory will be called a false light, by those who refuse to walk in its advancing glory. The work that might have been done, will be left undone by the rejecters of truth, because of their unbelief. We entreat of you who oppose the light of truth, to stand out of the way of God's people. Let Heaven-sent light shine forth upon them in clear and steady rays. God holds you to whom this light has come, responsible for the use you make of it. Those who will not hear will be held responsible; for the truth has been brought within their reach, but they despised their opportunities and privileges. Messages bearing the divine credentials have been sent to God's people; the glory, the majesty, the righteousness of Christ, full of goodness and truth, have been presented; the fullness of the Godhead in Jesus Christ has been set forth among us with beauty and loveliness, to charm all whose hearts were not closed with prejudice. We know that God has wrought among us. We have seen souls turn from sin to righteousness. We have seen faith revived in the hearts of the contrite ones. Shall we be like the lepers that were cleansed who went on their way, and only one returned to give glory to God? Let us rather tell of his goodness, and praise God with heart, with pen, and with voice. [Cf: 1888 Mtl. p. 673 para. 06] p. 472, Para. 3, [1890MS].

The work of every ambassador of Christ is to bear witness to the light. He is not to take Christ's place, but to reveal Christ to the world, to show forth the praises of Him who hath called us out of darkness into his marvelous light. God has sent his ministers out as his standard-bearers. They are to point to Jesus who taketh away the sin of the world. They are not to awaken the sympathy of the people for themselves, but to carry their sympathies above themselves to the precious object of their praise and reverence, that they may lead the people to love Christ and him crucified. If, through the grace of Christ, you have caught some beams of the light of truth as it is in Jesus, do not place yourself upon the pinnacle; do not think that you have caught all the rays of light, and that there is no increased illumination to come to our world. [Cf: 1888 Mtl. p. 673 para. 07] p. 473, Para. 1, [1890MS].

We are to be constantly receiving and giving. We are to be living channels of light. The transforming grace of Christ must come to every minister that he may sanctify himself, that others also may be sanctified. There should be earnest effort put forth to wake up an ease-loving, sleepy Church that has great light and knowledge, but not corresponding faith and works. There must be a living testimony borne, pointing out the necessity of the outpouring of the Holy Spirit of God upon every church-member, that light may shine forth to others that are in darkness. There is altogether too little done in ministerial labors. There is plenty of surface plowing, and the result is manifest--there is scarcity of fruit-bearing Christians. [Cf: 1888 Mtl. p. 674 para. 01] p. 473, Para. 2, [1890MS].

There should be deep searching of the Scriptures that the ministers of God may declare the whole counsel of God. The relation of Christ to the law is but faintly comprehended. Some preach the law, and feel that

their brethren are not doing their whole duty if they do not present the subject in the very same way in which they do. These brethren shrink from the presentation of justification by faith, but just as soon as Christ is discovered in his true position in relation to the law, the misconception that has existed on this important matter will be removed. The law and the gospel are so blended that the truth cannot be presented as it is in Jesus, without blending these subjects in perfect agreement. The law is the gospel of Christ veiled; the gospel of Jesus is nothing more or less than the law defined, showing its far-reaching principles. "Search the Scriptures," is the injunction of our Lord. Search to find out what is truth. God has given us a test whereby to prove doctrine: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Search the Scriptures diligently, earnestly, unweariedly, to find out what God has revealed concerning yourself, your duties, your work, your responsibilities, your future, that you may make no mistake in seeking for eternal life. You may, in searching the Scriptures, know the mind and the will of God; and although the truth does not coincide with your ideas, you may have grace to lay down every prejudice in favor of your own customs and practices, and see what is truth, pure and unadulterated. Here is the word of the Lord. Obey it from the heart. Christ is full of pitying tenderness to all who repent. He will pardon the transgressor. [Cf: 1888 Mtl. p. 674 para. 02] p. 473, Para. 3, [1890MS].

O-115-1890 Battle Creek, Michigan June 21, 1890 Dear Brother Olsen: I just returned from an eight-mile ride in the country. Your letter was found on my table. Thank you for writing to me. We answered the telegram from Nashua that Willie's wife sleeps, that the funeral will be next Tuesday. But it cannot be before Wednesday. They leave Boulder today, June 21, and cannot get there before Tuesday. You see at once that I could not leave at this time. After the funeral it is possible for me to go Thursday and be with you over Sabbath and Sunday. But I would have to have an attendant, and would it not be a needless expense? [Cf: 1888 Mtl. p. 675 para. 01] p. 473, Para. 4, [1890MS].

WCW is desirous I should be here at the meeting of the ministers' council in July. So you see I would have to come directly back over the ground again. I have decided it would not pay to attend the meeting at so great expense, and it might be very wearisome to me. [Cf: 1888 Mtl. p. 675 para. 02] p. 474, Para. 1, [1890MS].

I expect a letter from Willie with particulars, what arrangements to make for Mary's funeral. I thought it is the least we can do to show as much respect as possible for the faithful one. [Cf: 1888 Mtl. p. 675 para. 03] p. 474, Para. 2, [1890MS].

I question whether I could bear the taxation of any camp meetings this season. That notice was put in the Review without one word spoken to me, without one word of encouragement from me. I made no statement from which inference could be drawn that I would attend one meeting this summer. My whole burden is to get my writings in shape for publication. I have not spared myself, but I have labored, I may say, day and night without periods of rest. I have been so burdened that I could not sleep. The Lord was setting things before me and He strengthened me to meet the different issues that were arising. When the meeting closed at Battle Creek I should have had complete rest if I could find it, for I

had labored early and late, writing out important matters to meet and correct the prejudice, the misconstruing of things, the misinterpretation of matters. [Cf: 1888 Mtl. p. 675 para. 04] p. 474, Para. 3, [1890MS].

I will ask no pay of the conference for the remainder of the year, for I am not in a fit condition to travel and labor. I fear without special direction from the Lord bidding me to go and bear my testimony I shall be presumptuous. I know that Jesus is my Restorer, but [I shall be presumptuous] if I do as I have done, carrying the burdens I have carried without change or rest, and going wherever invited because I fear I should show want of faith if I do not go. Thus I have worked ever since I stepped from the steamer upon American soil, and Satan had worked up matters so that my burdens and labors would be fifty-fold greater than there was any need of these being. Brother Butler has been at the foundation of it all, but he makes no confession and writes in the papers as though he were all right. [Cf: 1888 Mtl. p. 676 para. 01] p. 474, Para. 4, [1890MS].

Now unless the Lord bids me, I shall not address the church here in Battle Creek until Elder Smith and those who have been in harmony with him show their colors. I set no stakes in this but I will know that the Lord bids me before I get the burden on my soul for the ones for whom I have labored so hard without the least acknowledgment or response or retraction on their part. I have had to vindicate myself and my brethren, press with all my powers against the prejudice, unbelief, false statements and misrepresentations until it almost gives me a nervous chill to think of the blindness and unreasonable Phariseeism that has been adjusted as a garment about men in prominent positions. If they have changed their course of criticism and scattering the seeds of doubt and unsettling the confidence of the churches in the testimonies, I ask, who is the wiser for it? What confession and restitution and restoring of confidence have they done? Will the past be blotted out of the books of heaven where they are registered without one humiliation on their part for wounding and bruising the souls of God's people by their jealousies, evil surmisings and opposition to that which is pure Bible truth, just because they were unwilling it should come from the source which the Lord chose to send it? [Cf: 1888 Mtl. p. 676 para. 02] p. 474, Para. 5, [1890MS].

Well, Brother Olsen, I do not, cannot, believe it is duty for you to work on the high pressure plan. You may do this, and the more you do, the more it is considered you can do, and the lesser burdens other bear. Hold on, Bro. Olsen, put down the brakes, give yourself periods of rest and you will go forth fresh to endure another strain. But work less. For the sake of Christ who has bought you, work less. You have no right to draw from the bank until the last farthing is withdrawn. Leave a deposit, my brother. If the example of the men you mention, laborers for God who are going down into the grave, is not a sufficient rebuke to you and to me and others, please tell me what greater evidence we can have that it is duty to unload and to be careful to walk circumspectly and not presumptuously. Unload, Brother Olsen. Freshen up with periods of rest. [Cf: 1888 Mtl. p. 677 para. 01] p. 475, Para. 1, [1890MS].

You are attending too many camp meetings. Your presence is desirable and will be claimed, but it is duty for you to learn to say, "No,

brethren, I will give you all the labor I can consistently and not imperil my health. If I should be laid upon a sick bed as is my brother, which will probably prove his dying bed, then my work ceases forever. I cannot give you either counsel or encouragement. Please then, brethren, I will do all I can and not abuse the powers God has entrusted to me to use wisely. May the Lord help me to do this." [Cf: 1888 Mtl. p. 677 para. 02] p. 475, Para. 2, [1890MS].

My whole soul is grieved beyond expression as I see the dearth of laborers. I tell you, something is wrong. We want to see where we are making mistakes. Our conferences are not strengthening and growing in the knowledge of God and working as missionaries to create a missionary spirit, not merely for foreign fields, but they can look right about them and see the fields all white, ready for the sickle. Home missions have been sadly neglected. May the Lord work mightily upon human hearts and correct existing evils is my prayer. Elder Olsen, you complain of not being able to do one half of what you ought to do. Is not this because there are so few doing anything? [Cf: 1888 Mtl. p. 677 para. 03] p. 475, Para. 3, [1890MS].

I have just received a letter from Sara giving the first account we have heard of Mary's death. She died praising the Lord. Mary bade farewell with cheerfulness. Her children especially received her attention. Then Ella went upstairs weeping and she said, "I feel very sad, but somehow my heart is happy. It will be only a little while and I shall meet my dear mother and I mean to so live that I can meet her in heaven." Ella is nine years old the seventeenth of next January. Mabel, four the first of November next. Poor little motherless lambs! But the Lord will gently lead the lambs of the flock. Poor Willie is indeed bereaved. He never is demonstrative, therefore he will mourn alone and feel it deeper. My heart is sore and sad. They will be at Battle Creek Tuesday afternoon. I have received no news when the funeral will be. Suppose it will be Wednesday. [Cf: 1888 Mtl. p. 678 para. 01] p. 475, Para. 4, [1890MS].

I have just received a letter from the president of the Ohio Conference making an earnest plea for me to be at the camp meeting. Now that the notice was put in the paper I expect to receive many such pleading letters. But the way my testimonies have been treated by those who should have sustained me has made my most earnest labors with them and others whom they influenced of none effect. Let them now substitute that which they suppose is a better, safer thing than the labors of Sister White. Let these good brethren come in and strengthen the things that are ready to die. Brother Irwin says that spirituality is at a very low ebb all through the conference. [Cf: 1888 Mtl. p. 678 para. 02] p. 475, Para. 5, [1890MS].

Will those who have withstood my labors and made of none effect the light given of God for the people now take this responsibility and labor to bring in a better state of things? I am troubled deeply, but I have no light to attend any camp meetings. I do not see what use it is for me to bear my testimony and the ministers that hear it feel it their privilege to receive or reject it as best pleases them. Let them work until they shall be convinced that God is in earnest with them. [Cf: 1888 Mtl. p. 679 para. 01] p. 476, Para. 1, [1890MS].

Well, I am praying for strength. My heart is weak and I am pained for

the outlook which you mention. But do not kill yourself, for then we will have one less laborer who is enthused by the Spirit of God to work. [Cf: 1888 Mtl. p. 679 para. 02] p. 476, Para. 2, [1890MS].

Will you present to the camp meeting the necessity of handling Vol. 4? It contains warnings and the prophecy of future events which will come. All should be informed that they may know how to meet these things-- trials, deceptions, delusions of the devil. Here again Satan has wrought to keep from the people the very light needed for the present time. And no pen or voice is raised to set this thing before our people in its true bearing. I invested \$3000 to enlarge Vol. 4, and have only received twelve cents and a half per copy. I own the plates and pay for the publishing of the book myself and then our people shoved in the Bible Readings, a cheap book easily handled, and nearly every canvasser dropped Vol. 4 to handle that book. [Cf: 1888 Mtl. p. 679 para. 03] p. 476, Para. 3, [1890MS].

Those educating the canvassers could, if they saw the necessity of this work, handle the matter in such a way that Bible Readings will not be all absorbing and be carried to the neglect of the very books containing the knowledge which the people need now. With proper instruction, the relative importance of the books handled could be set before the canvassers. But the understanding is blunted in this line as well as in other respects, that the light God has given to guard and instruct His people should be made of little or no account. The door is closed by their own course of action. The instruction given to me and bidden me give to the people that all may be enlightened is made of no importance. This has burdened me beyond expression. I must take my pen and lift my voice in urging the work or books that the Lord has signified to me must be brought before the people without delay. But who of our brethren has felt a burden to carry out the mind and will of God in this matter? [Cf: 1888 Mtl. p. 679 para. 04] p. 476, Para. 4, [1890MS].

There lie the books scarcely touched on the shelves. They fall dead from the press and my money to reproduce books is tied up in these books unhandled. I thought I would have means coming in on the strength of large sales which were held up before me. I donated some fifteen hundred dollars the first year of labor in America after leaving Europe. All the money to meet these donations I hired at seven percent interest. I do not regret the donations because they were really needed. I have had to work every way to pay my helpers making books. I am going deeper and deeper in debt, and if this is the way the matters are to go I shall have to take my books in my own hands and see that the people have what God designs they shall have. I have given away copies of Vol. 4 that amount to above \$100. I cannot go on in this way much longer. I must stop working in getting out books unless there is a different principle that moves our brethren to circulate them. [Cf: 1888 Mtl. p. 680 para. 01] p. 476, Para. 5, [1890MS].

Vol. 1 is coming out nearly completed, after a long tedious delay for want of corrections. But I shall be driven to do something. Now the talk is, Vol. 1 is out, and Vol. 4 must lie over unhandled another year. I will not consent to it. If the system of canvassing is such that both books cannot be handled, one by one set of canvassers, another by another set of canvassers, then let Vol. 1 remain still and Vol. 4 be circulated. [Cf: 1888 Mtl. p. 680 para. 02] p. 477, Para. 1,

[1890MS].

I have to confess that I have not felt that my work has been understood or appreciated. If God has given light for His people in these last days what does it mean for brethren to let everything else come in and close the door to the very special light for this very time? How long shall this thing continue and I keep silent? If the machinery of canvassing has to run in this way, that they must have the whole control of the book selling, and in their work drop out the very works God has signified should come to the people, shall my hands be bound that I can do nothing? Shall I not make every effort in my power to get these books before as many as possible? [Cf: 1888 Mtl. p. 680 para. 03] p. 477, Para. 2, [1890MS].

I have thought of having boxes of books shipped to camp meetings, selling Vol. 4 myself. It need not pass through the hands of canvassers if they are so reluctant to handle them, and I receive the profits after all expense is met. [Cf: 1888 Mtl. p. 681 para. 01] p. 477, Para. 3, [1890MS].

I have come to the positive necessity to plan and devise, and then change my plans and devise again to get means to meet running expenses. I refuse to live in this way any longer. If my brethren allow me to carry this burden longer in this way I will certainly know that God does not lead them and me. One of us is not moving in God's order. I think it time to call a halt and see what powers are moving us. [Cf: 1888 Mtl. p. 681 para. 02] p. 477, Para. 4, [1890MS].

Every Sabbath-keeping family should have Vol. 4. But have they? No, indeed. And then the world should have all that can be got before them, for it bears witness to the truth. I am not satisfied. I can but plan and devise some means day and night to carry out the purpose of God made known to me. I have waited for my brethren to act as long as I can afford to do this. Now in the name of the Lord, I shall do something. My children hold their peace because they fear they will be charged with having selfish interest. The Lord looks on to see who has any burden, while Satan is moved from beneath to thwart the work of God with his hellish deceptions at this time. [Cf: 1888 Mtl. p. 681 para. 03] p. 477, Para. 5, [1890MS].

The Lord presented the matter before me and said, "Write all the things thou hast seen, and bear faithful witness to the people and prepare the way of the Lord." Who has the responsibility of preventing this work from being done? Have I done all I should do is the thought that worries me and robs me of sleep. [Cf: 1888 Mtl. p. 682 para. 01] p. 477, Para. 6, [1890MS].

Well, I will say no more on this point. But be assured I shall not much longer wait for my brethren in positions of trust to do their duty. If they see no need of doing anything, if they remain silent, then I shall not let the matter rest as it has done for more than one year. If their pens and voices have nothing to say, then God will hold me responsible to whom He has given light and said, "Write the things that thou hast seen and let the light go to all nations, tongues and people, into all the byways and highways. My angels shall prepare the way." But Satan will work with masterly power not only among unbelievers, but believers, to close the door that the very special

light shall not do its work. What am I to do, Elder Olsen? I have no rest day nor night in spirit. Much love to Sister Olsen. Ellen G. White [Cf: 1888 Mtl. p. 682 para. 02] p. 477, Para. 7, [1890MS].

W - 97 - 1890 Petoskey, Mich. July 27, 1890. Dear Son Willie: I told you our next meeting would be doubled, and it was. We had the small Baptist church, which was about full-seventy in all present; six were outsiders, the rest Sabbathkeepers. Quite a number were from Battle Creek. Elder Corliss opened the meeting and I spoke from the first chapter of 1 Peter, 2-9. The Lord gave me strength and freedom and it was easy talking to these souls that are hungering for the bread of life. Elder Corliss occupied a few minutes speaking to the point. Dr. Lay spoke well a few minutes, then thirty-seven excellent testimonies were borne and all expressed their gratitude for the meeting. The next Sabbath there will be more for they now know I will speak every Sabbath. We had a good meeting. [Cf: 1888 Mtl. p. 683 para. 01] p. 478, Para. 1, [1890MS].

I cannot see why this place has received no more attention. If there is a place in Michigan where there should be a mission both summer and winter, it is in Petoskey. There are places of resort within easy reach of this place and many guests are entertained. If something had been started years ago, at this time there would have been a flourishing church and mission. There are those who reside here who are friendly and who are really convinced of the Sabbath but there have been no meetings in Petoskey since last fall. But since we came there is an awakening among all the scattered Sabbathkeepers at the thought that they are not to be left and neglected. Dr. Lay and Dr. Douse and myself are talking together and planning. Dr. Lay has no help, as you well known, in his wife or in his children. [Cf: 1888 Mtl. p. 683 para. 02] p. 478, Para. 2, [1890MS].

Dr. Douse told me the conversation that went on between Lizzie Lay herself and some of the Sabbathkeepers who do not know me. She stated that their family did not place any particular faith now in Sister White's testimony. She said Elder Smith, Elder Butler, Elder Canright, and mentioned other names of the elders, did not any longer regard the testimonies as they once did but they considered Sister White's work and influence was a thing of the past. We had got beyond the need of the testimonies. She claimed to know that she had good authority for her statements. She said a reproof was given to their family which was not true. Dr. Lay heard what his wife and girls said and he told Sister Douse not to let their words have any influence upon them. He said he was embarrassed to make the statement that his wife and children were not in a clear spiritual state, and he wished her to understand that he believed every word of the testimonies and those referring to their family he knew to be true, every word of them. [Cf: 1888 Mtl. p. 683 para. 03] p. 478, Para. 3, [1890MS].

This statement is what I meet everywhere in regard to Brother Smith, Elder Butler, Wm. Gage, and several others whose names I cannot remember. I felt sad to have such impressions going out. Those who have been reproved fasten upon this doubting, unbelieving position of our leading men and feel at liberty to say the testimonies given for them were not true. Dr. Douse was a Seventh-day Baptist and but a short time in the faith. She told them that it was the testimonies of Sister White that were the means of her conversion to present truth, and when she

gave up the testimonies she should give up all the rest, for the testimonies have their place in the third angel's message. [Cf: 1888 Mtl. p. 684 para. 01] p. 478, Para. 4, [1890MS].

The people assembled Sabbath. Some came by boat from across the lake, others by cars from six and ten miles out in the country. A wealthy farmer and his wife living about one mile out came in. Once he kept the Sabbath. He spoke in our meeting well. We are going to see him the first of this week. Dr. Lay has been to see him a number of times. Dr. Lay says that there are several more keeping the Sabbath whom they could not well notify, but will get word to them before next Sabbath. [Cf: 1888 Mtl. p. 684 para. 02] p. 479, Para. 1, [1890MS].

Well, you may inquire, How did the people look? They were nice looking, well dressed, an intelligent appearing company. We are now trying to see what can be done in securing meetinghouses. The Methodists are building them a new house. Their old one is for sale, but they have built the new very close to the old and they may object to Sabbathkeepers worshipping in this house so close to them. The Methodist house is much larger than the little Baptist church. But the Baptist location is good, two lots, room enough to build a parsonage and to add to the building. It will have to be enlarged, if purchased, at once, for there could not be seated more than one hundred or a few more in the Baptist church. I am hoping that the Lord will open the way for something to be done in this place. Help should be given to this place and why our people do not take in the openings of such places as Petoskey is beyond my comprehension. [Cf: 1888 Mtl. p. 685 para. 01] p. 479, Para. 2, [1890MS].

We should hold a position at Bayview. Here we can be exerting an influence when the assembly meet here for a couple of months in the summer. Then another class meet. The hay fever afflicted ones come in about as many in number as the assembly that was conveyed at Bayview. This class should have attention. There should be those who will visit them and give Bible readings to them. Well, I am much stronger than I was. [Cf: 1888 Mtl. p. 685 para. 02] p. 479, Para. 3, [1890MS].

July 28. I have not been able to sleep after three this morning and I arise to write. Yesterday Dr. Douse came with her horse and carriage to take me for a ride. We were out several hours. We went up the west side of the town. The Salisbury cottage is on the east side of town. We saw some very beautiful places for summer residences. [Cf: 1888 Mtl. p. 685 para. 03] p. 479, Para. 4, [1890MS].

As we were returning we stopped at a house to make inquiry in regard to the owner of a maple grove. A man with dark complexion but a most benevolent countenance came out, and his wife--a motherly, intelligent looking woman--followed him to the carriage. I asked how long they had lived in the place they occupied and he answered, only in the hot seasons. He was from Vermontville. His name was Henan. He came to Petoskey at this season of the year to find relief from the asthma. [Cf: 1888 Mtl. p. 686 para. 01] p. 479, Para. 5, [1890MS].

Dr. Douse introduced me as Mrs. White. Then what an exclamation! "Why, we know Mrs. White. We are old acquaintances through her writings. We have her books." "And," said the woman, "I believe that way very much myself." How my heart longed to see these people embracing the truth!

[Cf: 1888 Mtl. p. 686 para. 02] p. 479, Para. 6, [1890MS].

I must have a horse and carriage, but to pay out twenty dollars for the use of a horse and carriage for four weeks, one half a day at most, is rather steep, and yet I am beginning to think I cannot do better. One more trial is to be made and if I cannot succeed then I must accept the first chance for I must ride. I wish I had shipped my horse here, and if I do not attend any camp meetings I will do it. But I shall, I think, attend the Ohio meeting and the Illinois meeting. [Cf: 1888 Mtl. p. 686 para. 03] p. 479, Para. 7, [1890MS].

I find that there is plenty to do here, but our people have not done what they ought to have done in this place. It is a capital chance to sow the seeds of truth and we must not lose the opportunity. There are people from all parts east of the Rocky Mountains. There ought to be men and women of good address appointed as canvassers. I am glad I came here, for I see and sense what is needed. I am so sorry I have not, in such places, any means at my command to lead out and to say, I will invest so much, and try to get even the poor here to do something; but they cannot do much. I shall get a horse and carriage to go visit a well-to-do farmer. He was at the meeting last Sabbath. He lives about one mile out of the business part of the town. The place is growing, buildings are going up all the time, summer residences and also fine buildings for summer and winter. I am much pleased with the climate and this will become a place of considerable importance. [Cf: 1888 Mtl. p. 686 para. 04] p. 480, Para. 1, [1890MS].

W - 103 - 1890 Petoskey, Mich. August 19, 1890. Dear Son Willie: Your letter was received yesterday morning. I was glad that you expressed your mind in regard to California. I suppose you read the letters that came from California. You read, doubtless, the letter from Elder Fulton desirous for me to come to the camp meeting. You mentioned you thought it might be duty for me to spend the winter in California. I thought if this was my duty it must certainly be the best thing to be at the camp meeting where I could reach the most people at once and would accomplish more than to have matters drag all through the winter, and I think so still, but I am not very well settled to go to California under existing circumstances. [Cf: 1888 Mtl. p. 688 para. 01] p. 480, Para. 2, [1890MS].

It seems to me as you present the situation in California it is a poor time to make the change in California, transferring Elder Loughborough to another conference. As to Elder Haskell, to have merely a figurehead to manage in California is not doing much for California. I would advise no changes be made until there is some one who will do better than Elder Loughborough. I know that Elder Loughborough has had a hard time and his health is poor, that changes should be made; and if Underwood is still in his opposition state, at war in feelings against A. T. Jones and E. J. Waggoner, keep him east; do not let him have a wide territory where he can circulate and sow broadcast the seed of envy, jealousy, and rebellion. I had hoped he had become more humble and that the Lord would use him, but if there is no one who can be trusted to manage California do not make it worse for California by taking away Elder Loughborough. I know it to be where he will have less responsibility and more to stand by him and not work against him. [Cf: 1888 Mtl. p. 688 para. 02] p. 480, Para. 3, [1890MS].

How long before Elder Haskell will go to California and do the work the conference demands? I suggest that there be no moves made until you know for certainty that you are helping California and not robbing the conference of the help they so much need. To take away Elder Loughborough and leave nothing in addition is not, it appears to me, just the way to work. I do not care to go to California unless it is my duty to do so. You will be in the East and to stand there against existing elements with no one who has sufficient influence to back me is poor policy. I believe I have had enough of it. If the Lord has a work for me to do He is willing I should have the assistance of my children. They should help me, else it is my duty to cease traveling. [Cf: 1888 Mtl. p. 689 para. 01] p. 480, Para. 4, [1890MS].

I would come back to Battle Creek now if I thought it was best, but Marian shows in her complexion signs of malaria. I want she should stay here long enough to get rid of this yellow skin. If the weather keeps as cool as now we shall have to strike our tents and go to Battle Creek, for this house cannot accommodate us all and we do any writing. [Cf: 1888 Mtl. p. 689 para. 02] p. 481, Para. 1, [1890MS].

I think now I shall take advantage of the matched flooring in the tent and the boards connected with it and board up a shanty. The tent is a poor, leaky, cold concern. When it rains and the wind blows it is no sure protection. How is the weather there in Battle Creek? If I thought it was healthful I would return with my workers, but it is more healthful here and I want to run no risks. I shall therefore dispense with the tent, put up a frame and rough board it for protection for kitchen and drying room and all purposes, put stove in the drying room that Marian and Sister Whitney, may be comfortable. They have no place for stove, no room for stove; two beds are in the room. It is a poor show for them. I have a good room with stove in it. p. 481, Para. 2, [1890MS].

I hope you will have wisdom and I hope to have wisdom to move discreetly in all things. I have sent to Healdsburg for money due me on fruit and lumber wagon. With this I expect to purchase land to build me a cottage next summer. If I board up the floor that is now laid and take down the canvas I think we will be just as comfortable as the cottage of Brother Salisbury's. I shall write as well and much as I can and not weary me. [Cf: 1888 Mtl. p. 690 para. 01] p. 481, Para. 3, [1890MS].

I am anxious to begin on Life of Christ as soon as possible. I feel more earnest to get off my writings than to do anything like speaking. I had much freedom in speaking last Sabbath and shall speak next Sabbath, if the Lord will. [Cf: 1888 Mtl. p. 690 para. 02] p. 481, Para. 4, [1890MS].

I have Garmire to meet and I have put everything in writing so that he cannot misstate me. He has a fine family of children, very bright, good looking, and well behaved. These children think everything of Sister White and I want to save them if possible, but Garmire is a zealous worker, seems to be honest, seems to want to be right. Then comes in Parmalee and his wife and Sister Marks. They want to get a house here in Petoskey. I hope they will not do so, although I have no genuine evidence that Sister Marks is not a child of God and seeking to do the will of God. [Cf: 1888 Mtl. p. 690 para. 03] p. 481, Para. 5,

[1890MS].

August 20. I expected to complete and send this letter yesterday but did not do so. Several things came up. Sister Parmalee and Sister Marks called upon me and Sister Marks had a long talk in regard to things she said were said about her. She denied the verity of these things. I refused to become mixed up in them and she complained that Elder Van Horn had not treated her as a Christian gentleman, neither had Elder Webber. She said they did not ask her or come to ascertain facts but came to condemn her and she was abused by them. I can say but little and will not engage in this matter, and told them so. If the woman has been treated wrongfully, I am sorry. Since some have treated me as they have done without the least occasion to do so I think they will do almost anything and they think they are doing God service. I shall be extremely careful that I am not found on the side of those who censure and condemn from hearsay lest I offend one of God's little ones, for Christ says it were better that a millstone were hanged about the neck of such an offender and that he be cast into the depths of the sea. [Cf: 1888 Mtl. p. 690 para. 04] p. 481, Para. 6, [1890MS].

This interview brought so vividly to my mind the past--the rejection of that which I knew to be the message and works of God, and how offensive was the position of some of our leading brethren in the sight of God--that I shall not be one who will come down with severity on those who are honestly trying to have faith and do something, although they may make mistakes and some ardent ones may receive ideas and impressions and carry things in their excitable spirit to extremes. Here I let the matter rest. [Cf: 1888 Mtl. p. 691 para. 01] p. 482, Para. 1, [1890MS].

I received the envelope of letters last evening, and read them. You speak of the things that were at Fred Wallings being a bad-looking lot. I perfectly agree with you. If this had not been the case they would not have remained there as long as they have. There is a set of springs, upholstered. These I wish Andrew to take to the Sanitarium and have overhauled and new cotton and excelsior or hair of cheaper quality put in them. Old quilts or comforters will do for bathroom. They also should be taken to Sanitarium and thoroughly cleaned, then the spring bed can be used by yourself or by me. The coarse clothing will do nicely in winter. The rag carpet can be sent to Sanitarium and washed, then that can do in bathroom or trunk room. Let this be attended to by Addie. [Cf: 1888 Mtl. p. 691 para. 02] p. 482, Para. 2, [1890MS].

I say with you, if Jones can use Rogers in the boarding house he would do, I believe, first rate there. I shall advise him to do this. [Cf: 1888 Mtl. p. 691 para. 03] p. 482, Para. 3, [1890MS].

I am not inclined to go to California Conference unless I decide to spend the winter there, and Marian means to be with me wherever I am that we can work together. You know that I have not done any of my book writing to speak of since I came from Europe because of this terrible burden upon my soul of seeing men who are connected with our institutions so blinded by the enemy they cannot distinguish the voice of the True Shepherd from that of a stranger. They gather about their souls garments of unbelief and walk in the sparks of their own kindling. This has nearly broken my heart. With this is accompanied a spirit of iron. There is not the sympathy and love and tenderness of

Christ, but an unfeeling heartlessness that is surely satanic in its character. All this has been so presented before me that I no longer feel it to be my duty to labor and wear out my life for this satanic spirit to come in and work with might and main to counteract all that I should attempt to do, either by pen or in letter writing or by voice. When my brethren decide to stand by me and second my efforts, and call things by their right name, then I shall feel that God will have me attend the large gatherings. [Cf: 1888 Mtl. p. 691 para. 04] p. 482, Para. 4, [1890MS].

A spirit has come in among us that is bold, defiant, persevering, to resist the Spirit of God. And I am bound not to kill myself unless the Lord directs me to do it in meeting and combating it. I shut myself up to my writings. But if I go to California this winter I should be at the camp meetings where my voice could reach the many and not have to meet the underhanded spirit cropping out here and there at different points, with less power of influence to check it, and with so few staunch men to stand with me. No; if I go to California it must be to attend their camp meetings. I should feel better out of the sight and hearing of Battle Creek and those who have not the least interest in me except as they want me to give influence to something they may say or do, or to put myself in the gap if there are disagreeable things to be attended to. [Cf: 1888 Mtl. p. 692 para. 01] p. 482, Para. 5, [1890MS].

The last lines in your letter advise me to work on the Life of Christ. This I intend to do, if I remain here. We like the atmosphere, but there will have to be some things done to make us more comfortable--not much, but a little--if we stay through October. I would make a little shanty of wood. Lumber is cheaper here than at Battle Creek, and then wood is cheap and stoves would do the rest to keep us warm in rainy weather. When the sun shines it is beautiful. [Cf: 1888 Mtl. p. 692 para. 02] p. 483, Para. 1, [1890MS].

Your letter is now answered. I will answer Jones' letter today. I have written Brother Church, as Brother Saunders requested. I have written to Burrough Valley urging that a buyer be found for my place. Brother Hagar told me when I was in Oakland that he was making every effort to sell his property in Oakland and then he would buy the land I had in Burrough Valley. I received the letter from Adams of Oakland but do not understand what he means, whether it is the little house in Oakland I sold to A. T. Jones or the whole property. I think he means simply the house I sold. In that case I think there will be nothing particular coming to Mrs. Scott as the interest must have overreached the amount she paid for the property. You can reckon unpaid interest on the property for five or six years. [Cf: 1888 Mtl. p. 693 para. 01] p. 483, Para. 2, [1890MS].

I think my letter is plenty long enough and I will close this. You did not tell me whether you had made a trade for the Osborn property. Please mention this in your next letter. [Cf: 1888 Mtl. p. 693 para. 02] p. 483, Para. 3, [1890MS].

Much love to Mary Mortenson and the dear children. The ravine is full of blackberries just beginning to get ripe. I wish the little ones were here. Sister Whitney and Marian yesterday afternoon picked five quarts of nice raspberries. (Signed) Mother [Cf: 1888 Mtl. p. 693 para. 03]

p. 483, Para. 4, [1890MS].

P.S. Write at once what you think of this appeal. [Cf: 1888 Mtl. p. 694 para. 01] p. 483, Para. 5, [1890MS].

I have sent you an appeal written to be put in the hands of the presidents of our conferences. I want to send one to Brother Jones but waited to hear what your thought of it. (Signed) Mother [Send manuscript of Life of Christ and old large letter book.] [Cf: 1888 Mtl. p. 694 para. 02] p. 483, Para. 6, [1890MS].

The Righteousness of Christ. By Mrs. E. G. White. (*Concluded.*) Christ says, "I am the way, the truth, and the life;" and it is the privilege of every soul to make Christ his personal Saviour. You need not wait to grow good; you need not think that any effort of yours will make your prayers acceptable, and bring you salvation. Let each man and woman pray to God, not to man. Let each one come to Christ in humility, speak to him with your own lips. The request, "Will you pray for me?" has become simply a form of speech; you should pray to God for yourself, believing that he listens to every word you utter. Lay bare your heart for his inspection, confess your sins, asking him to forgive you, pleading the merits of the atonement, and then by faith contemplate the great scheme of redemption, and the Comforter will bring all things to your remembrance. [Cf: 1888 Mtl. p. 695 para. 01] p. 483, Para. 7, [1890MS].

The more you study the character of Christ, the more attractive will he appear to you. He will become as one near you, in close companionship with you; your affections will go out after him. If the mind is molded by the objects with which it has most to do, then to think of Jesus, to talk of him, will enable you to become like him in Spirit and character. You will reflect his image in that which is great and pure and spiritual. You will have the mind of Christ, and he will send you forth to the world as his spiritual representative. He will be your only glory. You cannot affiliate with the world without becoming a partaker of its spirit, without becoming guilty of treason against the Lord who has bought you. [Cf: 1888 Mtl. p. 695 para. 02] p. 484, Para. 1, [1890MS].

It is the privilege of every earnest seeker for truth and righteousness, to rely upon the sure promises of God. The Lord Jesus makes manifest the fact that the treasures of divine grace are placed entirely at our disposal, in order that we may become channels of light. We cannot receive the riches of the grace of Christ without desiring to impart them to others. When we have the love of Christ in our hearts, we shall feel that it is our duty and privilege to communicate it. The sun shining in the heavens, pours its bright beams into all the highways and by-ways of life. It has sufficient light for thousands of worlds like ours. And so it is with the Sun of Righteousness; his bright beams of healing and gladness are amply sufficient to save our little world, and are efficacious in establishing security in every world that has been created. Christ declares that Our Heavenly Father is more willing to give the Holy Spirit to them that ask him, than earthly parents are to give good gifts to their children. The day of Pentecost furnished a wonderful occasion. In the outpouring of the Holy Spirit, what a testimony was given to the abundance of the grace of Christ. Why is it that those who

claim to believe advanced truth, live so far beneath their privileges? Why do they mingle self with all they do? If they will cast out self, Jesus will pour into the thirsty soul a constant supply from the river of life. How can our ministers become the representatives of Christ, when they feel self-sufficient--when by spirit and attitude they say, "I am rich, and increased with goods, and have need of nothing"? We must not be in a self-satisfied condition, or we shall be described as those who are poor, and wretched, and miserable, and blind, and naked. [Cf: 1888 Mtl. p. 695 para. 03] p. 484, Para. 2, [1890MS].

Since the time of the Minneapolis meeting, I have seen the state of the Laodicean Church as never before. I have heard the rebuke of God spoken to those who feel so well satisfied, who know not their spiritual destitution. Jesus speaks to these as he did to the woman of Samaria: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water." [Cf: 1888 Mtl. p. 695 para. 04] p. 484, Para. 3, [1890MS].

Like the Jews, many have closed their eyes lest they should see; but there is as great peril now, in closing the eyes to light, and in walking apart from Christ, feeling need of nothing, as there was when he was upon earth. 'I have been shown many things which I have presented before our people in solemnity and earnestness, but those whose hearts have been hardened through criticism, jealousy, and evil surmisings, knew not that they were poor, and miserable, and blind, and naked. Those who resist the messages of God through his humble servant, think they are at variance with sister White, because her ideas are not in harmony with theirs; but this variance is not with sister White, but with the Lord, who has given her her work to do. [Cf: 1888 Mtl. p. 695 para. 05] p. 484, Para. 4, [1890MS].

Those who realize their need of repentance toward God, and faith toward our Lord Jesus Christ, will have contrition of soul, will repent for their resistance of the Spirit of the Lord. They will confess their sin in refusing the light that Heaven has so graciously sent them, and they will forsake the sin that grieved and insulted the Spirit of the Lord. They will humble self, and accept the power and grace of Christ, acknowledging the messages of warning, reproof, and encouragement. Then their faith in the work of God will be made manifest, and they will rely upon the atoning sacrifice. They will make a personal appropriation of Christ's abundant grace and righteousness, and he will become to them a present Saviour; for they will realize their need of him, and with complete trust will rest in him. They will drink of the water of life from the divine, inexhaustible fountain. In a new and blessed experience, they will cast themselves upon Christ, and become partakers of the divine nature. The human and the divine will co-operate every day, and the heart will well up in thanksgiving and praise to Christ. Heavenly inspiration will have a part in the Christian experience, and we shall grow to the full stature of men and women in Christ Jesus. [Cf: 1888 Mtl. p. 695 para. 06] p. 485, Para. 1, [1890MS].

It is growth in knowledge of the character of Christ that sanctifies the soul. To discern and appreciate the wonderful work of the atonement, transforms him who contemplates the plan of salvation. By beholding Christ, he becomes changed into the same image, from glory to

glory, as by the Spirit of the Lord. The beholding of Jesus becomes an ennobling, refining process to the actual Christian. He sees the Pattern, and grows into its likeness, and then how easily are dissensions, emulations, and strife adjusted. The perfection of Christ's character is the Christian's inspiration. When we see him as he is, desire awakes to be like him, and this elevates the whole man; for "every man that hath this hope in him purifieth himself, even as he is pure." [Cf: 1888 Mtl. p. 695 para. 07] p. 485, Para. 2, [1890MS].

I feel sad when I think how for long years there has been a gradual lowering of the standard. I have been shown that very few realize the constant presence of the divine Watcher who declares, "I know thy works." Through the indulgence of sin, many have forfeited the favor of God, misrepresented Jesus, forgotten his presence, forgotten that they are living in his sight, and so have added evil to evil. All such are foolish virgins. They have no abiding consolation. The power of Christ is to be the comfort, the hope, the crown of rejoicing, of every one that follows Jesus in his conflict, in his struggles in life. He who truly follows the Lamb of God which taketh away the sin of the world, can shout as he advances, "This is the victory that overcometh the world, even our faith." [Cf: 1888 Mtl. p. 695 para. 08] p. 485, Para. 3, [1890MS].

What kind of faith is it that overcomes the world?--It is that faith which makes Christ your own personal Saviour,--that faith which, recognizing your helplessness, your utter inability to save yourself, takes hold of the Helper who is mighty to save, as your only hope. It is faith that will not be discouraged, that hears the voice of Christ saying, "Be of good cheer, I have overcome the world, and my divine strength is yours." It is the faith that hears him say, "Lo, I am with you alway, even unto the end of the world." [Cf: 1888 Mtl. p. 695 para. 09] p. 485, Para. 4, [1890MS].

The reason why the churches are weak and sickly and ready to die, is that the enemy has brought influences of a discouraging nature to bear upon trembling souls. He has sought to shut Jesus from their view as the Comforter, as one who reproves, who warns, who admonishes them, saying, "This is the way, walk ye in it." Christ has all power in heaven and in earth, and he can strengthen the wavering, and set right the erring. He can inspire with confidence, with hope in God; and confidence in God always results in creating confidence in one another. [Cf: 1888 Mtl. p. 696 para. 01] p. 486, Para. 1, [1890MS].

Every soul must have a realization that Christ is his personal Saviour; then love and zeal and steadfastness will be manifest in the Christian life. However clear and convincing the truth is, it will fail to sanctify the soul, fail to strengthen and fortify it in its conflicts, unless it is brought in constant contact with life. Satan has achieved his greatest success through interposing himself between the soul and the Saviour. [Cf: 1888 Mtl. p. 696 para. 02] p. 486, Para. 2, [1890MS].

Christ should never be out of the mind. The angels said concerning him, "Thou shalt call his name Jesus: for he shall save his people from their sins." Jesus, precious Saviour! assurance, helpfulness, security, and peace are all in him. He is the dispeller of all our doubts, the earnest of all our hopes. How precious is the thought that we may

indeed become partakers of the divine nature, whereby we may overcome as Christ overcame! Jesus is the fullness of our expectation. He is the melody of our songs, the shadow of a great rock in a weary land. He is living water to the thirsty soul. He is our refuge in the storm. He is our righteousness, our sanctification, our redemption. When Christ is our personal Saviour, we shall show forth the praises of Him who hath called us out of darkness into his marvelous light. [Cf: 1888 Mtl. p. 696 para. 03] p. 486, Para. 3, [1890MS].

This great spiritual destitution is not caused by any failure on the part of Christ doing all that is possible for the Church. Our Heavenly Father bestowed all Heaven in one gift,--that of his dear Son. The work of the Holy Spirit is not to daub with untempered mortar, but it is to convince the world of sin, of righteousness, of judgment to come. Jesus says, "And I, if I be lifted up from the earth, will draw all men unto me." The revelation of the Son of God upon the cross, dying for the sins of men, draws the hearts of men by the power of infinite love, and convinces the sinner of sin. Christ died because the law was transgressed, that guilty man might be saved from the penalty of his enormous guilt. But history has proved that it is easier to destroy the world than to reform it; for men crucified the Lord of glory, who came to unite earth with heaven, and man with God. [Cf: 1888 Mtl. p. 696 para. 04] p. 486, Para. 4, [1890MS].

G-11-1890 Bro. and Sr. Garmire, (for thus I shall call you), [Cf: 1888 Mtl. p. 697 para. 01] p. 486, Para. 5, [1890MS].

Since visiting your house Sabbath afternoon, Aug. 23, some things have rested on my mind to say to you. I have no hesitancy in saying that Anna's visions are not of God. The dreams that the members of your family have had are a deception of Satan. Will the Lord give light through an impure, corrupt channel?--No. This wonderful interpretation of Scripture which you have accepted, came from a man who was wholly deceived. Such ideas as he advanced, such interpretation of the third angel's message and other Bible truths, such corrupting, sensual things, could only come from a mind defiled. My pen refuses to trace his blasphemous pretensions. Here is where you received your light. Anna's visions have no higher source than the ideas you accepted from the blind man Jones. Can an impure fountain send forth pure water?--Never. The imagination of the man was wholly defiled, and yet he presented his error as solemn, sacred truth. Think you the Lord would pass by his people, who are striving to do his work, and impart light to one corrupt in heart, whose theories would lead to moral pollution and defilement of soul and body?--No, indeed no. [Cf: 1888 Mtl. p. 697 para. 02] p. 486, Para. 6, [1890MS].

Satan saw that he could work upon your fruitful imagination, and lead you, with others, into his net. Did God give you that time message?--No; for no such message comes from the true Source of light. You present your calculations and figures, as many First-day Adventists have done; but your reckoning is founded on false premises. In the little leaflet you sent out you speak of "thy judgment" coming in one hour, and that God will work "his strange work", and "cut it short in righteousness," and seal to himself a remnant in fifteen days. On page 8 you present Anna's vision in regard to a certain woman as a confirmation of your theory that probation would end in October, 1884. There is nothing to this. Probation is not yet closed; the saints are

not yet sealed. In the next paragraph you give Anna's dream in regard to her father. Neither has this any weight, nor the dream your wife has had. They are all false. [Cf: 1888 Mtl. p. 697 para. 03] p. 487, Para. 1, [1890MS].

I quote from your tract: "The Lord plainly tells you the literal days he will be pleading with you, in Hosea 5:7,--for fifteen days on the testimony, and fifteen more days on the laws, in the loud cry. I shall not be able to get this tract before any of you more than thirty days before the time is accomplished." You say, "Hundreds will be in the Tabernacle; and as they have rejected the Lord, he will reject them, and send them strong delusions, that they may believe a lie." Who was it that was deluded? Who was it that believed a lie? Then you make quotations from Sr. White to substantiate your false theories. Forty thousands of these leaflets were sent out. One of your party prevailed upon a young man who was naturally conscientious, to steal the mailing list of the Review and Herald, from which to obtain names to whom to send your falsehoods. Such work, in no sense bears the divine mark. This was a State's prison crime. Time has proved you to be a false prophet, and Anna's visions false exercises. God never works in this way. [Cf: 1888 Mtl. p. 698 para. 01] p. 487, Para. 2, [1890MS].

Satan has other and stronger delusions prepared for you. You will claim, if you have not already done so, that you have a work to do in connection with Anna's visions, corresponding to that of the mighty angel that came down from heaven, whose glory lightened the earth. Satan sees that your mind is all ready to be impressed with his suggestions, and he will use you to your own ruin, unless in the name of the Lord you break the shackles that bind you. [Cf: 1888 Mtl. p. 699 para. 01] p. 487, Para. 3, [1890MS].

The parable of the call to supper has no bearing on your theories. It is a lesson given by Christ to reach to the close of probation. You dwell on this parable, and call in the Scripture, when you have wholly perverted and misapplied its meaning. [Cf: 1888 Mtl. p. 699 para. 02] p. 487, Para. 4, [1890MS].

You and your wife and Sr. Eastman have said, "Show us from the Bible that we are in error, and we will give it up." But how can I prove your error by Scripture, when you misinterpret and misapply it as you do? [Cf: 1888 Mtl. p. 699 para. 03] p. 487, Para. 5, [1890MS].

It was this same spirit in the Jews which called forth the words of Christ, "Ye are both ignorant of the Scriptures and of the power of God." They entertained the idea that Christ at his first advent was to break the Roman yoke from off their necks, and that he would then honor Israel by placing them above every other people on the earth. And they produced Scripture to sustain them; but they were deceived; the Old Testament prophecies which relate to the glorious second appearing of Christ, they applied to his first advent, and many, even the wise and educated, were deceived. Their error was fatal. [Cf: 1888 Mtl. p. 699 para. 04] p. 488, Para. 1, [1890MS].

Several times, during our conversation, in which you became very much in earnest, you repeated the sentence, "O consistency, thou art a jewel." I repeat the same with decided force to you. You say that Anna's visions place the forming of the image of the beast after

probation closes. This is not so. You claim to believe the testimonies; let them set you right on this point. The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided. Your position is such a jumble of inconsistencies that but few will be deceived. [Cf: 1888 Mtl. p. 700 para. 01] p. 488, Para. 2, [1890MS].

In Revelation 13 this subject is plainly presented: "I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exercised all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed." Then the miracle-working power is revealed: "And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." [Cf: 1888 Mtl. p. 700 para. 02] p. 488, Para. 3, [1890MS].

This is the test that the people of God must have before they are sealed. All who prove their loyalty to God by observing his law, and refusing to accept a spurious Sabbath, will rank under the banner of the Lord God Jehovah, and will receive the seal of the living God. Those who yield the truth of heavenly origin, and accept the Sunday Sabbath, will receive the mark of the beast. What need will there be of the solemn warning not to receive the mark of the beast, when all the saints of God are sealed and ticketed for the New Jerusalem? "O consistency, thou art a jewel!" [Cf: 1888 Mtl. p. 701 para. 01] p. 488, Para. 4, [1890MS].

You have taken the history of the disobedient prophet, as given in the Old Testament, and applied it to Sr. White. You say she is perfectly honest, but the deceived prophet. For this reason the testimonies of the Spirit of God can have no effect on you. Has the Lord opened to you or your daughter, your wife or your children, the disobedience of Sr. White? If she has walked contrary to God, will you show in what? My duty is to make plain statements of my position; for you misinterpret my testimony, wrench it from its true meaning, and ring in my name whenever you think it will enforce whatever you have to say. But when the testimonies do not harmonize with your theories, I am excused, because I am the false prophet! There are many ways of evading the truth. [Cf: 1888 Mtl. p. 701 para. 02] p. 489, Para. 1, [1890MS].

You seem to have special bitterness against Eld. Uriah Smith, and some others of our brethren, and you have talked out these feelings in your family, thus leavening them. The Lord has seen fit to counsel Eld. Smith, to give him words of reproof because he had erred; but is this an evidence that God has forsaken him?--No. "As many as I love I rebuke and chasten. Be zealous therefore, and repent." The Lord reproves wrongs in his people, but is this an evidence that he has rejected

them?--No. There are errors in the church, and the Lord points them out by his own ordained agencies, not always through the testimonies. Now shall we seize these reproofs and make capital of them, and say that God is not imparting to them his light and love?--No. The very work that God is trying to do for them shows that he loves them, and wants to draw them away from paths of danger. [Cf: 1888 Mtl. p. 701 para. 03] p. 489, Para. 2, [1890MS].

God has spoken in reference to yourself. That which you term light from heaven, he has pronounced darkness, and the visions born of this error, he calls a delusion. Will you believe this testimony? Will you heed what the Lord has spoken through Sr. White, or will you cast the word of the Lord behind you? Will you quote this testimony as readily, and make capital of it, as you have of testimonies of reproof given your brethren who have erred in some things? "O consistency, thou art a jewel!" [Cf: 1888 Mtl. p. 702 para. 01] p. 489, Para. 3, [1890MS].

0-116-1890 Petoskey, Mich. Aug. 27, 1890 Dear Bro. Olsen: The enclosed testimony I sent to the Ohio Conference especially, but the Lord has shown me that the very same evils which are reproved in that conference exist in other conferences. Churches are in need of personal piety and a deeper, far deeper experience in the truth and in the knowledge of Jesus Christ. The spirit of resistance that has been exhibited in presenting the righteousness of Christ as our only hope has grieved the Spirit of God, and the result of this opposition has required the delivery of this matter the more earnestly and decidedly, causing deeper searching into the subject and calling out an array of arguments that the messenger himself did not know was so firm, so full, so thorough upon this subject of justification by faith and the righteousness of Christ as our only hope. The subject has been brought before many minds. The sad part of the matter is that some who ought to have stood in the clear light on this subject were working on the enemy's side of the question. [Cf: 1888 Mtl. p. 703 para. 01] p. 489, Para. 4, [1890MS].

It has caused me great sadness of heart to see that those who ought to be giving the trumpet a certain sound from the walls of Zion, wholly in accordance with the work to be done for this time, to prepare a people to stand in the day of the Lord are in darkness and have stood as sentinels to bar the way that the confusion they create would bring confusion and misunderstanding. Satan sees it is his time to make a strike. Fanaticism and errors will prevail, and the men who ought to have stood in the light, their voices heard on the right side of the question, were exercised on the wrong side to oppose that which was of God and resist that message which the Lord sends. Their position is seen to be wrong by very many, and they cry, "Danger, fanaticism," when there is no heresy and fanaticism. When these evils really appear and they see the peril and try to avoid it, they cannot do it. Many are more firm in the error, saying they did just the same when the Lord sent a message to His people. [Cf: 1888 Mtl. p. 703 para. 02] p. 490, Para. 1, [1890MS].

He was certainly wrong then and he is wrong now. We cannot believe that he recognizes the Spirit and that which ought to have had in it at all times a certain sound, so that when it is heard it will receive attention. But it has no weight of influence. Satan fixed up the matter according to his own devices. Because the message of Sister White in

testimonies given did not harmonize with their ideas, the testimonies were made of no account, except it indicated their ideas. So persistently have they followed their own ways in this matter, that should reproof be given to the evils that shall arise, the ones reproved will say, "Sister White's testimonies are no longer reliable. Brn. Smith, Butler, and other leaders no longer have confidence in them." These men have sown the seed and the harvest will surely follow. [Cf: 1888 Mtl. p. 704 para. 01] p. 490, Para. 2, [1890MS].

Now the churches have a stumblingblock placed before their feet not easily removed, and if the ones who have been engaged in this do not see and realize where they have grieved the Spirit of God and make confession of their wrongs, darkness will surely gather more densely about their souls. They will be blinded and call light darkness and darkness light, truth error and error truth, and they will not discern the light when it shall come, and will fight against it. In regard to the testimonies, God has given them all the light they will ever have. That light they have cast aside as unworthy of their respect. The state of the churches is thus: Should reproof come to those who are wrong, they will quote the leaders who do not receive the testimonies. And while no temptation comes because no reproof is given to them, they have little confidence in the men who have stood out in opposition to that which they believe to be the truth. So if these men say and do these things right in principle, it does not have any special weight with some. Thus the enemy's work has done that which has made the work of God of but little account. Now when they shall see this and confess their mistake, then the Lord can heal the wounds made, and their defeat may be turned into victory. But while they stand as they do, God's work is not appreciated and confusion and want of unity is the result. [Cf: 1888 Mtl. p. 704 para. 02] p. 490, Para. 3, [1890MS].

I send you the enclosed. It may have effect on some honest in heart that they may be warned and correct their errors and reform. You can take a lead pencil and erase that which is personal and read this to the camp meeting if you see fit. I leave it with you. [Cf: 1888 Mtl. p. 705 para. 01] p. 490, Para. 4, [1890MS].

I am enjoying the pure air. I wish you could spend at least one month here and recruit up before the cold weather comes. I was never where I realized a purer air. I asked that Willie and you might spend a short time here. Willie can have all the help in writing that he will need, and then you could ride some and see what there is to Petoskey and surrounding places of resort. If this place should be thousands of miles away and the advantages be presented of advancing the truth, there would be thousands of dollars spent to take advantage of the opportunity presented. But as it is within arm's reach it has been passed by indifferently and nothing has been done. I think now is the time to send in workers, canvassers, and those who ought to have been here for three months in the past doing earnest work. But I have said so much on this point I will stop. I cannot do anything, only present the matters before you. I hope and pray that the Lord will create a decided interest in home missions that are so terribly neglected. [Cf: 1888 Mtl. p. 705 para. 02] p. 491, Para. 1, [1890MS].

With much love for God and His work, I remain true to my duty, Ellen G. White. [Cf: 1888 Mtl. p. 705 para. 03] p. 491, Para. 2, [1890MS].

B - 67 - 1890 Battle Creek, Mich. Sept. 17, 1890 Dear Brethren in the Ministry: Who shall assemble in camp-meeting in Oakland: I am deeply interested in the cause of God and greatly desire its success upon the Pacific coast. Since our return from Europe, there has been a state of things existing in California as well as east of the Rocky Mountains that has made my work fifty times harder than it otherwise would have been. Now there have been causes that have produced a condition of things that are very displeasing to God. [Cf: 1888 Mtl. p. 706 para. 01] p. 491, Para. 3, [1890MS].

In the meeting held in California two years ago, the Lord wrought in our midst. The very last night of the meeting, there was earnest seeking of the Lord. There was the breaking of hearts as the Spirit of the Lord came into the meeting. And at three o'clock a.m., before the meeting closed, we prayed with subdued and humble hearts having faith in God to work with us, by us and through us. I attended the meeting at Minneapolis, the history of that meeting has passed into eternity with its burden of record and when the judgment shall sit and the books shall be opened there will be found registered a history that many who were at that meeting will not be pleased to meet. [Cf: 1888 Mtl. p. 706 para. 02] p. 491, Para. 4, [1890MS].

At that meeting I had the special light from heaven on several occasions. I never felt more decidedly the Spirit of the Lord moving upon me than at that meeting. And I know the angels of the Lord were standing by my side to help me. I seemed to live as in clear light of the Sun of Righteousness, but the spirit that prevailed at that meeting was not the Spirit of God. I had to bear a decided testimony against the spirit that prevailed, and since that time the Lord wrought in every meeting we attended, but my testimony was treated with indifference as idle tales. I was charged with being influenced by my son W.C.W., Elder A.T. Jones, E. J. Waggoner. Just as soon as my brethren express such thoughts they reveal (Rest missing) [Cf: 1888 Mtl. p. 707 para. 01] p. 491, Para. 5, [1890MS].

W - 36a - 1890 Battle Creek, Mich., Sept. 18, 1890 Dear Brother Washburn,--I received your letter this morning, and will reply at once. The article in the paper was in answer to your letter. I wrote it as a private letter long before it appeared in the Review; but as I read it to a few of our brethren, they urged me to put it in the paper, that others might be benefited by it, and I consented. The delay I could not interpret, but think by mistake my workers did not get the correct idea that there was to be no delay in the printing of the matter. [Cf: 1888 Mtl. p. 708 para. 01] p. 492, Para. 1, [1890MS].

In regard to our visiting Washington, we will do so if the Lord permits. It will be a test of my strength on this journey, rather a trial trip. Since my dangerous illness in California, I have not spoken in Battle Creek. I feel no burden to speak in my weakness where so much has been said by me. When rained up by the Spirit of the Lord, I have been upheld, and his power has rested upon me. At times, I seemed to have superhuman energy to bear a straightforward testimony, such as I bore at Ottawa. [Cf: 1888 Mtl. p. 708 para. 02] p. 492, Para. 2, [1890MS].

In twenty-one days during the ministerial institute I spoke twenty-one times, and the power and Spirit of God was upon me day and night. My

spirit had no rest. But when I had spoken for the last time, I felt my duty was discharged. I had no more to say in the church or to my ministering brethren, in meetings. Since I returned from California, I have not been in the tabernacle. For weeks I could not have spoken, for my heart was in so weak a condition I could only speak a few words and hardly complete a sentence before my breathing powers failed me. I spoke once in Ceresco and once in Bedford in this feeble condition. [Cf: 1888 Mtl. p. 708 para. 03] p. 492, Para. 3, [1890MS].

Then I left Battle Creek for Petoskey. I spoke there every Sabbath for eight weeks, except one Sabbath, besides three evenings. I had great freedom. The Blessing of the Lord rested upon me and the hearers. Twice I spoke at Harbor Point, fourteen miles from Petoskey. I have spoken once in the Sanitarium, last Sunday night, with much freedom. I attend meetings in the small churches, but feel that I have no strength to labor with the church who have had my testimony so abundantly, and yet have set themselves against my message, and have not been moved to change their position of resistance, notwithstanding all the Lord has given me to say in demonstration of the Spirit and power. I have no hope that they could be helped by anything I should say further. They have resisted the appeals of the Spirit of God. I have no hope that the Lord has a reserve power to break down their resistance. I leave them in the hands of God, and unless the Lord places upon me a decided burden to speak words in the tabernacle, I shall not attempt to say anything until those who have acted a part to hedge up my way shall clear my path. If they have not recognized the Spirit of the Lord in the messages I have borne, they will recognize it less now, for I have not strength to contend with the spirit of resistance, the doubts and unbelief, which have barricaded their souls, that they could not see when good cometh. I have far greater liberty in speaking to unbelievers, They are interested. They feel impressed by the Spirit of God, and say, It seems those words are spoken under the inspiration of the Spirit of God. O, it is the hardest place in the world to speak where great light has come to men in responsible positions. They have been enlightened, but have chosen darkness rather than light. [Cf: 1888 Mtl. p. 709 para. 01] p. 492, Para. 4, [1890MS].

I have great sorrow of heart over the hardness of heart that has been leavening our churches, and is especially seen in those who have had great light. Their blindness of mind is correspondingly great as the light was great that shone upon them. What will be the end of this stubborn unbelief we have yet to learn. [Cf: 1888 Mtl. p. 710 para. 01] p. 493, Para. 1, [1890MS].

I am thankful that the Lord is working in Washington. I hope that you will keep under the direct rays of the Sun of Righteousness, that the bright beams from the face of Jesus Christ may shine with brightness upon your heart, and that you may reflect their bright rays to others. [Cf: 1888 Mtl. p. 710 para. 02] p. 493, Para. 2, [1890MS].

I am pained as I see so much prejudice and Phariseeism. O that our ministering brethren would broaden, and not be so narrow and shortsighted. Many souls will come from other denominational churches, and at the eleventh hour will obey all the truth, because they have not set themselves in array against heaven's light, but lived up to all the light they had: while those who have had great light, large privileges and opportunities, and have failed to live in the light and walk in the

light, will drop out by the way. Their light will shine less and less until their lamps will go out, for the want of the oil of grace in their vessels with their lamps. [Cf: 1888 Mtl. p. 710 para. 03] p. 493, Para. 3, [1890MS].

Dear brother, walk humbly with God. The less you estimate self, the more will you estimate Jesus. I wish we could all ever bear in mind the value of the Lord places upon men. He would have them ever ready to co-operate with him, and be prepared to see greater things than these. He is saying, Follow me, and I will conduct you into higher departments of truth. In the books of God's providence each individual of the subjects of grace has a page, and he knows them all by name. Not one is absent from the mind of God! Written in the book, in the page assigned to him, is (contained) every particular of his history, even to the numbering of the hairs of his head. The Lord wants me and you, my brother, to approach nearer him in contemplating his character, his goodness, his love. [Cf: 1888 Mtl. p. 710 para. 04] p. 493, Para. 4, [1890MS].

From light to light God is leading his people. He liveth in light unapproachable, but surrounded by ten thousand times ten thousand, and thousands of thousands of holy, happy beings, every one of them waiting to do his bidding. They are not inactive, but in communication with other worlds, in all God's vast dominion. This little world is but an atom of the Lord's dominion. Through various agencies, divine and human, He is seeking to save. He is actually stooping from his throne and observing the movements of every living being, and in his books are recorded every transaction; and through heavenly agencies He is lifting up the oppressed and pointing the way before every soul,--the way to reach the mansions above. [Cf: 1888 Mtl. p. 711 para. 01] p. 493, Para. 5, [1890MS].

If men would co-operate with God, light from his throne would be penetrating all the high ways and by ways of life. All things are possible to those who are connected with the bright beams of the Sun of Righteousness. [Cf: 1888 Mtl. p. 711 para. 02] p. 493, Para. 6, [1890MS].

Who can anticipate the gifts of infinite Love. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." God's love for the world was not manifest because he sent his Son, but because he loved the world He sent his Son into the world that divinity clothed with humanity might touch humanity, while divinity lays hold of infinity. Though sin had produced a gulf between man and his God, divine benevolence provided a plan to bridge that gulf and what material did he use? A part of himself, the brightness of the Father's glory came to a world all seared and marred with the curse, and in his own divine character, in his own divine body, bridged the gulf, and opened a channel of communication between God and man. The windows of heaven were opened, and the showers of heavenly grace in healing streams came to our benighted world. O what love, what matchless, inexpressible love! [Cf: 1888 Mtl. p. 711 para. 03] p. 494, Para. 1, [1890MS].

Had God given us less, we could not have been saved. But He gave to our world so abundantly that it could not be said that he could love us more. Then how foolish is the position taken that there is to be a second probation after the first is exhausted. God has exhausted his

benevolence in the extensiveness of his grand plan in pouring out all heaven to man in one great gift. Only in comprehending the value of this offering can we comprehend infinity. [Cf: 1888 Mtl. p. 712 para. 01] p. 494, Para. 2, [1890MS].

O the breadth and height and depth of the love of God! Who of finite beings can comprehend it? He would do a work, a great work, that in the fulness of the offering he would leave no possible excuse for man to be apprehensive that his guilt is too great for the offering to ransom him. God claims the whole of the affections of man, the whole heart, the whole soul, the whole mind, the whole strength. He lays claim to all that there is of man, because he has poured out the whole treasure of heaven by giving us his all at once, reserving back nothing greater that heaven can do. [Cf: 1888 Mtl. p. 712 para. 02] p. 494, Para. 3, [1890MS].

My brother, sink self in Jesus. Lift him up, contemplate his character, grow into his character, the character of Christ is his glory. We are to grow more and more into his divine likeness, to the full stature of men and women in Christ Jesus. When I commence writing on this subject, I go on and on, and try to get beyond the outer edge, but I fail. When we shall reach the mansions above, Jesus will himself lead the white-robed ones, made white in the blood (of the Lamb) to the Father. Therefore "are they before the throne of God, and serve him day and night in his temple, and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, not any heat: for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes." [Cf: 1888 Mtl. p. 712 para. 03] p. 494, Para. 4, [1890MS].

Let us praise God. Let us magnify his holy name. Let us humble self and exalt Jesus, for he is to be praised. Cling fast to Jesus. Relax not your hold for one moment. In him is your strength. He will not leave you if you put your trust in him. [Cf: 1888 Mtl. p. 713 para. 01] p. 494, Para. 5, [1890MS].

Much love to your wife, and may you walk together, and keep the way of the Lord, is the prayer of Your sister in the faith, (Signed) Ellen G. White. [Cf: 1888 Mtl. p. 713 para. 02] p. 495, Para. 1, [1890MS].

Dear Brother,--I wrote these lines under difficulties, a dress-maker calling me off, visitors calling; and I hardly know whether to send it or I will, however, for my copyist is afflicted with inflammation of the eyes, and I will have to leave today for Ceresco, where I speak Sabbath and perhaps Sunday. Excuse all mistakes. Ellen G. White. [Cf: 1888 Mtl. p. 713 para. 03] p. 495, Para. 2, [1890MS].

O - 20 - 1890 Battle Creek, Mich., Oct. 7, 1890. Dear Brother Olsen,-- My mind has been troubled over the things in Michigan and other conferences. But Michigan is the great heart of the work; here are the working powers that have a decided influence upon the work in all its movements throughout all our conferences. As matters have been presented to me again and again in reference to the spiritual condition of the publishing house in Battle Creek, I see a very sad picture. [Cf: 1888 Mtl. p. 714 para. 01] p. 495, Para. 3, [1890MS].

Responsibilities are borne by men who have had no living experience in the rise and progress of the work. Brother Amadon and Elder Smith have had this experience, but Elder Smith is ensnared by the enemy and cannot in his present state give the trumpet a certain sound. Elder Butler is in the same condition. They are both unable to help just where the help is needed. They have by their course made of none effect, with a large number of others, the messages of communication which the Lord has been giving his people the last forty-five years. The displeasure of God is upon them both, yet Elder Smith is placed in positions as teacher to mold and fashion the minds of students when it is a well known fact that he is not standing in the light; he is not working in God's order. He is sowing seeds of unbelief that spring up and bear fruit for some souls to harvest. [Cf: 1888 Mtl. p. 714 para. 02] p. 495, Para. 4, [1890MS].

I know of not one man who has length of experience from the rise of the message to make his voice heard or influence to tell on the cause of God at this time. With the exception of Brother Lunt nearly all are sleeping in their graves. Those who are living, who have had an experience in the work which the Lord has been pleased to give me are Elder Smith, Brother Amadon, and Elder Loughborough. Elder Smith will not receive the light God has given to correct him; he has not a spirit to correct by confession any wrong course he has pursued in the past and thus put up the bars behind him which leads into dangerous paths. [Cf: 1888 Mtl. p. 714 para. 03] p. 495, Para. 5, [1890MS].

I hear everywhere I go objections to the testimonies, quoting Elders Smith and Butler. They do not believe the testimonies; they do not accept that which Sister White has had in reproof of their course. Are not these good men? Have they not stood high in the work and cause of God? Then the seed of doubt and unbelief is sown in minds by those who have been themselves reprov'd. These men are and have been for years counteracting the work the Lord would have done to keep clear eyesight in the church and purge them from wrongs. [Cf: 1888 Mtl. p. 715 para. 01] p. 495, Para. 6, [1890MS].

There are great responsibilities placed on unconsecrated, inexperienced men, in our councils, in interest connected with the great heart of the work, their decisions are not all sound, healthy, and consistent. A class have the molding and fashioning that know nothing of my work from the rise of the message. If Elder Smith stood where God would have him, if he had stood in the clear light from years back, his influence would be a power for good. But blindness is upon him and he senses it not. I have been shown that as he now stands Satan has prepared his temptations to close about his soul, that if he is not rescued the banner of truth will not be held aloft by him. Other hands will carry forward the sacred work to its close. Elder Butler will be left in the same position. This was shown me clearly in years past. They are unfaithful; they do not work with the Captain of our salvation and keep step with the providence of God. [Cf: 1888 Mtl. p. 715 para. 02] p. 496, Para. 1, [1890MS].

The work is onward; truth will triumph; but if these men do not receive the reproofs given them of God, and take their stand firmly on the right side after having so great light, they will be left in darkness corresponding with the light that God would have them receive and walk in, which they refused to accept because it did not meet their

ideas. Human feelings, human prejudices, false ideas, have been corrupting the gold of character; the most fine gold has become dim. The part that they might act in the work and cause of God to its very close, they do not act, because they will not be set right by the light God has flashed upon their pathway. They have caused the lame in faith to wander and to stumble on the dark mountains of unbelief, and they themselves are so blinded that the angel of the Lord says of them, "and knowest not." [Cf: 1888 Mtl. p. 715 para. 03] p. 496, Para. 2, [1890MS].

There are those who are officiating in the great work who are not walking in the light; some are fashioned and molded in their experience by these men who ought to guide them and stand as faithful watchmen to give the trumpet a certain sound, but have been, in place of doing this, confusing minds and quenching the faith of God's people in the messages He has sent to them in reproof and warnings. The testimonies of His Spirit that would correct the erring are treated by them in such a manner as to leave many minds shrouded in uncertainty in regard to their true origin, and the voice of God is disregarded just as Satan wanted it should be. [Cf: 1888 Mtl. p. 716 para. 01] p. 496, Para. 3, [1890MS].

Now I come to the point. Elder Loughborough has stood firmly for the testimonies, and should not he who dares to be true be especially cared for? Should not he be placed in a position where he can do the most good? Why should he be required to occupy a position in Nebraska? Why should he be called to that hard and trying field? I see no light in it, and I wish to have you reconsider this matter. [Cf: 1888 Mtl. p. 716 para. 02] p. 496, Para. 4, [1890MS].

The influence of Elder Loughborough is valuable in our churches. Just such a man is needed, one who has stood unwaveringly for the light that God has given to His people, while many have been changing their attitude toward this work of God. I say let Elder Loughborough do a work that is suffering to be done in the churches. The Lord would have his voice heard as was John's, telling the things he has seen, and that which he has heard, which he himself has experienced in the rise and progress of the third angel's message. [Cf: 1888 Mtl. p. 716 para. 03] p. 496, Para. 5, [1890MS].

I consider the position and work of Elders Butler, Farnsworth, Smith, and numerous others, is to unsettle the faith of the people of God by things which they say but which they ought not to say, and things left unsaid which they ought to say. And this state of things--unbelief, prejudice, and Pharisaism--is leavening the church. God has spoken, but they hear not His voice. They have had all the evidence that will ever be given them in the manifestation of the fruit of the Spirit of God attending the messages given, but they have closed their eyes lest they shall see, and hardened their hearts lest they shall feel. The Spirit of God has been grieved, and they are so dull of comprehension that they know it not. [Cf: 1888 Mtl. p. 717 para. 01] p. 497, Para. 1, [1890MS].

Now, Brother Olsen, find some one else for Nebraska and let Elder Loughborough stand in his right place, as a Caleb, coming to the front and bearing a decided testimony in the face of unbelief and doubts and skepticism. We are well able to go up and possess the goodly land. God

said of him, "My servant Caleb. . . hath followed me fully, him will I bring into the land." [Num. 14:24.] Calebs are most needed in the churches today. [Cf: 1888 Mtl. p. 717 para. 02] p. 497, Para. 2, [1890MS].

Something must be brought into our churches to overcome this unsettled state of unbelief in order to make them vigorous and successful. We need to follow Christ with the whole heart. I ask you to prayerfully consider the situation. Do not fasten Elder Loughborough in a corner anywhere; do not bind him down to any one special conference. If he has strength for Nebraska, he has the same capability for California. What we need now is to cherish Elder Loughborough to make as far as possible his experience serve the cause of God in a wider sphere. [Cf: 1888 Mtl. p. 717 para. 03] p. 497, Para. 3, [1890MS].

There is much loose work done everywhere, and the efforts that have been made for the few years past tend to put out the eyes that Israel shall not discern their defections, and God withholds His Spirit from them and darkness envelopes them as it did the Jewish nation. What we want most is not learning and eloquence and the mastery in debating, but heart power, prayer to God in faith for His converting power, thoroughgoing piety. Half-way converts abound; singleness in love for Jesus is rare. It is not brain power or purse power, but heart power that the people need now. [Cf: 1888 Mtl. p. 718 para. 01] p. 497, Para. 4, [1890MS].

I say, give Elder Loughborough men to work with him and let his efforts be put forth in Michigan from church to church. Let his experience, with the help that God shall give him, settle the wavering faith of the people who are losing their bearings because of the watchmen giving the trumpet an uncertain sound. Let everything be done that can be done for the churches in Michigan to strengthen the things that remain that are ready to die. Why not encourage Elder Loughborough and Brother Lunt to come to Michigan and work in this state? Both can do a similar work; they can bear a testimony of the things they have seen and heard, felt and handled. They will do more good in this kind of labor than the whole season of camp meetings, for what the people need is personal effort, and words and influence to settle the faith of those who are now in uncertainty. [Cf: 1888 Mtl. p. 718 para. 02] p. 497, Para. 5, [1890MS].

May the Lord give you wisdom in this matter; but I cannot feel that you are moving wisely in calling Brother Loughborough to Nebraska. Something in line of decided testimony must be heard in vindication of the testimonies of the Spirit of God in our churches. Shall the people have it? Think of these things. May the Lord help you in your decisions, is my prayer. (Signed) Ellen G. White [Cf: 1888 Mtl. p. 718 para. 03] p. 498, Para. 1, [1890MS].

B-1f-1890 To Brethren in Responsible Positions. Brethren in responsible positions, you are in danger. I lift my voice in warning. Beware. Unless you watch, and keep your garments unspotted from the world, Satan will stand as your captain. It is now no time to hide your colors, no time to turn traitor, when the battle presses sore. It is no time to lay down or hide our weapons, and give Satan the advantage in the warfare. Watchmen on the walls of Zion must be wide awake. Call to your fellow-watchmen in no sleepy terms, "The morning cometh, and also

the night." Isa. 21:12. If no response is made, then know that the watchman is unfaithful. It is now no time to relax our efforts, to become tame and spiritless; no time to hide our light under a bushel, to speak smooth things, to prophesy deceit. No, no; there is no place for sleepy watchmen on the walls of Zion. Every power is to be employed wholly and entirely for God. Maintain your allegiance, bearing testimony for God and for truth. Be not turned aside by any suggestion that the world may make. We can make no compromise. There is a living issue before us, which will be of vital importance to the remnant people of God, to the very close of this earth's history; for eternal interests are here involved. We are to look constantly to the Lord Jesus Christ, the Captain of our salvation. All that Jesus did on the earth was done with an eye single to the glory of His Father. He says, "As the Father gave me commandment, even so I do." (John 14:31.) "This commandment have I received of my Father." (John 10:18.) In all He did, He was working out the will of His Father, so that His life on earth was a manifestation of the divine perfection. The union of divinity with humanity in Christ, was to reveal to us God's purpose to bring man into the closest connection with Himself. We can not possibly be happy without Him. [Cf: 1888 Mtl. p. 720 para. 01] p. 498, Para. 2, [1890MS].

The original apostasy began in a disbelief and denial of the truth. We are to fix the eye of faith steadfastly upon Jesus. When the days come, as they surely will, in which the law of God is made void, the zeal of the true and loyal should rise with the emergency and should be the more warm and decided, and their testimony should be the more positive and unflinching. But we are to do nothing in a defiant spirit, and we shall not if our hearts are fully surrendered to God. (Rom. 13:1-7; Titus 3:1.) [Cf: 1888 Mtl. p. 721 para. 01] p. 498, Para. 3, [1890MS].

Now is the time for God's people to take up the duties that lie next them. Be faithful in the little things; for on the right performance of these hang great results. Do not leave the work which needs to be done, because it appears to your judgment to be small and inconsiderable. Make up every waste place, repair the breaches as fast as they occur. Let no differences or dissensions exist in the church. Let all go to work to help someone who needs help. [Cf: 1888 Mtl. p. 721 para. 02] p. 498, Para. 4, [1890MS].

There is a cause for the great weakness in our churches, and that cause it is hard to remove. It is self. Men have none too much will, but they must have it wholly sanctified to God. They need to fall on the Rock, and be broken. Self must be crucified in every one who shall enter the gates of the city of God. The fierce spirit which rises up in the hearts of some in the church when anything does not please them, is the spirit of Satan, and not the Spirit of Christ. Is it not fully time that we return to our first love, and be at peace among ourselves? We must show ourselves to be not only Bible readers, but Bible believers. If we are united to Christ, we shall be united to one another. (See John 13:34: Rom. 15:1-5.) [Cf: 1888 Mtl. p. 721 para. 03] p. 499, Para. 1, [1890MS].

The increase of our numbers and the enlarging of our facilities means work; it calls for entire consecration and thorough devotedness. God has no place in His work for half-hearted men and women, those who are neither cold nor hot. Christ says, "I will spew thee out of my mouth."

God calls for men who are whole-hearted. [Cf: 1888 Mtl. p. 722 para. 01] p. 499, Para. 2, [1890MS].

There are those who have prided themselves on their great caution in receiving "new light", as they term it; but they are blinded by the enemy, and can not discern the work and ways of God. Light, precious light, comes from heaven, and they array themselves against it. What next? These very ones will accept messages that God has not sent, and thus will become even dangerous to the cause of God because they set up false standards. Men who might be of great use if they would learn of Christ and go on from light to greater light, are in some things positive hindrances, forever on the point of questioning, wasting much precious time, and contributing nothing to the spiritual elevation of the church. They excite doubt and fear. They misdirect minds, leading them to accept of suggestions that are not safe. They can not see afar off, they can not discern the conclusion of the matter. Their moral force is squandered upon trifles; they view an atom as a world and a world as an atom. [Cf: 1888 Mtl. p. 722 para. 02] p. 499, Para. 3, [1890MS].

Many have trusted and gloried in the wisdom of men, far more than in Christ and the precious, sanctifying truth for this time. They need the heavenly anointing, that they may comprehend what is light and truth. They thank God that they are confined to no narrow groove, but they do not see the breadth and far-reaching extent of the principles of truth, and are not enlightened by the Spirit of God as to heaven's large liberality. They admire man-made inventions and discoveries, but they are walking in the sparks of their own kindling, diverging farther and farther from the genuine principles of Christian action, ordained to make men wise unto salvation. They strive to extend the gospel, but separate it from the very marrow, the life. They say, "Let the light shine;" but cover it up so that it shall not shine in clear rays on the very subjects that they need to understand. Some exhaust the fervor of their zeal on plans that can not be carried out without peril to the church. [Cf: 1888 Mtl. p. 723 para. 01] p. 499, Para. 4, [1890MS].

At this time the church should not be diverted from the object of vital interest to things that will not bring health and courage, faith and power. They must see, and by their actions testify that the gospel is aggressive. But the light which is given to shine brighter and brighter unto the perfect day, burns dimly. The church no longer sends out the clear bright rays of light amidst the moral darkness that is enveloping the world as a funeral pall. The light of many does not burn or shine. They are moral icebergs. [Cf: 1888 Mtl. p. 723 para. 02] p. 500, Para. 1, [1890MS].

Watchmen on the walls of Zion are to be vigilant, and sleep not day or night. But if they have not received the message from the lips of Christ, their trumpets will give an uncertain sound. Brethren, God calls upon you, both ministers and laymen, to listen to His voice speaking to you in His word. Let His truth be received into the heart, that you may be spiritualized by its living, sanctifying power. Then let the distinct message for this time be sent from watchman to watchman on the walls of Zion. [Cf: 1888 Mtl. p. 724 para. 01] p. 500, Para. 2, [1890MS].

This is a time of general departure from truth and righteousness, and

now we must build the old waste places, and, with interested effort, labor to raise up the foundation of many generations. "Thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord; And I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." (Isa. 58: 12-14; See Isa. 51-7-16; 62:1-4.) [Cf: 1888 Mtl. p. 724 para. 02] p. 500, Para. 3, [1890MS].

While you hold the banner of truth firmly, proclaiming the law of God, let every soul remember that the faith of Jesus is connected with the commandments of God. The third angel is represented as flying in the midst of heaven, symbolizing the work of those who proclaim the first, second, and third angels' messages; all are linked together. The evidences of the abiding, ever-living truth of these grand messages that mean so much to us, that have awakened such intense opposition from the religious world, are not extinct. Satan is constantly seeking to cast his hellish shadow about these messages, so that the remnant people of God shall not clearly discern their import, their time and place; but they live, and are to exert their power upon our religious experience while time shall last. [Cf: 1888 Mtl. p. 724 para. 03] p. 500, Para. 4, [1890MS].

The influence of these messages has been deepening and widening, setting in motion the springs of action in thousands of hearts, bringing into existence institutions of learning, publishing houses, and health institutions; all these are the instrumentalities of God to co-operate in the grand work represented by the first, second, and third angels flying in the midst of heaven to warn the inhabitants of the world that Christ is coming the second time with power and great glory. The Revelator says, "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." (Rev. 15:1,2.) This is the same message that was given by the second angel,--Babylon is fallen, "because she made all nations drink of the wine of the wrath of her fornication." (Rev. 14:8.) What is that wine?--Her false doctrines. She has given to the world a false sabbath instead of the Sabbath of the fourth commandment, and has repeated the lie Satan first told to Eve in Eden,--the natural immortality of the soul. Many kindred errors she has spread far and wide, "teaching for doctrines the commandments of men." [Cf: 1888 Mtl. p. 725 para. 01] p. 500, Para. 5, [1890MS].

When Jesus began His public ministry, He cleansed the temple from its sacrilegious profanation. Almost the last act of His ministry was to cleanse the temple again. So in the last work for the warning of the world, two distinct calls are made to the churches; the second angel's message, and the voice heard in heaven, "Come out of her, my people,...For her sins have reached unto heaven, and God hath remembered her iniquities." (Rev. 18: 4,5.) [Cf: 1888 Mtl. p. 725 para. 02] p. 501, Para. 1, [1890MS].

As God called the children of Israel out of Egypt, that they might

keep His Sabbath, so He calls His people out of Babylon, that they may not worship the beast nor his image. The man of sin, who thought to change times and laws, has exalted himself above God, by presenting this spurious sabbath to the world; the Christian world has accepted this child of the Papacy, and cradled and nourished it, thus defying God by removing His memorial and setting up a rival sabbath. [Cf: 1888 Mtl. p. 726 para. 01] p. 501, Para. 2, [1890MS].

After the truth has been proclaimed as a witness to all nations, at a time when every conceivable power of evil is set in operation, when minds are confused by the many voices crying, "Lo, here is Christ." "Lo, He is there;" "this is truth." "I have the message from God;" "He has sent me with great light;" and there is a removing of the landmarks, and an attempt to tear down the pillars of our faith,--then a more decided effort is made to exalt the false sabbath, and to cast contempt upon God himself by supplanting the day He has blessed and sanctified. [Cf: 1888 Mtl. p. 726 para. 02] p. 501, Para. 3, [1890MS].

This false sabbath is to be enforced by an oppressive law. Satan and his angels are wide awake and intensely active, working with energy and perseverance through human instrumentalities to bring about his purpose of obliterating the knowledge of God. While Satan is working with his lying wonders, the time has come foretold in the Revelation, when the mighty angel that shall lighten the earth with his glory will proclaim the fall of Babylon and call upon God's people to forsake her. [Cf: 1888 Mtl. p. 726 para. 03] p. 501, Para. 4, [1890MS].

The Lord has presented before me that those who have been in any measure blinded by the enemy, and who have not fully recovered themselves from the snare of Satan, will be in peril because they can not discern light from heaven, and will be inclined to accept a falsehood. This will affect the whole tenor of their thoughts, their decisions, their propositions, their counsels. The evidences that God has given are no evidence to them, because they have blinded their own eyes by choosing darkness rather than light. Then they will originate something they call light, which the Lord calls sparks of their own kindling, by which they will direct their steps. [Cf: 1888 Mtl. p. 727 para. 01] p. 501, Para. 5, [1890MS].

The Lord declares, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have at mine hand; ye shall lie down in sorrow." Jesus said, "For judgment I am come into this world, that they which see not might see; and that they which see might be made blind." "I am come a light into the world, that whosoever believeth on me should not abide in darkness." "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." [Cf: 1888 Mtl. p. 727 para. 02] p. 502, Para. 1, [1890MS].

By many, the words which the Lord sent will be rejected, and the words that man may speak will be received as light and truth. Human wisdom will lead away from self-denial, from consecration, and will devise many things that tend to make of no effect God's messages. We can not

with any safety rely upon men who are not in close connection with God. They accept the opinions of men, but can not discern the voice of the True Shepherd, and their influence will lead many astray, though evidence is piled upon evidence before their eyes, testifying to the truth that God's people should have for this time. The truth is calculated to turn men to Christ, to quicken their energies, subduing and softening their hearts, and inspiring them with zeal and devotion and love to God. The Sabbath truth must in no case be covered up. We must let it appear in plain contrast with error. p. 502, Para. 2, [1890MS].

As the end approaches, the testimonies of God's servants will become more decided and more powerful, flashing the light of truth upon the systems of error and oppression that have so long held the supremacy. The Lord has sent us messages for this time to establish Christianity upon an eternal basis, and all who believe present truth must stand, not in their own wisdom, but in God; and raise up the foundation of many generations. These will be registered in the books of heaven as repairers of the breach, the restorers of paths to dwell in. We are to maintain the truth because it is truth, in the face of the bitterest opposition. God is at work upon human minds; it is not man alone that is working. The great illuminating power is from Christ; the brightness of his example is to be kept before the people in every discourse. [Cf: 1888 Mtl. p. 728 para. 01] p. 502, Para. 3, [1890MS].

The rainbow above the throne, the bow of promise, testifies to the whole world that God will never forget His people in their struggle. Let Jesus be our theme. Let us with pen and voice present, not only the commandments of God, but the faith of Jesus. This will promote real heart piety as nothing else can. While we present the fact that men are subjects of a divine moral government, their reason teaches them that this is truth, that they owe allegiance to Jehovah. This life is our time of probation. We are placed under the discipline and government of God to form characters and acquire habits for the higher life. Temptations will come upon us. Iniquity abounds; where you least expect it, dark chapters will open that are most terrible, to weigh down the soul; but we need not fail nor be discouraged while we know that the bow of promise is above the throne of God. We shall be subject to heavy trials, opposition, bereavement, affliction; but we know that Jesus passed through all these. These experiences are valuable to us. The advantages are not by any means confined to this short life. They reach into eternal ages. Through patience, faith, and hope, in all the changing scenes of life, we are forming characters for everlasting life. Everything shall work together for good to those that love God. [Cf: 1888 Mtl. p. 728 para. 02] p. 502, Para. 4, [1890MS].

All the scenes of this life in which we must act a part, are to be carefully studied, for they are a part of our education. We should bring solid timbers into our character building; for we are working both for this life and eternal life. And as we near the close of this earth's history, we advance more and more rapidly in Christian growth, or we retrograde just as decidedly. [Cf: 1888 Mtl. p. 729 para. 01] p. 503, Para. 1, [1890MS].

"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth And I will remember my covenant, . . . and the waters shall no more become a flood to destroy

all flesh." In the rainbow above the throne is an everlasting testimony that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Whenever the law is presented before the people, let the teacher of truth point out the throne arched with the rainbow of promise, the righteousness of Christ. The glory of the law is Christ; He came to magnify the law, and make it honorable. Make it distinct that mercy and truth have met together in Christ, and righteousness and peace have embraced each other. It is when you are looking to His throne, offering up your penitence and praise and thanksgiving to God, that you perfect Christian character, and represent Christ to the world. You abide in Christ, and Christ abides in you; you have that peace that passeth all understanding. We need constantly to meditate upon Christ and His attractive loveliness. We must direct minds to Jesus, fasten them upon Him. In every discourse dwell upon the divine attributes. [Cf: 1888 Mtl. p. 729 para. 02] p. 503, Para. 2, [1890MS].

As the bow in the cloud is formed by the union of the sunlight and the shower, so the rainbow encircling the throne represents the combined power of mercy and justice. It is not justice alone that is to be maintained; for this would eclipse the glory of the rainbow above the promise; man could see only the penalty of the law. Were there no justice, no penalty, there would be no stability to the government of God. It is the mingling of judgment and mercy that makes salvation full and complete. It is the blending of the two that leads us, as we view the world's Redeemer, and the law of Jehovah, to exclaim, "Thy gentleness hath made me great." We know that the gospel is a perfect and complete system, revealing the immutability of the law of God. It inspires the heart with hope, and with love for God. Mercy invites us to enter through the gates into the city of God, and justice is satisfied to accord to every obedient soul full privileges as a member of the royal family, a child of the heavenly King. If we were defective in character, we could not pass the gates that mercy has opened to the obedient; for justice stands at the entrance, and demands holiness, purity, in all who would see God. Were justice extinct, and were it possible for divine mercy to open the gates to the whole race, irrespective of character, there would be a worse condition of disaffection and rebellion in heaven than before Satan was expelled. The peace, happiness, and harmony of heaven would be broken up. The change from earth to heaven will not change men's characters; the happiness of the redeemed in heaven results from the characters formed in this life, after the image of Christ. The saints in heaven will first have been saints on earth. [Cf: 1888 Mtl. p. 730 para. 01] p. 503, Para. 3, [1890MS].

The salvation that Christ made such a sacrifice to gain for man, is that which is alone of value, that which saves from sin, the cause of all the misery and woe in our world. Mercy extended to the sinner is constantly drawing him to Jesus. If he responds, coming in penitence with confession, in faith laying hold of the hope set before him in the gospel, God will not despise the broken and contrite heart. Thus the law of God is not weakened, but the power of sin is broken, and the scepter of mercy is extended to the penitent sinner. Salamanca, N.Y., November, 1890. [Cf: 1888 Mtl. p. 731 para. 01] p. 504, Para. 1, [1890MS].

S-73-1890 Brooklyn, N. Y. Nov. 25, 1890 Dear Brother Smith: I am about

closing the sixty-third year of my life, and I am very solemnly impressed that the account or record of my past has gone out of my power and the inquiry comes with earnestness, What do the books testify of me? I want to be a faithful steward of the grace of Christ. His rich blessing has rested upon me while on this journey and during the night season again and again have I been shown your position has been a dangerous one. The Lord bears long with the erring but when He does visit for their transgressions, then "He will require the past." [Cf: 1888 Mtl. p. 732 para. 01] p. 504, Para. 2, [1890MS].

I know your danger. I have presented this to you by letter, I have spoken to special ones assembled in the committee meetings, I have spoken in the chapel of the office, I have not called you by name, but you knew yourself, that the reproofs were for you. I spoke upon general principles. Then I spoke in regard to the course you and other ministers--had pursued, and how displeasing all this was to our Lord but you moved not, you stood as a stumbling block as you do to this day for others to take courage in their unbelief and stumble over "good Brother Smith". This walking and groping in darkness I have been shown will continue until these men who have felt at liberty while at Minneapolis and since that meeting connive to pursue a course of resistance to my testimony. [Cf: 1888 Mtl. p. 732 para. 02] p. 504, Para. 3, [1890MS].

If you have faith in the Testimonies, you will act out all the faith you have. You might just as well voice your attitude in regard to the work which the Lord has given me to do as to do as you have done. You have virtually said, "I have not confidence in the message Sister White bears." You are far more guilty in taking the position that you have taken than these who know me not. You have known the character of my work from the beginning of our acquaintance which has been since Edson White was three years old. Brinkerhoof and Snook, had they had the light and knowledge you have had of the work God has given me to do, might have stood to this day and you are far more guilty in the position you have taken with the testimonies sounding in your ears for the last two years, and unheeded. No confession has come from your lips, and I have been compelled to meet your influence in Minneapolis and since that time, everywhere I have been; and now the year 1890 is nearly closed. Will you fall on the Rock and be broken? Will you evade the point as you have done? Elders Millers both presented your case as evidence that they should resist the Spirit of God, the message and the messenger. Bro. Rupert has a work of confession. I told him two years ago when at Pottersville, and he has heard the same again and again from my lips, but Brother Smith has been his stumbling block and the stumbling block of many others. The burden has been too great for me to bear. I decided without an entire change, I would not remain at Battle Creek for I would be sharing the sin of those who refused the spirit of God in correction and warnings. I would wear out my life for my brethren have made my work one-hundred fold harder than was necessary by their unbelief. [Cf: 1888 Mtl. p. 732 para. 03] p. 504, Para. 4, [1890MS].

I pity Dan Jones. I have talked with him freely. I begged of him last year at the Ministerial Institute, for Christ's sake, to not help you to keep the position you then occupied, I begged of him to lend his influence to help you to come out into the clear light. I told him I knew your dangers. You were a man like Elder Butler,--would not confess

a wrong step but would make many more wrong steps to justify your first wrong step, when, if you would overcome that stubbornness that is ingrained into your life and character, the power of God would make you a man of efficiency to the very close of time. But unless you become a new bottle, the wine (?) of light and the power of the grace of God could not come to you. [Cf: 1888 Mtl. p. 733 para. 01] p. 505, Para. 1, [1890MS].

And I was burdened day and night for you. I knew you were holding many others. Bro. Morrison quoted you. Bro. Nicola quoted you. Bro. Morrison and Nicola will both land in infidelity, both of the testimonies and the word of God, and to see you, a stumbling stone for these men who have no knowledge of me or of my work has been too painful for me (to) endure for you certainly knew better than to do as you have done. The bewitching power of unbelief and stubbornness has held you that you would not confess your wrongs when you regretted them deeply, but would not confess them to help the church in this very line of their duty. [Cf: 1888 Mtl. p. 733 para. 02] p. 505, Para. 2, [1890MS].

I love you and I cannot bear to be thus disconnected as we are. I have not union with you. I cannot feel any freedom in counseling with you when the Lord has signified by plain, direct testimony this should be, -that you needed counsel, you could help me and my husband and we could help you and now you must know I shall not change. You must know if you are not blinded, that my testimonies have not changed, that I have not changed in character or in my work, and hope through the grace of God, never to swerve to the right or to the left to have harmony with you or Elder Butler or any elder in the ranks of Sabbathkeepers. [Cf: 1888 Mtl. p. 734 para. 01] p. 505, Para. 3, [1890MS].

I have not strength or time to write much more as I must preserve my strength to labor. I thought I would make one more appeal to you. I have talked with you but it seemed to do no good. I have written to you but it made you only go farther and deeper in resistance of the Spirit of God. You responded to my letter of appeal by writing me a letter accusing Elder Jones of tearing up the pillars of our faith. Was this truth? The meetings of the ministers held in the office when these matters were investigated revealed that you accused him wrongfully. Have you confessed this? Have you cleared your own soul? Have you made straight paths for your feet lest the lame be turned out of the way? When I said everything I could say in that first meeting, then the second meeting on the Sabbath in the office chapel was held when the Spirit of the Lord came nigh to us. Christ knocked for entrance but no room was made for him, the door was not opened and the light of His glory, so nigh, was withdrawn. The last time you heard my voice was in the (incomplete) [Cf: 1888 Mtl. p. 734 para. 02] p. 505, Para. 4, [1890MS].

Lt 109, 1890 Evangelism in Norwich and Lynn, Massachusetts; Concern for those Who Unsettle Faith in the Testimonies and Misinterpret the Scriptures--(Written December 6, 1890 (after the Sabbath), from Lynn, Massachusetts, to "Dear Children, Willie, Edson, and Emma.") [Cf: 1888 Mtl. p. 735 para. 01] p. 505, Para. 5, [1890MS].

I have just come from the hall where the little company assemble to worship on the Sabbath. There were about eighty present. I spoke from John 14:15: "If ye love Me, keep My commandments." I had much freedom

in speaking, then we had a social meeting and thirty-eight testimonies were borne. The older members did not take the time, but gave opportunity for those who had more recently come to the faith. I was much pleased to see the readiness to bear testimony and to see and feel the good spirit which prevailed. It was indeed a precious season to all our souls. I was just as sure that the presence of Jesus was with us as if I could see Him in person. The Lord blessed His people. There is a goodly number of intelligent, noble-minded souls who have embraced the truth and are made to feel what it means to deny self and lift the cross and follow Jesus. [Cf: 1888 Mtl. p. 735 para. 02] p. 506, Para. 1, [1890MS].

An entire family have embraced the truth--father, mother, and four children. One is married, the other three are not married. This Burnham is a cousin to Edwin Burnham, who was a most talented minister preaching in 1843 and 1844. He is the one who said he felt better after he had given the law a good run. He said the commandments were dead and buried and did not deserve a gravestone. He said it was an old, bloody, thunder-and-lightning law, a curse to man, a curse to all who kept it. [Cf: 1888 Mtl. p. 735 para. 03] p. 506, Para. 2, [1890MS].

It is a critical time now with many. There are a number in the valley of decision, right upon the point of taking their stand. One is an overseer in the shoe manufacturing establishment. He has a family. He is a man of ability, but as soon as he takes his position then he can no more keep his place, and his wife is a bitter opposer. O, may the Lord help these poor souls. I think we must pray more for these persons, convinced but who see the cross and dare not lift it, for to do so would take away the support, and they have families. They know the truth and feel deeply, but dare not venture. [Cf: 1888 Mtl. p. 736 para. 01] p. 506, Para. 3, [1890MS].

One of the Burnham girls has been a dressmaker, or rather the cutter of dresses, having many women in her establishment for whom she prepared work. She made forty dollars per week, but now she cannot obtain a situation. She would be glad to go to Battle Creek to school, but has not the means. The question may arise, If she has had the chance to earn so much, why is she destitute now? Her father was a wealthy man of business, but lost all his money. He might have taken the bankrupt law, but decided he could not do this, and if he did he would not be an honest man. He gave up everything but his wife. Had a little property in a house. It took part of this to settle the debts, and he stands before God as an honest man, but stripped of everything. He came down from one hundred thousand dollars to nothing. [Cf: 1888 Mtl. p. 736 para. 02] p. 506, Para. 4, [1890MS].

The daughter's wages have gone to support the family and to pay the debt on the home. She says if she had means she would go to Battle Creek and learn to be a worker in the cause of God. She is passing through a tremendous struggle, but all the family spoke today, earnest and wholehearted. There are so many influences to draw away from heavenly realities to the earthly that my soul trembles with apprehension for those who see the truth and have not faith that they dare venture to obedience. Oh, that the compassionate Redeemer may be to those dear souls a present help in every time of need and they [may] have grace to sing, "Jesus, I my cross have taken, all to leave and follow Thee." [Cf: 1888 Mtl. p. 736 para. 03] p. 506, Para. 5,

[1890MS].

I never saw Elder Fifield appear as well as now. Certainly he has success in arousing an interest. He feels the burden of souls on this occasion. He reins them up to a decision and then he says, I weep with sorrow of soul as I see the difficulties that obstruct their way. If anyone feels the love of souls and is brought in interested connection with these souls who long to obey and do not have faith to venture, it will cause soul agony. [Cf: 1888 Mtl. p. 737 para. 01] p. 507, Para. 1, [1890MS].

My heart is stirred within me. I want to say to the dressmaker who has taken her position, I will help you to go to Battle Creek and learn all you can, and see if some way will not open for her. One is a school teacher. She is not in the best of health and may have to leave her school. Another is an artist and has an excellent situation in the city, and can keep the Sabbath. If I had money, I know what I would do--I would help young men and women of talent to qualify them to become workers in the cause of God. But my hands are bound. I can do nothing, and this grieves me to the heart. This is a hard place for those who want to keep the Sabbath. [Cf: 1888 Mtl. p. 737 para. 02] p. 507, Para. 2, [1890MS].

Dr. Neil's brother has taken his position firmly on the Sabbath. He spoke today. A good work has commenced here, and I hope it will be ripened off, and this is the reason I left Norwich, for it was a critical time for the interest here while the sheaves are being gathered. [Cf: 1888 Mtl. p. 737 para. 03] p. 507, Para. 3, [1890MS].

Brother Robinson and Farman and Brother Whitters were left at Norwich. They were willing I should come, greatly desired I should be here, and yet felt that it was a pity I could not be at Norwich over another Sabbath. I spoke five times, speaking three evenings and on Sabbath and Sunday. Wednesday night I was to speak. There were not many out. It snowed all forenoon, then at noon it began to rain, and towards night it just poured in torrents, and the walks were icy and very slippery. I had not far to go to get to the meeting, but I had to cross ditches, and the water and slush were over my rubbers, but I meant to be at the meeting. I related some of my earlier experiences in connection with the work and cause of God, and it was thought the meeting did much good. [Cf: 1888 Mtl. p. 738 para. 01] p. 507, Para. 4, [1890MS].

Quite a number have embraced the truth in Norwich, who have not been converted. They are self-important, wealthy, and unteachable, especially the A family. Brother A and his son B are in Battle Creek, and I hope that the meetings there will do these men good. As far as belief in the Testimonies is concerned, I do not think they have any faith in them. I hope something will settle these men in this part of the work, for it would be a wonderful blessing to the church. [Cf: 1888 Mtl. p. 738 para. 02] p. 507, Para. 5, [1890MS].

We met a very intelligent young man, a son of Father A, who is altogether filled with the idea that no one is quite as smart as himself. He has been studying the messages in Revelation, and he thinks he has discovered wonderful light. But it is [not] that wonderful light which will flash forth all along the pathway till the end of time; [it is a] theory that tears away and takes the vitals out of all the past

experience in the messages. To see such a youth, of a babe's experience, turning away the pillars of our faith seems just terrible. Brother Robinson gave him a chance to speak out all he had to say and then give them a chance to think of it and answer the matter. Our brethren will now present our true position without making any particular drive on him. [Cf: 1888 Mtl. p. 738 para. 03] p. 507, Para. 6, [1890MS].

He says he wrote to Elder Smith, and Elder Smith said he would answer him, but he has not said a word to him, for the subject was too deep for him. Now if Elder Smith keeps silent he will say he has something he [Smith] cannot answer. He must not keep silent. He must say something. I talked of the experience we had in 1843 and 1844 and, as did John, I declared the things I had seen and heard and my hands had handled of the way of life we know to be truth. Those who had no experience in this are not the ones to be proper judges of it. [Cf: 1888 Mtl. p. 739 para. 01] p. 508, Para. 1, [1890MS].

The enemy has made his masterly efforts to unsettle the faith of our own people in the Testimonies, and when these errors come in they claim to prove all the positions by the Bible, but they misinterpret the Scriptures. They make bold assertions, as did Elder Canright, and misapply the prophecies and the Scriptures to prove falsehood. And, after men have done their work in weakening the confidence of our churches in the Testimonies, they have torn away the barrier, that unbelief in the truth shall become widespread, and there is no voice to be lifted up to stay the force of error. [Cf: 1888 Mtl. p. 739 para. 02] p. 508, Para. 2, [1890MS].

This is just as Satan designed it should be, and those who have been preparing the way for the people to pay no heed to the warnings and reproofs of the testimonies of the Spirit of God will see that a tide of errors of all kinds will spring into life. They will claim Scripture as their evidence, and deceptions of Satan in every form will prevail. [Cf: 1888 Mtl. p. 739 para. 03] p. 508, Para. 3, [1890MS].

I know that Elder Smith and Elder Butler and Morrison and Nicola have been doing a work in their blindness that they will not wish to meet in the judgment. I feel thankful to the Lord I have peace with Jesus Christ. I have the power of His Holy Spirit as I speak to the people at Norwich. The prejudice was swept away from many minds, and I know the Lord gave messages for them and the testimony of the Spirit of God cut its way through everything like prejudice and unbelief. But the brother so intent on his new light did not come to hear me but once. [Cf: 1888 Mtl. p. 740 para. 01] p. 508, Para. 4, [1890MS].

I slept last night about ten hours; praise the Lord, praise His holy name! I believe He will give me strength and grace. I am making my home with Sister Ellen Warfe, one of the number, a kind family. We have things here convenient and pleasant. I shall go to Danvers Wednesday. I have been so deeply interested in John, chapters 14, 15, 16, and 17, that I am writing on the subject. I have written twelve pages today upon John 14, for fear I should have the force of the subject wear away from my mind. This will come in Life of Christ. I have in all forty pages written. [Cf: 1888 Mtl. p. 740 para. 02] p. 508, Para. 5, [1890MS].

I am glad I attended both these meetings in Norwich and in Lynn. My testimony was greatly needed. I do not feel all the time that those who have known me and known the work that the Lord has given me to do, are seeking to counteract my labors in order that men and women who have not the least experience in connection with me or my work should not have faith. I expect they will have prejudice. They will not all believe, but their doubts and unbelief cannot bring guilt upon themselves as can the doubts and unbelief of those who have known my going out and coming in, who have had the evidence of the Holy Spirit testifying to the messages God has given me, to treat them with such comparative indifference because they reprove their course of action and do not agree with their ideas. This looks to me like speaking against and denying the Holy Spirit. [Cf: 1888 Mtl. p. 740 para. 03] p. 508, Para. 6, [1890MS].

I have no liberty with such men. They are without excuse. They have seen and been acquainted with men who joined hand to hand in dissimulating, in doubt, and to strengthen unbelief. They have seen just where these men have gone, yet they are traveling in the same path, repeating the same course of action, and the result will be the same. [Cf: 1888 Mtl. p. 741 para. 01] p. 509, Para. 1, [1890MS].

I have loved Brother Smith next to my own husband and children, because he has had a part in the work for so many years. I have highly esteemed Elder Butler. But these men have left me alone--these men, to whom the Lord has spoken several times that they should stand united with my husband and myself in closest union till the close of time. They have caused me such sadness and grief of spirit as I cannot describe. I felt my husband's death, oh, how keenly God alone knows, but I have felt the cruel course of these men toward the work of God He has given me to do, more keenly than the death of my husband. [Cf: 1888 Mtl. p. 741 para. 02] p. 509, Para. 2, [1890MS].

I have sorrow in my heart continually on their account because they will not, cannot, be saved in their present attitude. They persistently hold to the course of wrong they in their blindness have taken, and until they shall see and confess their errors they stand in no better place before God than other ministers who have resisted the Spirit of God and done despite to the Spirit of grace. I know their position perfectly. It is kept before me in many ways, until the only relief I can get is to keep away from Battle Creek where the influence of these things is prevailing and active. May the Lord help me to move wisely.-- Letter 109, 1890. [Cf: 1888 Mtl. p. 741 para. 03] p. 509, Para. 3, [1890MS].

Lt 43, 1890 Revival at Danvers, Massachusetts Lynn, Mass. USA. Dec. 15, 1890 Dear Brother Olsen: Our meeting at Danvers has closed. During the session I spoke five times, two evenings in the week and on Sabbath morning, at the missionary meeting held Sunday morning, and also on Sunday afternoon. I am satisfied beyond a doubt that the Lord has a message for me to bear to His people. I have felt the sustaining power of God as I have stood before the congregation, and I know that the power of God was working through the human agent. I know that many have received the word, and hungry souls have been fed. My heart is full of sympathy and love for the souls that are ready to die. [Cf: 1888 Mtl. p. 743 para. 01] p. 509, Para. 4, [1890MS].

Since the Brooklyn camp meeting I no longer talk of sickness and infirmity. I have never had such freedom from pain, and have not slept so well for twelve years. The peace of God abides in my heart. To speak the words God has given me is more than my meat and my drink. Thankful praise ascends to God from my heart all the time. Day and night I have a spirit of intercession that the Lord will give me the spirit of meekness and the gentleness of Christ, and clothe me with His righteousness. [Cf: 1888 Mtl. p. 743 para. 02] p. 509, Para. 5, [1890MS].

We had a most precious meeting in Lynn, but especially so at Danvers. Last Sabbath all in the house save two--an aged colored man and a poor timid soul who dared not make the move--came forward for prayer. The angel of God was in our midst. The ministers sought the Lord, and their supplications were heard in heaven. Oh, how thankful I was that I was able to feed the flock of God through the grace given me. The churches are starving for the bread of life, and they grasp readily the truth presented. I cannot hold back and refuse to visit these places, for I know that I have a message for them from the Lord. [Cf: 1888 Mtl. p. 744 para. 01] p. 509, Para. 6, [1890MS].

After the season of prayer, we asked those who were conscious of the blessing of the Lord to testify. Although many of them had been in the church from nine o'clock in the morning, and had had nothing to eat in that time, they were in no hurry to have the meeting closed. Many testimonies were borne, and again supplications were made to God for ministers and people. The presence of the Lord was in the meeting. I felt the power of the Lord upon me. Elder Fifield was greatly blessed. After the season of prayer he grasped my hand and thanked the Lord for His goodness and rich blessing. It was the universal testimony from the Lord that the people at Danvers had never before experienced [so great a blessing]. [Cf: 1888 Mtl. p. 744 para. 02] p. 510, Para. 1, [1890MS].

When I see how much the Spirit of God is needed, and how much it is appreciated, I feel wholly reconciled to visit these places. I am treated by the people with respect and confidence. After the severe trials and hard labor I have undergone in Battle Creek, only to be met with a refusal to receive the message, this spirit refreshes my soul. I have a deep-seated conviction that my work is not to be one of perpetual conflict, that the Lord does not call upon me to brace and push for every inch done. The men who should have held up my hands in the work have been laboring to the best of their ability to weaken and discourage me. My strength has been spent in beating against the walls of wicked prejudice and opposition. They do not see and understand, and I fear sometimes they never will. [Cf: 1888 Mtl. p. 744 para. 03] p. 510, Para. 2, [1890MS].

The statement is made that Christ could not do many mighty works in certain places because of unbelief. Jesus was the source of all power, all light and life, and if His way was obstructed by unbelief, what can be expected of the finite instrument? Time and time again the Lord has longed to communicate His Spirit in rich measure, but there was no place for it to rest. It was not recognized or valued. The blindness of mind, the hardness of hearts interpreted it as something of which they should be afraid. Some hidden evil lurks in the heart to hinder the manifestation of the power of God, and His Spirit cannot descend. [Cf:

1888 Mtl. p. 745 para. 01] p. 510, Para. 3, [1890MS].

I know that if the way were only prepared there would be in Battle Creek such a feeling of love and sacred zeal in the heart that the message would go to the world, Prepare ye the way of the Lord, make His paths straight. When the leaders cease to obstruct the way, the work of God will progress in Battle Creek. The missionary spirit will revive and the church will act in the sense of her obligation to God and the world. In the highest sense God's people will be missionaries. [Cf: 1888 Mtl. p. 745 para. 02] p. 510, Para. 4, [1890MS].

Christ has bought the church with His own blood, and He is longing to clothe her with salvation. He has made her the repository of sacred, holy truth, and He wants her to partake of His glory. Again and again the Lord has sent His Spirit to change the attitude of His people by infusing into the church a living, working principle. But unconsecrated elements have been at work, and the church has been rocked to sleep in the cradle of carnal security. The God of Israel has opened the windows of heaven and sent to the world rich floods of light, but that light has been rejected. The spirit manifested in Battle Creek has been the spirit of many churches. The power of God, the rich grace He longs to bestow, is not desired unless men can themselves mark out the way in which God shall work. [Cf: 1888 Mtl. p. 746 para. 01] p. 510, Para. 5, [1890MS].

The whole treasure of heaven is at our command in our work of preparing the way of the Lord. God has made it possible by giving us the cooperation of heavenly angels, for our work to be a wonderful, yes, a glorious success. But success will seldom result from scattered, individual effort. The influence of every church member is required. The influence of ministers and workers is needed to prepare the way for the light and glory of God. Every soul who claims to believe in Jesus, God lays under tribute to Himself. The prayer of Christ for His disciples was, "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. And the glory which thou gavest me I have given them; that they may be one, even as we are one" (John 17:20-22). [Cf: 1888 Mtl. p. 746 para. 02] p. 511, Para. 1, [1890MS].

As we near the time when principalities and powers and spiritual wickedness in high places will be brought into warfare against the truth, when the deceiving power of Satan will be so great that if it were possible he will deceive the very elect, we must have our discernment sharpened by divine enlightenment, that we may know the spirit that is of God, that we may not be ignorant of Satan's deceptions. Human effort must combine with divine power, that we may be able to accomplish the closing work for this time. [Cf: 1888 Mtl. p. 747 para. 01] p. 511, Para. 2, [1890MS].

Christ used the wind as a symbol of the Spirit of God. As the wind bloweth whither it listeth, and we cannot tell whence it cometh or whither it goeth, so it is with the Spirit of God. We do not know through whom it will be manifested. But I speak not my own words when I say that God's Spirit will pass by those who have had their day of test and opportunity, but who have not distinguished the voice of God or

appreciated the movings of His Spirit. Then thousands in the eleventh hour will see and acknowledge the truth. "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed" (Amos 9:13). These conversions to truth will be made with a rapidity that will surprise the church, and God's name alone will be glorified. [Cf: 1888 Mtl. p. 747 para. 02] p. 511, Para. 3, [1890MS].

The church is highly privileged in being permitted to act a part with heavenly angels. God now calls upon professing Christians to be men and women of intercession. By their course of action they will show how much they love Jesus and the souls He has bought with His own blood. By holding up the hands that are ready to fall they may gain a high and holy experience, beautified by the attributes of Christ. We have a work to do if we would be a living church. Individually and as a whole we are to tread sin under our feet. Our habits, our conversation, our daily life, must be placed on the Lord's side. We must intercede and wrestle with a covenant-keeping God in behalf of His watchmen, that souls may be won to the Saviour. [Cf: 1888 Mtl. p. 747 para. 03] p. 511, Para. 4, [1890MS].

How many there are who need to become fools in their own estimation in order that they may be wise. God bestows on the humble and contrite one a wisdom that He does not give to the worldly-wise and prudent, those who are so self-sufficient that they know not the things that make for their peace. He reveals His wisdom to babes. He lays in the dust all human pride, but He recognizes the meek and the lowly, and exalts them with a true exaltation. How tenderly God regards the humble, contrite, self-denying follower of Christ, who is a daily learner in the school of the great Teacher. [Cf: 1888 Mtl. p. 748 para. 01] p. 511, Para. 5, [1890MS].

Elder Olsen, I urge you to be of good courage. Have confidence in God. Carry every burden to Him. He can and will make you efficient, but you must have faith. Do not be depressed, do not mourn in secret because of the unfaithfulness of the watchmen on the walls of Zion. There is no call for despondency and misapprehension. Place yourself where the bright beams of the Sun of Righteousness can shine into all the chambers of your mind and into the soul-temple. "Ye are the light of the world," God says. He will make those who are faithful in the church radiant with the word of God. His Spirit will be communicated to human instrumentalities, giving them light before which moral darkness must flee away. [Cf: 1888 Mtl. p. 748 para. 02] p. 512, Para. 1, [1890MS].

I must close this epistle. I send my sincere love to you and your wife and children. May the Lord bless you and them is the prayer of your sister, Ellen G. White [Cf: 1888 Mtl. p. 748 para. 03] p. 512, Para. 2, [1890MS].

P.S. I was urged by our ministering brethren to return to Lynn and speak on Tuesday and Wednesday evening. I have consented to do this. Brother Fifield is doing all he can to get the people to the meetings on these two evenings. May the Lord move upon their hearts, is my prayer. On Thursday night we go to Boston, take the sleeper for Washington, and arrive in that city on Friday at eleven o'clock.-- Letter 43, 1890. (To Elder O. A. Olsen, Dec. 15, 1890.) [Cf: 1888 Mtl. p. 749 para. 01] p. 512, Para. 3, [1890MS].

0-43a-1890 [variant of Letter 43, 1890] Lynn, Mass. December 18, 1890
Dear Brother Olsen: Our meeting at Danvers is closed. I spoke five times, four times at length, speaking two evenings and Sabbath and Sunday morning at the missionary meeting, and again Sunday afternoon. I am fully satisfied, beyond a question or a doubt, that the Lord has a message for me to bear to the people. I have felt the sustaining power of God while standing on my feet in speaking. I know the power of God has spoken through the human instrument. I know that there is a reception of the word, and hungry souls are fed. Day and night I have a spirit of intercession that the Lord will clothe me with the spirit of the work, and [give me the] meekness and the gentleness of Christ, and that I may be clothed with the righteousness of Christ. [Cf: 1888 Mtl. p. 750 para. 01] p. 512, Para. 4, [1890MS].

Since the Brooklyn meeting I no longer talk of feebleness and infirmities. I never had such freedom from pain. I am sleeping nights as I have not slept for twelve years. The peace of God abides in my heart. To speak the words God has given me is more than my meat and my drink. There is a thankful heart full of praise ascending to God all the time. Sabbath, that blessed Sabbath in Brooklyn, from early morning hours all through the day and constantly since, I have been eating of the heavenly manna. [Cf: 1888 Mtl. p. 750 para. 02] p. 512, Para. 5, [1890MS].

My heart is full of earnest sympathy and love for the churches that are ready to die and are merely struggling for an existence. I say over and over, He has bought the church with His own blood and is longing to clothe her with His righteousness and salvation. He has made her the depository of His precious doctrines, holy truths, and He wants to make them participants of His glory. [Cf: 1888 Mtl. p. 750 para. 03] p. 512, Para. 6, [1890MS].

We have had a most precious meeting in Lynn and Danvers, but especially in Danvers. Last Sabbath all in the house came forward for prayers, converted and unconverted--except two, an aged colored man and one poor, timid soul who dared not move forward. The angels of God were in our midst. All the ministers place themselves as seeking the Lord, and the supplication was heard in heaven. Oh, how thankful was my heart! How glad I was to be able to feed the flock of God, through the grace given me of God. [Cf: 1888 Mtl. p. 751 para. 01] p. 513, Para. 1, [1890MS].

I tell you, the churches are hungering and starving, and how readily they grasp the word of God and the encouragement He gives them. I cannot hold back and refuse to visit the churches, for I know I have a message for them from the Lord. After the season of prayer we asked those who had a desire to testify, and although many had been in the church from nine o'clock in the morning until night without anything to eat, they were in no hurry for the meeting to close. There were many testimonies borne. Earnest supplications were made to God for ministers and people, and the testimony of many was, The Lord is in this place. [Cf: 1888 Mtl. p. 751 para. 02] p. 513, Para. 2, [1890MS].

The presence of the Lord was in the meeting. I felt the power of the Lord upon me. Elder Fifield was greatly blessed. He grasped my hand after the season of prayer and praised the Lord for His goodness and

His rich blessing. The universal testimony was that they had been blessed of the Lord, that this was a visitation for Danvers that they had never had before. When I see how much the testimony God has given me is really needed, and with but one or two exceptions duly appreciated, I feel wholly reconciled to visit these places where I have never been. [Cf: 1888 Mtl. p. 751 para. 03] p. 513, Para. 3, [1890MS].

I am treated with respect and confidence and faith, after the trials and severe labors I have borne in Battle Creek, and the resistance and refusal to receive the message God has given me, by those who most needed it. I have a deep-seated conviction that my work is not to be in perpetual conflict, to brace and push for every inch gained. The men who ought to hold up my hands in the work have, some of them, been laboring to the best of their ingenuity to weaken my hands and discourage my heart, and wear out my strength and energies in beating against the walls of wicked prejudice and opposition. They do not see, and I feel sometimes that they never will. [Cf: 1888 Mtl. p. 752 para. 01] p. 513, Para. 4, [1890MS].

If in Christ's day they had known that He was the Prince of life, they would not have crucified Him. Again the statement is made, "He could not do many mighty works" in certain places "because of their unbelief." If Jesus, the Source of all power and light and life, was bound about and His way obstructed by unbelief, what could be expected of those who are finite instruments? [Cf: 1888 Mtl. p. 752 para. 02] p. 513, Para. 5, [1890MS].

I know time and again the Lord Jesus has longed to communicate the Holy Spirit in rich measure, but there was no place for it to rest. It would not be recognized or valued. The blindness of mind, the hardness of heart, would interpret it as something of which they should be afraid, or [they would] use it to exalt themselves. Some will think [that] some hidden evil lies lurking in the revealings or manifestations of God's power, that would harm them. When things come to this pass, the Spirit does not descend. [Cf: 1888 Mtl. p. 752 para. 03] p. 513, Para. 6, [1890MS].

I know that if the way were only prepared, there would be in Battle Creek such a sacred kindling of love and zeal commenced upon the hearts of the very men who need this work but who have themselves barred the way that it shall not come, and men who are now in unbelief would receive communications from heaven and would be proclaiming, "Prepare ye the way of the Lord and make His paths straight." [Cf: 1888 Mtl. p. 752 para. 04] p. 514, Para. 1, [1890MS].

When the leaders get out of the way, the work will be progressive in Battle Creek. The missionary spirit will revive, exist, and increase, and the church will act from a calm, simple sense of their obligations. They will as a church become in the highest sense a missionary field. The Lord has sent again and again His Holy Spirit to change the attitude by infusing a living, working principle into the church, but there have been unconsecrated elements at work to rock the church to sleep in the cradle of carnal security. [Cf: 1888 Mtl. p. 753 para. 01] p. 514, Para. 2, [1890MS].

The position taken at Battle Creek has been the pulse-beating of many

churches. The power of God, the rich graces He longs to bestow, is not desired unless they themselves shall mark out the way in which God shall work. The Lord God of Israel has opened the windows of heaven to send the earth rich floods of light, but in many cases there was no place made to receive it or give it room, when every man--ministers, pastors, and those who stand in responsible positions--should have welcomed the truth, old or new, and with missionary tact and glad thankfulness should cry, "Ho, every one that thirsteth, come ye to the waters." [Cf: 1888 Mtl. p. 753 para. 02] p. 514, Para. 3, [1890MS].

The influence of individuals has not been to act faithfully their part, but these barriers have been thrown up, and the streams of salvation turned aside into another channel. Success is seldom the result of scattered individual effort. The weight of every individual church member is required. The influence of ministers, of pastors, of workers in all our institutions, is required to prepare the way for the welcome reception of the light and glory of God. [Cf: 1888 Mtl. p. 753 para. 03] p. 514, Para. 4, [1890MS].

The whole treasures of heaven are at our hand for the work of preparing the way of the Lord. Providence has prepared sufficient power in the universe of heavenly agencies to make the missionary work a wonderful success, if human agencies will qualify and fully equip themselves for the great work. Our success thus far has been fully proportioned to our efforts. God lays every soul who claims to believe in Jesus under tribute to employ his capabilities in His service. [Cf: 1888 Mtl. p. 754 para. 01] p. 514, Para. 5, [1890MS].

There is no need of despondency, of vain apprehension, if those who have an experience in and a knowledge of the truth will keep themselves beneath the bright beams of the Sun of Righteousness, for the Lord is gracious and the prayer of Christ for His disciples was that they may be one as He was one with the Father. "That the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as we are one" [John 17:21, 22]. [Cf: 1888 Mtl. p. 754 para. 02] p. 514, Para. 6, [1890MS].

The influence of hopefulness is a wonderful help to the worker, and [especially] as we are now approaching a period when principalities and powers and spiritual wickedness will increase, when the deceiving power of Satan will be so marked that we are warned in the Word of God that if it were possible he would deceive the very elect. The discernment of the people of God must be sharpened by divine illumination to know what spirit is of God, and to not be ignorant of Satan's devices. [Cf: 1888 Mtl. p. 754 para. 03] p. 515, Para. 1, [1890MS].

There will be an accumulation of divine agencies to combine with human effort that there may be the accomplishment of the work for the last time. The work will most assuredly be cut short in a most unexpected manner. The wind bloweth where it listeth, and no one will be able to say when the movings of God's Spirit will be realized or what direction or through whom it will manifest itself. But I speak not my own words when I say it will pass by those who have had their test and opportunity and have not distinguished the voice of God or appreciated the movings of His Spirit. There will be thousands converted to the truth in a day, who at the eleventh hour see and acknowledge the truth and the movements of the Spirit of God. "Behold, the days come, saith

the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed" [Amos 9:13]. [Cf: 1888 Mtl. p. 754 para. 04] p. 515, Para. 2, [1890MS].

The accessions to the truth will be of a rapidity which will surprise the church. God's name alone will be glorified. Finite man will wonder and adore. The church is now highly privileged to bear a vigorous part as active agents with heavenly instrumentalities. Every Christian now should become men and women of intercession with God. They will evidence how much they love Jesus and the soul that He has purchased with His own blood. [Cf: 1888 Mtl. p. 755 para. 01] p. 515, Para. 3, [1890MS].

Men and women in the church are privileged with the golden opportunity now to obtain an experience higher and holier, beautified with the attributes of Christ. They have a decided part to act in holding up the hands that are ready to fall. This is the work which must be done if the church is a living, active, working church. They must as a whole and as individuals tread Satan under their feet. The habits, the conversation, the daily life must be wholly consecrated on the Lord's side, and they must hold communion with God. He must be their divine Counselor, and there must be by the church as a whole and by its individual members a spirit of intercession and wrestling with our covenant-keeping God in behalf of themselves and also for the watchmen on the walls of Zion and the workers in the cause of God, that they may be clothed with the garments of salvation and may have at this time power to prevail with God, that many souls may be the fruits of their ministry. God will answer the earnest supplications that are sent to Him in faith. [Cf: 1888 Mtl. p. 755 para. 02] p. 515, Para. 4, [1890MS].

Oh, how tenderly Jesus looks upon the simple-hearted, the humble, contrite, self-denying followers of Jesus. His eye is especially upon all those who are willing and obedient and who are learning the lessons in the school of Christ. There is wisdom which God gives the humble and contrite ones which He does not bestow upon the wise and the prudent, so prudent in their own self-conceits that they know not the things which make for their peace. He passes these by, but imparts His wisdom to babes. He lays in the dust all human pride; He lifts up with the tenderest care those that are cast down; He recognizes the weak and the humble, and He imparts to them His comfort and grace. Oh, how true [it is] that he that walketh in spiritual blindness knoweth not whither he goeth nor at what he stumbleth. How many need to become fools in their own estimation that they may have true wisdom. [Cf: 1888 Mtl. p. 756 para. 01] p. 515, Para. 5, [1890MS].

Elder Olsen, I urge you to be of good courage. I beseech you to confide wholly in God. I entreat you to carry every burden to Jesus. He can and He will give you help and spiritual power. But have faith in God. Do not be depressed. Do not mourn in secret places, as I have done because of the pastors of the flock, because of the unfaithfulness of the watchmen on the walls of Zion. Lie in the channel where the blessed full beams of the Sun of Righteousness shall shine upon you and into all the chambers of the mind and into the soul temple. God will make all the faithful in the church radiant with His light and strong in His power. His Spirit is to be communicated to human instrumentalities, and the blessed illumination before which moral darkness must be chased

away [is to be imparted], for Christ has ordained that His church should be the light of the world. [Cf: 1888 Mtl. p. 756 para. 02] p. 516, Para. 1, [1890MS].

I must close this epistle. I send my sincere love to your wife and your children. May the Lord bless you as a family, is the prayer of your sister. Ellen G. White [Cf: 1888 Mtl. p. 757 para. 01] p. 516, Para. 2, [1890MS].

Lt 112, 1890 Meetings in Washington, D. C.; The Need of the Holy Spirit; Final Events (Written December 22, 1890, from Washington, D. C., to "Dear Children, Edson, Emma, and Willie.") [Cf: 1888 Mtl. p. 758 para. 01] p. 516, Para. 3, [1890MS].

We left Lynn, December 18, Thursday evening. We had all the help we needed in getting us to Boston and on board the sleeper. As the price for one berth was three dollars the entire distance to Washington, Sarah decided to save the three dollars and go into the day coach. The porter told her not [to] go into the day coach, as there were several berths unoccupied. He told her [that] after the sleeping car conductor had taken his berth, he would make her up a berth. This she refused to accept. She told him it would not be strictly honest and she would take her chances in the day coach. The porter then went to the conductor and talked with him, and the conductor then asked her to remain. They did not make her up a berth but gave her two seats to make herself as comfortable as she could. She slept well through the night. I did not sleep as well as usual, for my arms would become almost paralyzed with the hard bed. I was obliged to rub them and work over them, for they seemed about helpless. [Cf: 1888 Mtl. p. 758 para. 02] p. 516, Para. 4, [1890MS].

We had beautiful weather. The air was cool and bracing, and the cars were not overheated. We found in the morning we could not reach Washington on time at eleven o'clock, for we were three hours behind time. We tarried one hour in Baltimore and reached Washington at three o'clock p.m. As there was no one to meet us, the porter secured a hack, and the hackman took us to the mission. We were thankful to get trunks and all arranged before the Sabbath, and after this we shall always endeavor to make arrangements to get to our place of destination on Thursday. [Cf: 1888 Mtl. p. 758 para. 03] p. 516, Para. 5, [1890MS].

They had about given up our coming but were glad indeed to see us. Sabbath I spoke on Isaiah 58. I had freedom, as I have had in every instance in speaking on this tour. We had a hall well filled, and we had an excellent social meeting. We know the presence of the Lord was in the meeting. The softening, subduing influence of the Spirit of God was there, and the testimonies borne were good. [Cf: 1888 Mtl. p. 759 para. 01] p. 516, Para. 6, [1890MS].

I was at the forenoon meeting on Sunday. The reading of the article of Elder Olsen's was deferred for this day. Brother Washburn selected a portion of the article for several to read. A Methodist exhorter and his wife are soundly converted to the truth--Baker, I think, is his name. While reading the portion assigned him, which was a quotation from the Testimonies, he tried and tried to read it, but he had to wipe away the tears so often, and then his glasses, of course, were dimmed, and when he came to some portions of the quotations he just broke down

and cried. He turned to Brother Washburn and handed him the paper and said, "You take it; I cannot read it." But all these pauses on that occasion only made the effect more impressive. Brother Washburn told him to take his time and read on. Then after reading we had a solemn season of prayer. I had the spirit of intercession, and there was deep feeling in the congregation. I then spoke about thirty minutes with much of the Spirit of the Lord upon me. All speak of these two meetings as being excellent. [Cf: 1888 Mtl. p. 759 para. 02] p. 517, Para. 1, [1890MS].

Sunday eve a larger hall was obtained and I spoke to a goodly number of outsiders as well as the church. I had much freedom, and all listened as if spellbound. I do not choose to speak evenings, but I can see no other way to get the congregation. A collection was taken up which more than covered the expense of the hall. They have a hall engaged for three evenings in the week. This hall was secured for only one evening. It was a dance hall, but there was excellent ventilation. All seemed to be much pleased with the congregation last evening. [Cf: 1888 Mtl. p. 759 para. 03] p. 517, Para. 2, [1890MS].

I have an appointment for tonight. Sunday we had a little shower, but it was all clear in the evening. All the help I have here is Elder Washburn. This will throw considerable labor upon me, but I shall try to be careful. I had a malarious attack, but [it was] not serious. I am feeling quite strong and of good courage in the Lord. I tried to have them release me two evenings this week to speak twice in Baltimore, but they are unwilling I shall go, so I am in for it over next Sabbath and Sunday. [Cf: 1888 Mtl. p. 760 para. 01] p. 517, Para. 3, [1890MS].

All were disappointed that you did not come. And as you did not come to the first of the meeting I do not think it would be advisable for you to come now. I thought it would not be best to visit Philadelphia after this Washington meeting, for we would have to return back here to use our permits, and we will go (via) the Ohio and Cincinnati roads and visit Battle Creek, and then I can make arrangements for a new departure if it seems to be duty. We shall have been [away] from home three months engaged in continuous labor. [Cf: 1888 Mtl. p. 760 para. 02] p. 517, Para. 4, [1890MS].

I expect a letter from you as soon as it can reach here. This is an important place, and perhaps it is well for me to put the strength of labor in this place as the Lord shall sustain me by His grace and power. [Cf: 1888 Mtl. p. 760 para. 03] p. 517, Para. 5, [1890MS].

I shall have Brother Davis attend to my teeth while here. There are several cases who are in the valley of decision. We hope they will decide to obey God. [Cf: 1888 Mtl. p. 760 para. 04] p. 517, Para. 6, [1890MS].

Sabbath next will be a special day of fasting and prayer and earnest labor for me. And I shall trust in God, who is my helper and my God, for strength. He has graciously helped me, and I believe He will help me still. In anticipation I rejoice that the scenes on the day of Pentecost will be repeated, and that indeed the power of the grace of God will be bestowed in a wonderful manner. [Cf: 1888 Mtl. p. 761 para. 01] p. 518, Para. 1, [1890MS].

I think of the meditation of Christ and the promise, "I will not leave you comfortless: I will come to you" (John 14:18). The agency of the Holy Spirit is to combine with human effort, and all heaven is engaged in the work of preparing a people to stand in these last days. The end is near, and we want to keep the future world in view. The burden of my prayer is that the churches may be aroused from their moral torpor and awaken to earnest, interested endeavor. Oh, that they could see and understand that in this last conflict the Captain of the Lord's host is leading on the armies of heaven, and mingling in the ranks and fighting our battles for us. We shall have apostasies; we expect them. "They will go out from us, because they were not of us" [cf: 1 John 2:19]. "Every plant, which My heavenly Father has not planted, shall be rooted up" (Matt. 15:13). [Cf: 1888 Mtl. p. 761 para. 02] p. 518, Para. 2, [1890MS].

The angel, the mighty angel from heaven, is to lighten the earth with his glory, while he cries mightily with a loud voice, "Babylon the great is fallen, is fallen" (Rev. 18:2). Oh, how I wish the church to arise and shine because the glory of the Lord has risen upon her. What can we not do in God if every human agency is doing its very utmost! "Without Me ye can do nothing" (John 15:5). We would lose faith and courage in the conflict if we were not sustained by the power of God. Every form of evil is to spring into intense activity. Evil angels unite their powers with evil men, and as they have been in constant conflict and attained an experience in the best modes of deception and battle, and have been strengthening for centuries, they will not yield the last great final contest without a desperate struggle. All the world will be on one side or the other of the question. The battle of Armageddon will be fought, and that day must find none of us sleeping. Wide-awake we must be, as wise virgins having oil in our vessels with our lamps. What is this? Grace, Grace. [Cf: 1888 Mtl. p. 761 para. 03] p. 518, Para. 3, [1890MS].

The power of the Holy Ghost must be upon us, and the Captain of the Lord's host will stand at the head of the angels of heaven to direct the battle. Solemn events before us are yet to transpire. Trumpet after trumpet is to be sounded, vial after vial poured out one after another upon the inhabitants of the earth. [Cf: 1888 Mtl. p. 762 para. 01] p. 518, Para. 4, [1890MS].

Scenes of stupendous interest are right upon us, and these things will be sure indications of the presence of Him who has directed in every aggressive movement, [the One] who has accompanied the march of His cause through all the ages, and who has graciously pledged Himself to be with His people in all their conflicts to the end of the world. He will vindicate His truth. He will cause it to triumph. He is ready to supply His faithful ones with motives and power of purpose, inspiring them with hope and courage and valor in increased activity as the time is at hand. [Cf: 1888 Mtl. p. 762 para. 02] p. 518, Para. 5, [1890MS].

Deceptions, delusions, impostures will increase. The cries will come in from every quarter, "Lo, here is Christ! Lo, there is Christ!" "But," said Christ, "Go ye not after them." There will be one fierce struggle before the man of sin shall be disclosed to this world, who he is and what has been his work. While the Protestant world is becoming very tender and affectionate toward the man of sin, shall God's people take their place as bold and valiant soldiers of Jesus Christ, to meet

the issue which must come, their lives hid with Christ in God? Mystic Babylon has not been sparing in the blood of the saints, and shall we be wide-awake to catch the beams of light which have been shining from the light of the angel who is to brighten the earth with his glory? [Cf: 1888 Mtl. p. 762 para. 03] p. 519, Para. 1, [1890MS].

Wake up the mighty men. Let the messages of the past 50 years that have been sounding now be seen in their true force and bearing by repetition. Let the same spirit which attended these messages come into our hearts in these last days. These things are not [to] be mentioned with gloom and sadness. [Cf: 1888 Mtl. p. 763 para. 01] p. 519, Para. 2, [1890MS].

We are [to] think how heaven regards these events, and to be in harmony with the transactions going on in heaven in preparing a people to stand in this, the day of the Lord, and having done all to stand [Eph. 6:13]. Let the light and power of the sunbeams of righteousness enter into the soul. [Rev. 19:1-6, quoted.] [Cf: 1888 Mtl. p. 763 para. 02] p. 519, Para. 3, [1890MS].

We are not to be of sad countenance. We are not to mourn and lament because of our trials, although we shall sigh and cry for the abominations done in the land. But I did not think of writing on this strain. I will stop where I am. May the Lord bless you and make you stand firm, wholly on the Lord's side. The bell rings for breakfast.-- Letter 112, 1890. [Cf: 1888 Mtl. p. 763 para. 03] p. 519, Para. 4, [1890MS].

The Lord has seen our backslidings, and he has a controversy with his people. Their pride, their selfishness, their opening of the mind to doubt and unbelief, are manifest in his sight, and grieve his heart of love. Many gather darkness about their souls as a garment, and virtually say, "We want not a knowledge of thy way, O God; we choose our own way," These are the things that separate the soul from God. There is in the soul of man an obstacle which he holds there with stubborn persistency, and which interposes between his soul and God. It is unbelief. God gives sufficient evidence, but man, with his unsanctified will, refuses to receive evidence unless it comes in his own way, to favor his own ideas. With a spirit of bravado he cries, "Proof, proof, is what we want," and turns away from the evidence that God gives. He talks doubt, unbelief, sowing the seeds of evil which will spring up and yield their harvest. He is separating his soul farther and farther from God. [Cf: 1888 Mtl. p. 764 para. 01] p. 519, Para. 5, [1890MS].

It is proof that such men need! Is it evidence that is wanting?--No; the parable of the rich man and Lazarus is given to help all such souls who are turning away from positive evidence, and crying, "Proof"! The rich man asked that one might be sent from the dead to warn his brethren, lest they come to the place of torment. "Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." [Cf: 1888 Mtl. p. 764 para. 02] p. 519, Para. 6, [1890MS].

Why is it that men do not believe upon sufficient evidence?--Because

they do not want to be convinced. They have no disposition to give up their own will for God's will. They are unwilling to acknowledge that they have cherished sinful unbelief in resisting the light that God has given them. They have been hunting for doubts, for pegs upon which to hang their unbelief. They have been ready to accept testimony which is weak and insufficient, testimony which God has not given them in his word, but which pleases them because it agrees with their ideas, and is in harmony with their disposition and will. These souls are in great peril. If they will bow their proud will, and put it on God's side of the question; if they will with humble, contrite hearts seek for the light, believing that there is light for them, then they will see light, because the eye is single to discern the light which comes from God. They will acknowledge the evidence of divine authority. Spiritual truths will shine forth from the divine page. But the heart must be open for the reception of light, for Satan is ever ready to obscure the precious truth which would make them wise unto salvation. If any do not receive it, it will forever remain a mystery of mysteries to them. [Cf: 1888 Mtl. p. 764 para. 03] p. 520, Para. 1, [1890MS].

We should earnestly seek to know and appreciate the truth, that we may present it to others as it is in Jesus. We need to have a correct estimate of the value of our own souls; then we would not be as reckless in regard to our course of action as at present. We would seek most earnestly to know God's way; we would work in an opposite direction from selfishness, and our constant prayer would be that we might have the mind of Christ, that we might be molded and fashioned after his likeness. It is in looking to Jesus and beholding his loveliness, having our eyes steadfastly fixed upon him, that we become changed into his image. He will give grace to all that keep his way, and do his will, and walk in truth. But those who love their own way, who worship their idols of opinion, and do not love God and obey his word, will continue to walk in darkness. O, how terrible is unbelief! As well let light be poured upon the blind, as to present truth to these souls; the one cannot see, and the other will not see. [Cf: 1888 Mtl. p. 764 para. 04] p. 520, Para. 2, [1890MS].

I beseech you whose names are registered on the church-book as worthy members, to be indeed worthy, through the virtue of Christ. Mercy and truth and the love of God are promised to the humble and contrite soul. The displeasure and judgments of God are against those who persist in walking in their own ways, loving self, loving the praise of men. They will certainly be swept into the satanic delusions of these last days, because they received not the love of the truth. Because the Lord has, in former days, blessed and honored them, they flatter themselves that they are chosen and true, and do not need warning and instruction and reproof. The True Witness says, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." The professed people of God have the charge against them, "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [Cf: 1888 Mtl. p. 764 para. 05] p. 520, Para. 3, [1890MS].

The love to Jesus that once burned upon the altar of the heart, has become dimmed and nearly extinguished. Spiritual strength has become enfeebled. The displeasure of the Lord is against his people. In their

present condition it is impossible for them to represent the character of Christ. And when the True Witness has sent them counsel, reproof, and warnings because he loves them, they have refused to receive the message; they have refused to come to the light, lest their deeds should be reprov'd. Jesus said, "I lay down my life for the sheep. . . . Therefore doth my Father love me." "By taking your sins upon myself, I am opening a channel through which his grace can flow to all who will accept it. In giving myself for the sin of the world, I have prepared a way for the unrepressed tide of his love to flow to men." [Cf: 1888 Mtl. p. 764 para. 06] p. 520, Para. 4, [1890MS].

All heaven is filled with amazement, that when this love, so broad, so deep, so rich and full, is presented to men who have known the grace of our Lord Jesus Christ, they are so indifferent, so cold and unmoved. What does it mean that such amazing grace does not soften our hard hearts? O! it is because of the power of unbelief; because "thou hast left thy first love." This is why the word of God has so little influence. It is as a fire, but it cannot penetrate nor warm the ice-bound heart that cherishes unbelief. [Cf: 1888 Mtl. p. 764 para. 07] p. 521, Para. 1, [1890MS].

The infinite treasures of truth have been accumulating from age to age. No representation could adequately impress us with the extent, the richness, of these vast resources. They are awaiting the demand of those who appreciate them. These gems of truth are to be gathered up by God's remnant people, to be given by them to the world; but self-confidence and obduracy of soul refuse the blessed treasure. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Such love cannot be measured, neither can it be expressed. John 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." It is a love that passeth knowledge. In the fullness of the sacrifice, nothing was withheld: Jesus gave himself. God designs that his people shall love one another as Christ loved us. They are to educate and train the soul for this love. They are to reflect this love in their own character, to reflect it to the world. Each should look upon this as his work. In his prayer to the Father, Jesus said: "As thou hast sent me into the world, even so have I also sent them into the world." Christ's fullness is to be presented to the world by those who have become partakers of his grace. They are to do that for Christ which Christ did for the Father,-- represent his character. [Cf: 1888 Mtl. p. 764 para. 08] p. 521, Para. 2, [1890MS].

There is a lack of moral and spiritual power throughout our Conferences. Many churches do not have light in themselves. The members do not give evidence that they are branches of the True Vine, by bearing much fruit to the glory of God, but appear to be withering away. Their Redeemer has withdrawn his light, the inspiration of his Holy Spirit, from their assemblies; for they have ceased to represent the self-denial, the sympathy and compassionate love of the world's Redeemer; they have not love for the souls for whom Christ has died. They have ceased to be true and faithful. It is a sad picture,--the feeble piety, the want of consecration and devotion to God. There has been a separation of the soul from God; many have cut off the communication between him and the soul by refusing his messengers and his message. p. 521, Para. 3, [1890MS].

In our largest churches the greatest evils exist, because these have had the greatest light. They have not a true knowledge of God, and of Jesus Christ whom he has sent. The leaven of unbelief is working, and unless these evils which bring the displeasure of God are corrected in its members, the whole church stands accountable for them. The deep movings of the Spirit of God are not with them; the glorious presence of the King of saints, and his power to cleanse from all moral defilement, are not manifest among them. Many come to the assembly as worshipers, like the door upon its hinges. They understand not the true application of the Scriptures, nor the power of God. They have eyes, but they see not; ears have they, but they hear not; they continue in their evil ways, yet regard themselves as the privileged, obedient people who are doers of the word. A carnal security and ease in Zion prevail. Peace, peace, is sounded in her borders, when God has not spoken peace. They have forfeited the terms of peace; there is reason for an alarm to be sounded in all "my holy mountain." The sinners in Zion should be afraid in a time when they do not expect it, sudden destruction will surely come upon all who are at ease. [Cf: 1888 Mtl. p. 764 para. 10] p. 521, Para. 4, [1890MS].

The Holy Spirit strives to make apparent the claims of God, but men pay heed only for a moment, and turn their minds to other things Satan catches away the seeds of truth; the gracious influence of the Spirit of God is effectually resisted. Thus many are grieving away the Holy Spirit for the last time, and they know it not. [Cf: 1888 Mtl. p. 764 para. 11] p. 522, Para. 1, [1890MS].

The words spoken by Christ of Jerusalem are. "Your house is left unto you desolate." What anguish of soul did Jesus feel when all his appeals, his warnings and reproofs, were resisted! At the time he brought them home to the soul, impressions were made; but self-love, self-sufficiency, love of the world, came in and choked the good seed sown. Pride of heart prevented his hearers from humbling themselves before God, and confessing their sin in resisting his Holy Spirit, and reluctantly it left them. On the crest of Olivet, as he beheld the city, he wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" Here he paused; he was loth to utter the irrevocable sentence. O that Jerusalem would repent! When the fast westering sun should pass out of sight, her day of mercy would be ended. Jesus closed his sentence, "But now they are hid from thine eyes." On another occasion he lamented the impenitence of the chosen city: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate" The Lord forbid that this scene should now be repeated in the experience of God's professed people! "My Spirit," he says, "shall not always strive with man." The time will come when it must be said of the impenitent, "Ephraim is joined to his idols; let him alone." [Cf: 1888 Mtl. p. 764 para. 12] p. 522, Para. 2, [1890MS].

Will the church see where she has fallen! A coldness, hardness of heart, a want of sympathy for the brethren, exists in the church. An absence of love for the erring is manifested. There is a withdrawing from the very ones who need pity and help. A severity, an overbearing spirit, such as existed among the Pharisees, exists in our churches,

and especially in those intrusted with sacred responsibilities. They are lifted up in self-esteem and self-assurance. The widow and the fatherless have not their sympathy or their love. This is entirely unlike the spirit of Christ. The Lord looks with displeasure upon the coarse, harsh spirit that has been manifested by some,--a spirit so devoid of sympathy, of tender appreciation of those whom he loves. Brethren, you who close the heart against Christ's suffering ones, remember, that as you deal with them, God will deal with you. When you call, he will not say, "Here I am;" when you cry, he will not answer. Satan is watching, preparing his delusions to ensnare those who are filled with self-importance while they are spiritually destitute. [Cf: 1888 Mtl. p. 764 para. 13] p. 522, Para. 3, [1890MS].

The road to paradise is not one of self-exaltation, but of repentance, confession, humiliation, of faith and obedience. The message to the Laodicean Church is appropriate to the church at this time: "And unto the angel of the church of the Laodiceans write; These things saith the Amen, the Faithful and True Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: 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." There are many who are priding themselves upon their spiritual riches, their knowledge of the truth, and are living in guilty self-deception. When the members of the church humble themselves before God by zealous, not half-hearted, lifeless action, the Lord will receive them. But he declares, "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." How long shall this warning be resisted? How long shall it be slighted? [Cf: 1888 Mtl. p. 765 para. 01] p. 522, Para. 4, [1890MS].

"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." The position of Christ is the attitude of forbearance and importunity. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich." O, the soul-poverty is alarming! And those who are most in need of the gold of love, feel rich and increased with goods, when they lack every grace. Having lost faith and love, they have lost everything. [Cf: 1888 Mtl. p. 765 para. 02] p. 523, Para. 1, [1890MS].

The Lord has sent a message to arouse his people to repent, and do their first works; but how has his message been received? While some have heeded it, others have cast contempt and reproach on the message and the messenger. Spirituality deadened, humility and childlike simplicity gone, a mechanical, formal profession of faith has taken the place of love and devotion. Is this mournful condition of things to continue? is the lamp of God's love to go out in darkness? The Saviour calls; listen to his voice: "Be zealous and repent." Repent, confess your sins, and you will be forgiven. "Turn ye, turn ye; for why will ye die?" Why will you try to rekindle a mere fitful fire, and walk in the

sparks of your own kindling? [Cf: 1888 Mtl. p. 765 para. 03] p. 523, Para. 2, [1890MS].

The True Witness declares, "I know thy works." "Repent, and do the first works." This is the true test, the evidence that the Spirit of God is working in the heart to imbue you with his love. "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." The church is like the unproductive tree which, receiving the dew and rain and sunshine, should have produced an abundance of fruit, but on which the divine search discovers *nothing but leaves*. Solemn thought for our churches! solemn, indeed, for every individual! Marvelous is the patience and forbearance of God; but "except thou repent," it will be exhausted; the churches, our institutions, will go from weakness to weakness, from cold formality to deadness, while they are saying, "I am rich, and increased with goods, and have need of nothing." The True Witness says, "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Will they ever see clearly their true condition? [Cf: 1888 Mtl. p. 765 para. 04] p. 523, Para. 3, [1890MS].

There is to be in the churches a wonderful manifestation of the power of God, but it will not move upon those who have not humbled themselves before the Lord, and opened the door of the heart by confession and repentance. In the manifestation of that power which lightens the earth with the glory of God, they will see only something which in their blindness they think dangerous, something which will arouse their fears, and they will brace themselves to resist it. Because the Lord does not work according to their ideas and expectations, they will oppose the work. "Why," they say, "should not we know the Spirit of God, when we have been in the work so many years?--Because they did not respond to the warnings, the entreaties of the messages of God, but persistently said, "I am rich, and increased with goods, and have need of nothing." Talent, long experience, will not make men channels of light, unless they place themselves under the bright beams of the Sun of Righteousness, and are called, and chosen, and prepared by the endowment of the Holy Spirit. When men who handle sacred things will humble themselves under the mighty hand of God, the Lord will lift them up. He will make them men of discernment--men rich in the grace of his Spirit. Their strong, selfish traits of character, their stubbornness, will be seen in the light shining from the Light of the world. "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." If you seek the Lord with all your heart, he will be found of you. [Cf: 1888 Mtl. p. 765 para. 05] p. 523, Para. 4, [1890MS].

The end is near! We have not a moment to lose! Light is to shine forth from God's people in clear, distinct rays, bringing Jesus before the churches and before the world. Our work is not to be restricted to those who already know the truth; our field is the world. The instrumentalities to be used are those souls who gladly receive the light of truth which God communicates to them. These are God's agencies for communicating the knowledge of truth to the world. If through the grace of Christ his people will become new bottles, he will fill them with the new wine. God will give additional light, and old truths will be recovered, and replaced in the frame-work of truth; and wherever the laborers go, they will triumph. As Christ's ambassadors, they are to search the Scriptures, to seek for the truths that have been hidden

beneath the rubbish of error. And every ray of light received is to be communicated to others. One interest will prevail, one subject will swallow up every other,--Christ our righteousness. [Cf: 1888 Mtl. p. 765 para. 06] p. 524, Para. 1, [1890MS].

"This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth: *for in these things I delight*, saith the Lord." This is what needs to be brought into the experience of every worker, high or low, in all our institutions, in all our churches. God wants every soul to return to the first love. He wants all to have the gold of faith and love, so that they can draw from the treasure to impart to others who need it. [Cf: 1888 Mtl. p. 765 para. 07] p. 524, Para. 2, [1890MS].

Then the believers will be of one heart and of one mind, and the Lord will make his word powerful in the earth. New cities and villages and territories will be entered; the church will arise and shine, because her light has come, for the glory of the Lord is risen upon her. New converts will be added to the churches, and those who now claim to be converted will feel in their own hearts the transforming power of the grace of Christ. Then Satan will be aroused, and will excite the bitterest persecution against God's people. But those not of our faith, who have not rejected light, will recognize the spirit of Christ in his true followers, and will take their stand with the people of God. [Cf: 1888 Mtl. p. 765 para. 08] p. 524, Para. 3, [1890MS].

Christ says, speaking of the Comforter, "He shall not speak of himself;" "he shall testify of me;" "he shall glorify me." How little has Christ been preached! The laborers have presented theories, plenty of them, but little of Christ and his love. As the Saviour came to glorify the Father by the demonstration of his love, so the Spirit came to glorify Christ by revealing to the world the riches of his love and grace. If the Holy Spirit dwells in us our work will testify to the fact,--we shall lift up Jesus. Not one can afford to be silent now; the burden of the work is to present Christ to the world. All who venture to have their own way, who do not join the angels who are sent from heaven with a message to fill the whole earth with its glory, will be passed by. The work will go forward to victory without them, and they will have no part in its triumph. Mrs. E. G. White. [Cf: 1888 Mtl. p. 765 para. 09] p. 524, Para. 4, [1890MS].

MS - 53 - 1890 The Visit to Washington, D C. Diary, December 19 to 29, 1890 December 19, 1890 We left Lynn Thursday night at four for Boston, from which place we took cars for Washington. We had a beautiful night. We were not crowded in the sleeper. Sarah was invited to remain in the sleeper and the porter said he would make her up a berth after the conductor of the sleeping car went through, but she told him she could not accept it for it would not be right to have a berth made up for her unless she paid for it, and she could not well do this at that time. The porter then talked with the conductor and he told Sarah that there would be spare berths. She could have two seats and remain in the car and make herself as comfortable as possible. We felt thankful for this favor. We praised the Lord for putting it in the hearts of these men to

be kind and attentive to us. We had good cool air and the car was not overheated. [Cf: 1888 Mtl. p. 766 para. 01] p. 525, Para. 1, [1890MS].

We found in the morning that we would not arrive at Washington until three hours behind time. We stopped one hour in Baltimore. We arrived in Washington about three o'clock and were so thankful to get baggage and all to the mission before the hours of the Sabbath. We decided that we would not start a journey so close to the Sabbath again. We would make arrangements to get to our destination having one day's leeway. There was no one at the depot to meet us. The porter put us in a hack and we came to the mission all right, and could commence the Sabbath without anxiety and confusion. The friends had been to the depot twice for us and the delay confused them. They were glad to receive us. [Cf: 1888 Mtl. p. 766 para. 02] p. 525, Para. 2, [1890MS].

There has been sadness and sufferings in the church. Brother Howard has lost one child and two more have been at the point of death. They were living in an old wooden house which was decaying, and there was a disagreeable smell. The typhoid fever, it is thought, was in consequence of this unhealthful house. The family were taken out and put into the house Brother Mcgee had hired, and in that house they will escape the difficulties. I feel deep sympathy for Brother Howard. We are praying that the Lord will sustain our brother and that He will give him fresh courage and hope. God will not leave him if he will put his trust in Him. [Cf: 1888 Mtl. p. 767 para. 01] p. 525, Para. 3, [1890MS].

Washington, D.C., Sabbath, December 20, 1890 We took the streetcars to reach our appointment, which was quite a distance away. We found quite a goodly number assembled in Sabbath school. The exercises were not yet over. [Cf: 1888 Mtl. p. 767 para. 02] p. 525, Para. 4, [1890MS].

I spoke at eleven o'clock with much freedom from Isaiah 6:8. We had a social meeting and many excellent testimonies were borne. The presence of Jesus was in our midst and our hearts were made glad to see that as many as one half of the number had been united with the church since I was here two years ago. There was a most intelligent company present. My soul was blessed on this day. I will wait upon the Lord, and I will put my trust in Him who loveth us. We must lean more heavily upon our Support and Strength. I am praying for the presence of the Lord Jesus in our midst. I see that there are many things to be done. I must jot them down in scratch books and transfer them. [Cf: 1888 Mtl. p. 767 para. 03] p. 525, Para. 5, [1890MS].

Washington, D.C., Sunday, December 21, 1890 We attended the forenoon meeting of the Week of Prayer at half-past ten o'clock. There were only about thirty present. The two first letters in The Home Missionary were read, and when Brother Baker, who is a new convert to the faith from the Methodist church, read the portions quoted from testimonies he was so affected he could not read. He wished Elder Washburn to read it. But Elder Washburn encouraged him to go on and he read with much feeling. There was great solemnity all over the house, and many tears. We then had a most impressive season of prayer. The Spirit of the Lord did come into the meeting and we had a precious season of seeking the Lord. I then spoke about thirty minutes with much freedom. [Cf: 1888 Mtl. p. 767 para. 04] p. 526, Para. 1, [1890MS].

Sunday evening we had to walk only a few blocks to get to the hall. It is a dancing hall, but it is roomy and well ventilated. We had a good attendance from outside and most of our people were present. I spoke from the first epistle of John, chapter three. The best of attention was given by the congregation. [Cf: 1888 Mtl. p. 768 para. 01] p. 526, Para. 2, [1890MS].

The subject urges itself upon my mind, Why is not this center, this important place, prepared to have the house of worship so much needed? I hope our people will see the necessity of doing something without delay. The message must be presented here in the most wise yet simple way. Will the hearts of the people of God who believe in present truth give a correct representation in a church building, so we shall not have to assemble in a dance hall to speak the truth? We have been talking this matter over and we are getting all stirred up over the fact that at the capital of the American nation there is so miserable a representation of the grand truths which we are to properly represent. The unbelievers will get the start of us. [Cf: 1888 Mtl. p. 768 para. 02] p. 526, Para. 3, [1890MS].

Washington, D.C., Monday, December 22, 1890 This day was devoted in the early morning, at half past four o'clock, to prayer for the Lord to bless me and give me physical strength and mental clearness, and clear spiritual discernment. I believe the promise, "Ask, and it shall be given you; seek, ye shall find; knock, and it shall be opened unto you." I shall take the Lord Jesus at His word. [Cf: 1888 Mtl. p. 768 para. 03] p. 526, Para. 4, [1890MS].

I wrote ten pages of important matter. About ten o'clock I went to the dentist's and had my teeth examined and one tooth filled, which caused me no pain. I had an impression taken for a new set of teeth. [Cf: 1888 Mtl. p. 769 para. 01] p. 526, Para. 5, [1890MS].

When I returned I found letters awaiting me. One from Edson stated that my account at the office had swelled to the enormous sum of seven thousand dollars. This is, much of it, in publishing Volume IV, Great Controversy, and Patriarchs and Prophets, which they have not handled but have let fall dead from the press, while Bible Readings has been extolled and all the canvassers have been educated to work for it. This is an object lesson of how much value they bestow upon that which the Lord sends in testimonies. Well, I am informed that I can draw no more from the office, and now I must cast about to see what I shall do next. I trust in the Lord, that He will open the way before me and put it into the hearts of those who might help me to do so by educating the canvassers to handle my books. [Cf: 1888 Mtl. p. 769 para. 02] p. 526, Para. 6, [1890MS].

The people need the very light given me of God, and I must arrange that they shall have the light in some way. God can reach hearts. The Lord can set things in order. He can infuse His own power into the minds and hearts of His people, and the very light that God has given me for His people they shall have. [Cf: 1888 Mtl. p. 769 para. 03] p. 527, Para. 1, [1890MS].

My mind is inclined to be perplexed, but the enemy shall not obtain the victory in this way. I must break up my establishment. I must discharge my workers and cut off all expenses possible; and then what?

I know not. Let the Lord direct. I hear the Voice which spoke to Abraham saying, "I am the Almighty God; walk before me, and be thou perfect." Gen. 17:1. The Lord will not leave me to be perplexed as I now am. I shall make special prayer to my heavenly Father and shall not rest until I see something more done in Washington. [Cf: 1888 Mtl. p. 769 para. 04] p. 527, Para. 2, [1890MS].

In the evening I walked to the place of meeting and spoke in a large hall to about one hundred people. Oh, how my heart yearns to see the people of God coming up to their high calling! I greatly desire that we should have an increase of faith and stand as valiant soldiers of Jesus Christ. I spoke from John 14:1-4: "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. And whither I do ye know, and the way ye know." This is the promise of His second coming in the clouds of heaven with power and great glory. Thus we are second Adventists. [Cf: 1888 Mtl. p. 770 para. 01] p. 527, Para. 3, [1890MS].

Washington, D.C., Tuesday, December 23, 1890 Tuesday morning I rose at four a.m., and after a season of prayer I felt comforted and encouraged and try to put my trust fully in the Lord. I rest in His promises. I shall see of His salvation. I will not distrust my heavenly Father, for He has been true and faithful in all things and He will never fail those who put their trust in Him. My greatest anxiety is lest something shall interpose between me and my God. [Cf: 1888 Mtl. p. 770 para. 02] p. 527, Para. 4, [1890MS].

I have a message to bear to the people, that if the church will only become a consecrated people, and have that faith in God which they must have in order to please Him, a brighter day is before them in Washington. The Lord has rich treasures of truth to open before them which they have lost sight of, which will be to them as a new revelation. God is ready to give new ministerial power to His people. [Cf: 1888 Mtl. p. 770 para. 03] p. 527, Para. 5, [1890MS].

I am called not only to write, but to bear my testimony with voice as well as pen, and I must be situated where I can be lifted out of the temporal embarrassments and the common business perplexities and conflicts. The Lord Jesus must dwell in my heart and all my powers shall be devoted to His service. It is my constant prayer day and night that we may realize an awakening among His people, that Jesus may work in this city of Washington in demonstration of His Spirit and with power. In this city are the lawmaking powers which will ere long make their power felt. Truly the prince of darkness is working with his confederacy of evil, to make void the law of God. [Cf: 1888 Mtl. p. 770 para. 04] p. 527, Para. 6, [1890MS].

I am perplexed to know what to do or to say to our people at the great heart of the work. The Lord presents to me their strange wrong course. There are ambitious projects entered into. Councils are held and plans laid, while the councils are not meeting the mind of the One mighty in counsel. The mold and superscription of God are not upon some of the workers in the office of publication as they should be. They know not what spirit they are of. The day, the evil day, is stealing upon them

as a thief, and will surprise them by doing in darkness a work which they will not hesitate ere long to do boldly and decidedly. While many of those who claim to believe the truth are asleep spiritually, Satan is sowing his tares, working in darkness, subverting minds. The light which the Lord gave in warning is to be given to the world, that they should not be left in darkness. Our own workers managed so that the warnings in the books Great Controversy and Patriarchs and Prophets did not come to the people. Why? Because Satan devised and planned the whole matter that the living, stirring issues should be smothered until he had preoccupied the field. Spiritual things are spiritually discerned. God sees their blindness. [Cf: 1888 Mtl. p. 771 para. 01] p. 528, Para. 1, [1890MS].

Washington, D.C., Wednesday, December 24, 1890 I have not felt as well as usual. Speaking so many times in the evenings is not favorable to me. I visited Sister D., Sister Gilmore's grandmother. [Cf: 1888 Mtl. p. 771 para. 02] p. 528, Para. 2, [1890MS].

Again the Lord set before me in the night season, December 24, the perils coming upon the people of God. How busy, how persevering, how active are the powers of darkness! The mystery of iniquity, the powers from beneath, are stirred to bring about the crisis in compelling the churches to show honor to the spurious Sabbath. Secret meetings are held, secret councils convened. Plans and devices are framed to be executed. The watchmen are not sounding the warning in this important center. When will [we] have a standing place? Men who have not had a vital connection with God see no real necessity of the book Great Controversy coming to the people, because they have eyes but see not. This book should be circulated all through this city. [Cf: 1888 Mtl. p. 772 para. 01] p. 528, Para. 3, [1890MS].

The Lord presented the matter before me, that we must make haste. Let the light come to the people in warnings, right here. But those who were seeing only gain, who saw no necessity of urging and making special efforts to get this word from the Lord before the people, were neglecting their God-given duty. I felt intensely, but what could I do? Strong-minded, stubborn men, unworked by the Spirit of God, priding themselves in their wisdom, would follow a course of their own devising, let the result be as it would. The men will have to answer in the day of God for their neglect of this place. Light must shine forth. [Cf: 1888 Mtl. p. 772 para. 02] p. 528, Para. 4, [1890MS].

Christmas Eve I spoke in a good-sized hall to an intelligent congregation from Luke 10:25-28. I had freedom in speaking. There were a goodly number present and all listened with much attention. [Cf: 1888 Mtl. p. 772 para. 03] p. 528, Para. 5, [1890MS].

Washington, D.C., Thursday, December 25, 1890 I attended morning meeting in the hall. We listened to the readings, which were made very interesting. Then I was asked to lead in prayer and several prayers were offered. I felt like pressing my prayers to the throne of grace for the Lord to open the work in Washington. The Spirit of the Lord rested upon us as we prayed. Many were blessed. I know whereof I speak. The truth must go forth in this city like a lamp trimmed and burning. [Cf: 1888 Mtl. p. 772 para. 04] p. 528, Para. 6, [1890MS].

I then spoke about thirty minutes. Our meeting commenced at half past

ten and we did not reach the mission until three p.m. Had conversation with Sister Kirkland in regard to riding on the cars to the place of meeting on the Sabbath. She had conscientiously refrained from taking the cars because it was, she thought, violating the Sabbath. I told her no; that it was more displeasing to God to remain away from the meetings than to ride on the cars to meet together to worship God. More I will write on this subject when I can use pen and ink. I have not the facilities that I can use. [Cf: 1888 Mtl. p. 773 para. 01] p. 529, Para. 1, [1890MS].

Thursday, December 25. Spoke in a hall to an intelligent congregation from Luke 10:25. [Cf: 1888 Mtl. p. 773 para. 02] p. 529, Para. 2, [1890MS].

My mind has been in painful exercise during the night. I was in a meeting in Battle Creek, and heard many suggestions made and saw a spirit manifested not of God. They were having a storm of words. How my heart ached! [Cf: 1888 Mtl. p. 773 para. 03] p. 529, Para. 3, [1890MS].

My guide said, "They are not connected with God and are not walking in His counsel. They are not contending for the faith once delivered to the Saints." [Cf: 1888 Mtl. p. 773 para. 04] p. 529, Para. 4, [1890MS].

Propositions were made, and a world was made of an atom and an atom of a world. I was compelled, as at Minneapolis, to stand aside from them, for I was made to understand clearly that God had not imbued them with His Spirit, but another spirit of a worldly character was controlling their minds. Their judgment was unsanctified, but without a flaw in their eyes. A worldly policy was in their reasoning, and imagination saw it very desirable to carry on the work of the Lord as their own human judgment deemed best. [Cf: 1888 Mtl. p. 773 para. 05] p. 529, Para. 5, [1890MS].

I had a message for them as I had for Minneapolis, a message from the Lord God of heaven. I read to them 1 Samuel 8. The Lord has a controversy with His people, because they have left their first love. A similar spirit is entertained by men who have the management and control of matters in the Office of publication. They are not led of God and are laying plans which have not entered into the mind of God; and all this will react upon themselves. [Cf: 1888 Mtl. p. 774 para. 01] p. 529, Para. 6, [1890MS].

That Office was established in sacrifice, through the self-denial and privation of many of those who loved the truth, and God worked with the whole-hearted ones to bring it up from poverty to prosperity. The good hand of the Lord was with us, and was seen in its healthful rise and establishment. But I heard words spoken in their council meetings that were not inspired of God, to bring in a new order of things. They must be recognized by the world. This was a repetition of the course pursued by the people in the days of Samuel. Somewhat in advance of them, Samuel was directed of God to listen to the voice of the people. The people's voice was to then decide whether they would, as a people, discard Samuel before God had released him, and choose to be ruled by a king. Samuel was distressed, and prayed unto the Lord. [Cf: 1888 Mtl. p. 774 para. 02] p. 529, Para. 7, [1890MS].

The people of Israel wanted to be like other nations. The Office of publication is leading in the same lines, and is in danger, through the managers, of being managed too much after a worldly policy, because those now in responsible positions have not had an experience in the power and workings of God in its establishment. As men are attached to the Office of publication, they will, unless they walk humbly with God, make propositions which will separate it from God's management and control. In their spiritual blindness they will separate it from God's rule and refuse to be under His jurisdiction because they know not the blessing and safety of being led and controlled by the Lord in all their ways. [Cf: 1888 Mtl. p. 774 para. 03] p. 530, Para. 1, [1890MS].

Washington, D.C., Friday morning, December 26, 1890 I have had a very precious blessing all night. I slept some but my heart was full of praise and thanksgiving to God. Jesus was precious to my soul and the love of God was so great I wished to dwell upon it and be comforted, and the peace of Christ rested upon me in large measure. Oh, how precious was my contemplation, as I reviewed the precious promises hung in memory's hall. I was assured that nothing was wanting in the gracious provisions made for our encouragement. [Cf: 1888 Mtl. p. 775 para. 01] p. 530, Para. 2, [1890MS].

Our Saviour represents to us that the treasures of divine power are entirely at our command. Said Christ, "All things are delivered unto me of my Father: and 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. [Cf: 1888 Mtl. p. 775 para. 02] p. 530, Para. 3, [1890MS].

We are to have faith to receive the richest blessings, and we are to be channels to receive the bright beams of the Sun of Righteousness and to communicate them to the world. [Cf: 1888 Mtl. p. 775 para. 03] p. 530, Para. 4, [1890MS].

Oh, why do the members of the church question the willingness of Christ to impart the influence of the Holy Spirit to those who seek for it? Call to mind the day of Pentecost. The abundant gifts then bestowed testify that He is not only willing but longing to impart a constant supply of the refreshing waters of life for the refreshment and health of the church. Asking in faith, of one accord in unity of desire, will bring the revealings of His power according to their faith. My mind this night is especially elevated and I am breathing in the atmosphere of heaven. [Cf: 1888 Mtl. p. 775 para. 04] p. 530, Para. 5, [1890MS].

The Christmas season is the occasion of making gifts one to another, but the richest gifts Christ has given to the world in Himself, that the world through Him might not perish but have eternal life. Gifts and offerings should be brought to Christ. The most precious gift of all is that of giving Him your heart without any reserve. How acceptable to Christ would be such an offering! Give to Jesus your whole heart, for Him to write His image and superscription upon it, and to send His beams of righteousness into it to be sent to the world through the living agent. [Cf: 1888 Mtl. p. 776 para. 01] p. 530, Para. 6, [1890MS].

I am thinking and thinking--too happy to sleep. If those who are not

in Christ could see Him and hear His voice saying, "And let him that is athirst come. And whosoever will, let him take of the water of life freely." Rev. 22:17. He is saying, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water." John 4:10. While many are in expectation of receiving gifts from their friends, they have a Friend who is the repository of every good thing. He has treasures of knowledge and grace, and greatly desires recipients to share the blessings He delights to bestow. [Cf: 1888 Mtl. p. 776 para. 02] p. 530, Para. 7, [1890MS].

Will we open the door and let Jesus come in with the riches of His grace? "The Spirit of truth . . . shall be in you." John 14:17. We are become indeed the building, even the temple of the living God. We are watched over by faithful sentinels day and night. We are kept by the power of God through faith. Grieve not the Holy Spirit of God by resisting or refusing the gift of His grace and choosing your own way. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3. [Cf: 1888 Mtl. p. 776 para. 03] p. 531, Para. 1, [1890MS].

The message of mercy Jesus brought from the Father was to save the perishing. The Father collected the riches of the universe, laid open the resources of His infinite wisdom, and gave all into the hands of Christ to give to men. What more could God do to convince men there is no love but the love of God revealed in His Son? The happiness of man consists in loving God and in keeping His commandments, giving the best and most holy affections to Jesus Christ. [Cf: 1888 Mtl. p. 776 para. 04] p. 531, Para. 2, [1890MS].

We should be filled with thanksgiving that Jesus came to reveal the Father. He rolled back the cloud of thick darkness, the hellish shadow of Satan which intercepted between man and God, and revealed Him to the world as light and love. He stands before the world as the representation of the Father. "In him dwelleth all the fullness of the Godhead bodily." He was the express image of His person. The perfections of God are seen in the excellencies of Christ. His divinity was clothed with humanity, that He might speak to the human heart and place His divine impress upon the soul. [Cf: 1888 Mtl. p. 777 para. 01] p. 531, Para. 3, [1890MS].

This, oh this is what is needed in the hearts of all our institutions! It is the knowledge of God; and men must not lift up themselves in their own finite wisdom, as did ancient Israel--take themselves out of the hands of God, and think in their human wisdom and supposed smartness they can do much better when left to their own imaginings. Thus thought the inhabitants of the world destroyed by a flood. When they fully decided that they had no need of God, then the Lord decided He had no need of them, and they and all their wicked works perished in the waters of the flood. Oh God, make us know Thy ways and to choose to be led and guided by Thy unerring counsel. [Cf: 1888 Mtl. p. 777 para. 02] p. 531, Para. 4, [1890MS].

Washington, D.C., December 27, 1890 Rose at four o'clock and felt the peace and assurance of Jesus Christ as I offered up my humble prayer. Last evening, in our season of prayer at the commencement of the Sabbath, the Lord's presence was with us. The peace, such peace as

Christ alone can give, was in my heart and in the hearts of others. All praise and thanksgiving shall be given to Him who hath loved us and died for us. [Cf: 1888 Mtl. p. 777 para. 03] p. 531, Para. 5, [1890MS].

I have a continual longing for Christ to be formed within, the hope of glory. I long to be beautified every day with the meekness and gentleness of Christ, growing in grace and in the knowledge of Jesus Christ up to the full stature of men and women in Christ Jesus. I must as an individual, through the grace given me of Jesus Christ, keep my own soul in health by keeping it as a divine channel through which His grace, His love, His patience, His meekness shall flow to the world. This is my duty and no less the duty of every church member who claims to be a son or a daughter of God. [Cf: 1888 Mtl. p. 778 para. 01] p. 531, Para. 6, [1890MS].

The Lord Jesus has made His church the depository of sacred truth. He has left with her the work of carrying out His purposes and His plans to save the souls for whom He has manifested such interest, such unmeasured love. Like the sun in relation to our world, He rises amid the moral darkness--the Sun of Righteousness. He said of Himself, "I am the light of the world." He said to His followers, "Ye are the light of the world." Jesus came to the world in the garb of humanity, to instruct the world and guide them in the way of light, to eternal happiness. The followers of Christ are His representatives in the world. By reflecting the image of Jesus Christ, by the beauty and holiness of their characters, by their continual self-denial and their separation from all idols, large or small, they reveal that they have learned in the school of Christ. They are continually catching the spirit of love and forbearance, meekness and gentleness, and they stand as representatives of Christ, a spectacle to the world, to angels, and to men. [Cf: 1888 Mtl. p. 778 para. 02] p. 532, Para. 1, [1890MS].

"A city that is set on an hill cannot be hid." Walking and working in the world, but not of the world, they are answering in their characters the prayer of Christ: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." They are to stand as the strong fortress of truth, their light shining far in the moral darkness of the world. The Lord has a message for the watchmen on the walls of Zion to bear. The trumpet is to give no uncertain sound. [Cf: 1888 Mtl. p. 778 para. 03] p. 532, Para. 2, [1890MS].

Again during the night season I was in Battle Creek, and was bearing a most decided testimony to the men whom the people have chosen to be representative men in our institution--the publishing house. [Cf: 1888 Mtl. p. 779 para. 01] p. 532, Para. 3, [1890MS].

On the Isle of Patmos John saw in holy vision the One whom he honored and loved above all others. He says, "I heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, what thou seest, write in a book, and send it unto the seven churches which are in Asia." See the description in Revelation 1. The words uttered were not alone for John on the Isle of Patmos; they were not for the churches alone; but through these churches was to come the inspired message for the people, to have its powerful impression in every age to the close of this earth's history. Why is not this being

done? Christ presented Himself to John in His glorified humanity. "I saw," said he, "one like unto the Son of man." His first words were, "Fear not." It was the same voice that spoke to him from the cross through pale and quivering lips, "Son, behold thy mother." [Cf: 1888 Mtl. p. 779 para. 02] p. 532, Para. 4, [1890MS].

December 27, Sabbath. Spoke in the hall to the church in Washington. The hall was well filled and I had much freedom in speaking from 2 Peter 1, showing the necessity of practical godliness. [Cf: 1888 Mtl. p. 779 para. 03] p. 532, Para. 5, [1890MS].

I feel the burden on my soul to present not only the law but the gospel. One is not complete without the other. We hear so many who are deceived by the enemy constantly claiming, "I am saved; I am saved;" but you present God's great moral standard of righteousness before them, and they show such contempt of God's rule of righteousness that we know that they do not know what it means to be saved. They have caught up the words, and repeat them parrot-like, while they know nothing of saving grace. The heart is not in harmony with the law of God, but is at enmity with that law. Thus was the great rebel in heaven. Will the Lord take men and women to heaven who have no respect for the law of His universe? [Cf: 1888 Mtl. p. 779 para. 04] p. 532, Para. 6, [1890MS].

There is an enemy constantly at work to make of none effect the holy law of God. He has woven into the theology of today His perilous errors, that exalt a spurious Sabbath and trample down the Sabbath of the fourth commandment, so that God is dishonored and the man of sin has exalted himself above God and above all that is worshiped. The professed Christian world have accepted Satan's lie and discarded the words of God, as did Adam and Eve. People say unto us smooth things, they prophesy deceits. [Cf: 1888 Mtl. p. 780 para. 01] p. 533, Para. 1, [1890MS].

What is to bring the sinner to the knowledge of his sins unless he knows what sin is? The only definition of sin in the Word of God is given us in 1 John 3:4: "Sin is the transgression of the law." The sinner must be made to feel that he is a transgressor. Christ dying upon the cross of Calvary is drawing his attention. Why did Christ die? Because it was the only means for man to be saved. He became our substitute and surety. He took upon Himself our sins that He might impute His own righteousness to all who believe in Him. The love of Jesus Christ displayed for man in the sufferings He endured on the cross of Calvary is a mystery even to the angelic host of heaven. Amazing love of the Father to give His Son to die to ransom the sinner! Oh, what love, what inexpressible love! [Cf: 1888 Mtl. p. 780 para. 02] p. 533, Para. 2, [1890MS].

The goodness and the love of God lead the sinner to repentance toward God and faith toward our Lord Jesus Christ. The awakened sinner, convicted of sin by the true display of the love of God, is pointed to the law he has transgressed. It calls to him to repent, yet there is no saving quality in law to pardon the transgression of law, and his case seems hopeless. But the law draws him to Christ. However deep are his sins of transgression, the blood of Jesus Christ can cleanse him from all sin. [Cf: 1888 Mtl. p. 780 para. 03] p. 533, Para. 3, [1890MS].

There is a necessity of dwelling upon the love of Jesus Christ; this is essential. But it is not all that must be spoken. The great standard of character--God's holy law, with all its solemn injunctions--should be distinctly set forth, together with the circumstances of the giving of the law from Mount Sinai in awful grandeur. The Lord Jesus Christ was there in person. He spoke that law, and gave the commandments, which are unalterable, unchangeable, and eternal in their character. [Cf: 1888 Mtl. p. 781 para. 01] p. 533, Para. 4, [1890MS].

While we dwell upon the paternal character of God, and His love expressed for man in the gift of His only begotten Son, we must tell people why such a costly sacrifice was necessary. It was because of sin. What is sin? The transgression of the law. Only the Son of God could pay the penalty, and that by His own humiliation and death. As men look at the cross, conscience will be aroused. They will see the majesty of the law, the holiness of God, and their own unlikeness to His character. They will flee for refuge to Jesus Christ, who can cleanse them from every stain of sin and adopt them into the royal family, making them sons of God and joint heirs with Jesus Christ. Then will the words of the prayer He offered to His Father be verified: "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. 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. . . . And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." John 17:23-26. [Cf: 1888 Mtl. p. 781 para. 02] p. 533, Para. 5, [1890MS].

Every discourse given should be of that practical character which will show sinners the sinfulness of sin in the light of the law of God. It should lift up before them the sin-pardoning Redeemer, who gave His life that He might draw them unto Himself and ransom them from the power of Satan, by the price of His own sacrifice of ease, of pleasure, of honor, of glory in coming to a world all scarred and marred with the curse. Thus He became man's surety and substitute, and stands in the place of the transgressor of God's law. He suffered--the Guiltless for the guilty--that He might make it possible for all to believe on Him and accept Him as their personal Saviour, and for God to accept them in one Beloved. [Cf: 1888 Mtl. p. 782 para. 01] p. 534, Para. 1, [1890MS].

Some feel relieved after they have stamped down the righteous, holy law of Jehovah, as one minister described: "I feel better after giving the old law a run, and after denouncing it as a yoke of bondage. I pronounce it a bloody old law, dead and buried, and undeserving of a gravestone." Is not this the very way Cain felt when he brought a sacrifice to God without the shedding of blood? He was so provoked with Abel that he could not tolerate him, because Abel did not accept his reasoning but followed the injunction of God. He mingled with his offering the blood of the victim representing the efficacious offering, the real person of Christ, as a Lamb without blemish. "Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." 1 John 3:12. [Cf: 1888 Mtl. p. 782 para. 02] p. 534, Para. 2, [1890MS].

Let not one declaim against the law of God, and let not one rail out

against the sacrificial offerings. If men were abiding in Christ, if they had a knowledge of His relation to the law, they could not make a raid against the law. Christ Himself was the One who devised the system of the Jewish economy. In the symbols and typical sacrifices to represent the great Offering that was to be made, He would teach to Adam and Eve and all the human family the lesson that without the shedding of blood there is no pardon for transgression and sin. [Cf: 1888 Mtl. p. 782 para. 03] p. 534, Para. 3, [1890MS].

Take not the position that men can be moved by the presentation of the love of God alone. You may build ever so fine a structure, but it is without foundation. Dig deep, lay the foundation on Christ alone--a crucified Redeemer who died for the transgressor that he should not perish but have eternal life. How? Only by coming back to his allegiance to God's holy law. "Repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:21. [Cf: 1888 Mtl. p. 783 para. 01] p. 534, Para. 4, [1890MS].

The law and the gospel go hand in hand. The one is the complement of the other. The law without faith in the gospel of Christ cannot save the transgressor of law. The gospel without the law is inefficient and powerless. The law and the gospel are a perfect whole. The Lord Jesus laid the foundation of the building, and He lays "the headstone thereof with shoutings, crying, Grace, grace unto it." Zech. 4:7. He is the Author and Finisher of our faith, the Alpha and Omega, the beginning and the end, the first and the last. The two blended--the gospel of Christ and the law of God--produce the love and faith unfeigned. [Cf: 1888 Mtl. p. 783 para. 02] p. 534, Para. 5, [1890MS].

Sunday, December 28, 1890 In company with Elder Washburn, Sarah Mcenterfer and I left Washington at nine o'clock for Baltimore to meet a previous appointment at eleven o'clock. We learned the cars did not stop at the station where we had written for them to meet us, and no one was waiting for us at the next station. We met Sister Harris on the train and all four of us went on our way to find the place of meeting. It was not readily found. We walked from street to street. It was bitterly cold, but the air was bracing and good food for the lungs. After wandering about nearly one hour we were just as much in the dark as when we began the search. We searched directories in vain. We decided to take the streetcar, and see where that would take us. This was wise. I believe the Lord suggested this to our minds. On the car was a colored sister just going to the meeting, and she directed us so we found the little hall, away out in the country. The hall was literally packed with believers and unbelievers. They had been waiting one hour, fearing that we would not come. How rejoiced were our brethren to see us! [Cf: 1888 Mtl. p. 783 para. 03] p. 535, Para. 1, [1890MS].

The meeting was opened at once. I spoke from John 14, dwelling particularly upon that portion which refers to the commandments of God, verses 15, 21-26. The Lord strengthened and blessed me in speaking to the people. I presented before them the fact that the Lord had graciously given to man a probation to try and test us, to see if we will prove loyal and true to the laws that govern His kingdom. Satan proved disloyal and was expelled from heaven, with the disloyal angels. [Cf: 1888 Mtl. p. 784 para. 01] p. 535, Para. 2, [1890MS].

There were quite a number of the First-day Adventists present. They are believers in the age to come, and disbelievers in the pre-existence of Christ before He came to our world. Although I had not the slightest knowledge of the faith of those present, being a stranger to the people, yet the remarks were so fitting to those present that Brother Jones, elder of the church, said he thought they would accuse him of telling me; but we came directly into the meeting without one word of conversation with anyone. I dwelt particularly upon the divine character of Jesus Christ. [Cf: 1888 Mtl. p. 784 para. 02] p. 535, Para. 3, [1890MS].

Oh, eagerly the men watched to catch something from my lips they could take advantage of. Some deny the divinity of Christ, and refuse to believe His pre-existence before the world was made. [Cf: 1888 Mtl. p. 784 para. 03] p. 535, Para. 4, [1890MS].

We walked a short distance to Brother and Sister Jones' and became acquainted a little with their family. We were much pleased with the family. We took dinner with them and then stepped into a hack provided for us that took us to the station. We were obliged to wait three quarters of an hour for the cars, for they were behind time, but we got on board the train and were soon comfortably seated. We reached Washington about four o'clock. Friends were glad to see us. [Cf: 1888 Mtl. p. 785 para. 01] p. 535, Para. 5, [1890MS].

Elder Washburn remained to hold meetings Sunday [night]. I was not well. My heart troubled me. Great pain was in my heart, something of the same nature as that I suffered in California. I could sleep but little that night. We decided when this pain came on me so unexpectedly that I would not be able to attend the meetings we designed in Philadelphia, Ohio, and Williamsport. As I had no appointments out it was thought best to return home to Battle Creek. All urged us to do this as they learned how sick I was. [Cf: 1888 Mtl. p. 785 para. 02] p. 535, Para. 6, [1890MS].

Monday, December 29, 1890 I had a suffering night and left Washington at eleven o'clock a.m. We took the sleeper. Paid for only one berth, three dollars and a half. Sarah would not pay for an extra berth and rode in day coach and saved the three dollars and half. We tried to get a cup of hot drink, as there was a dining car attached to the train, but they said they had not any, so we ate our home lunch and relished it. They did not seem pleased because we did not patronize the dining car, but in all my travels I do not create expense by visiting restaurants, or patronizing dining cars. We carry our simple lunch and are perfectly satisfied. I have eaten only twice in the dining car in all my journeyings and I feel it my duty bind about expenses and not make the conference pay large bills for me to gratify my appetite. Our simple lunch of dry bread suffices me. [Cf: 1888 Mtl. p. 785 para. 03] p. 536, Para. 1, [1890MS].

Battle Creek, Mich., Tuesday, December 30, 1890 We changed cars early in the morning. Waited forty minutes. Stepped into a restaurant across the street and called for warm drink--hot water and milk--and were refreshed. We were soon seated in the cars for Toledo. Without delay we took streetcars for the next depot while a dray took our trunks across. We found cars open and we took our seats in them. They did not leave for half an hour. I was thankful we performed the journey thus far so

comfortably. We reached Battle Creek about three p.m. [Cf: 1888 Mtl. p. 786 para. 01] p. 536, Para. 2, [1890MS].

MS - 54 - 1890 In Battle Creek Again Diary, December 30 to 31, 1890 Battle Creek, December 30, 1890 We reached Battle Creek about three p.m. Our family were glad to see us and it seemed good to get home. [Cf: 1888 Mtl. p. 787 para. 01] p. 536, Para. 3, [1890MS].

I learned that the meetings on Sabbath in the tabernacle were excellent. The article I had written, published in the Extra, was read, and the power of the Spirit of the Lord set the truth home to many hearts. No one could doubt but the Lord witnessed to the words written for the benefit of the church. Hearts were deeply stirred and remarks were made by Elder Prescott and others. [Cf: 1888 Mtl. p. 787 para. 02] p. 536, Para. 4, [1890MS].

Elder Prescott confessed that he had not taken the course he should have taken in Battle Creek. He went far back to Minneapolis and acknowledged he did not have the true discernment there, and since that time he had not said much but he had talked with Elder Smith and with a few others. He made thorough work. Elder Smith stated that the testimony in the Extra (Review and Herald Extra, Dec. 23, 1890) was meant for him. He accepted it as a reproof to him. [Cf: 1888 Mtl. p. 787 para. 03] p. 536, Para. 5, [1890MS].

A call was made for all who desired to seek the Lord earnestly to come forward. All the seats in the center of the body of the house were soon filled, as people came from the gallery and the vestries, which had to be opened to accommodate the people. Prof. Prescott linked his arm in Elder Smith's and they identified themselves as seeking the Lord most earnestly. The whole congregation was on the move and they had to tell them to be seated just where they were. [Cf: 1888 Mtl. p. 787 para. 04] p. 536, Para. 6, [1890MS].

Tuesday night a great burden came on me. I could not sleep. Elder Smith was before me and my supplications went up to heaven in his behalf all night. I was in a spirit of agony of wrestling with God, and great hope took possession of my soul for him. He is one of our old hands, one of our reliable men, and the Lord will give him His keeping power. What a change was in the meeting! The atmosphere seemed to be cleansed. Light was coming in to take the place of uncertainty and confused ideas. [Cf: 1888 Mtl. p. 788 para. 01] p. 537, Para. 1, [1890MS].

Battle Creek, Mich., Wednesday, December 31, 1890 I devoted much time to writing for Brother Smith, but did not feel quite free to send it to him. Held it, to decide whether I had better talk with him. If Brother Uriah Smith would discern things in their true light he would not consent to things that are now being transacted. Brother Smith was with us in the rise of this work. He understands how we--my husband and myself--have carried the work forward and upward step by step, and have borne the hardships, the poverty, and the want of means. With us were those early workers. Elder Smith, especially, was one with my husband in his early manhood. He knows how we were pressed about for want of means--that our diet was of a very meager sort. Turnips were used for potatoes, because potatoes were too costly to come upon our table. We worked without wages, only using the means positively necessary to

live, and our furniture was composed of such things as bottomless chairs that had to be reseat--prepared for use with canvas seats. He knows that we all acted our part bravely, to accommodate ourselves to the situation uncomplainingly while in Rochester, New York, and at different places where we were located. We know how much it cost us to lay the foundation for the work to be advanced onward and upward in our publishing work to its present prosperity. [Cf: 1888 Mtl. p. 788 para. 02] p. 537, Para. 2, [1890MS].

We have stood shoulder to shoulder with Elder Smith in this work while the Lord was laying the foundation principles. We had to work constantly against one-idea men, who thought correct business relations in regard to the work which had to be done were an evidence of worldly-mindedness, and the cranky ones who would present themselves as capable of bearing responsibilities, but could not be trusted to be connected with the work lest they swing it in wrong lines. Step after step has had to be taken, not after the wisdom of men but after the wisdom and instruction of One who is too wise to err and too good to do us harm. There have been so many elements that would have to be proved and tried. I thank the Lord that Elders Smith, Amadon, and Batchellor still live. They composed the members of our family in the most trying parts of our history. [Cf: 1888 Mtl. p. 788 para. 03] p. 537, Para. 3, [1890MS].

The greatest worker that ever lived was Jesus Christ. He was the Truth. He was the Light; and He was with us under all our trying circumstances. We think of those days with thankfulness for our experience. But now God has been leading us on step by step, from advance to advance. Old standardbearers have laid off their armor and men with no experience in test and trial or in knowledge come in and think they know everything. They take things made ready at their hands, swell into great proportions, and forget Joseph. [Cf: 1888 Mtl. p. 789 para. 01] p. 537, Para. 4, [1890MS].

Battle Creek, Mich. Wednesday, Dec. 31, 1890. Dear Brother Smith,--I have been remarkably exercised in regard to your case several times during my last round of labors. I have been greatly blessed of the Lord; but at times your case has been presented before me in a very clear light,--just where you are standing. I have carried the burden with but little hope that I could do you any good. A gulf separates us. I look back and see how you gathered darkness to your soul in the time of the college difficulties. Have you come out clean in that matter? The Lord presented your case before me at that time, and did you believe and act on the light given? Had you fully accepted the testimony and heeded the warning there given, you would not be where you are to-day. Have you and Bro. Gage made clean work in confessing that you were wrong to Prof. Bell? If you have not done this the wrongs you committed against him are registered in the books of Heaven. Can you afford to let this matter stand as it is, and you come up to the judgment with the actions that were performed against him in every particular to confront you? Prof. Bell was not a perfect man; he made mistakes and committed errors, but these errors were far less in the sight of God than the errors you have both made in the course you have pursued toward him. He deserved no such treatment from your hands. In bruising him you bruised your own souls. Your course was not at all after Christ's directions; you were led by another spirit; you walked in the light of the sparks of your own kindling and weakened your own

souls. You will have to do your work thoroughly else you will have to meet the same to answer for at the bar of God. Just as you have dealt with Prof. Bell, will the Lord deal with you unless you repent and confess your errors, and enlist your Advocate in heaven to plead your case, The spirit of the meekness and gentleness of Christ would have led you in an entirely different course had you followed the directions that Christ has given you in his word you would have stood in an entirely different position to-day. "So speak evil of no man, to be no brawlers, but be gentle, showing all meekness unto all men." For we ourselves were sometimes foolish, disobedient, deceived." But if a man be overtaken in a fault ye which are spiritual restore such an one in the spirit of meekness, considering, thyself lest thou also be tempted. Have you obeyed the words of Christ. If you have done things in that matter that are wrong you will not have those wrongs cancelled unless you confess them, and make restitution where you have injured your brother. I know, for the Lord opened the matter to me, that you had both acted as if you had lost all your feelings of sympathy and love out of your heart, and in wounding him as you did, you wounded Jesus Christ in the person of his saints. You will never be free men until you confess your faults and be reconciled to your brother. It is a most dangerous way to treat your own souls to allow yourselves to do the wrongs which the Lord reproveth in you, and yet you pass along as if you were just, and obeying the words of God. Will you look at this matter as it is and make clean work for eternity? I was shown that a grievous wrong was done. I am sorry that you are affected with defective spiritual eye-sight. I beg of you for your soul's sake to buy of the heavenly merchant man gold that ye may be rich; white raiment that ye may be clothed, and anoint thine eyes with eye-salve that thou mayest see. It is the only safe way for you to do when you err, to confess your faults thoroughly, and repent of them sincerely, and then pray one for another that ye may be healed. [Cf: 1888 Mt1. p. 790 para. 01] p. 538, Para. 1, [1890MS].

Every time you look upon Prof. Bell you will be wounded because you have greatly injured him and the injury reacts upon your self. Why not humble yourself under the mighty hand of God? Why not make a thorough work and clear the king's highway? Why not fall upon the rock, Jesus Christ, and be broken. This passing along and not making wrongs righted is separating your soul from God, and making you weak in moral power, clouding your discernment, that you have in your acts expressed more than words, your unbelief. Your position has been to counteract and make of none account my labors. You have, as it were, stood at the head of those who have done. Said Christ, "Those who gather not with me scatter abroad." How could you do this. I was answered last night; you have not made the pathway behind you clear and straight and the Lord God insists upon the removal of the obstructions. He consults your place on earth. In doing this you have mistaken phantoms for realities; unintentionally you have done a work that will stand registered against you in the judgment for you to answer. Why did you stand as a barrier to my work through the very men I saw fit to choose to do this work? Why have you been so ready to grasp and absorb influences that were obstructing the light I have ordained shall come to my church? [Cf: 1888 Mt1. p. 792 para. 01] p. 539, Para. 1, [1890MS].

"I am come in my Father's name, and ye received me not; If another shall come in his own name, him ye shall receive. How can ye believe, which receive honor one of another, and seek not the honour that cometh

from God only? [Cf: 1888 Mtl. p. 793 para. 01] p. 539, Para. 2, [1890MS].

My brother, Uriah Smith, whom I have loved and respected in the Lord, you have been working at cross purposes with God, practicing upon yourself deceptions which, if you continue as you have done, will be succeeded with deceptions and delusions which will end in irrevocable separation from God. He calls you. Clear the king's highway, remove the stumbling blocks out of the path, dare not to do a surface work here, for others have looked to you and followed your example far more than they have looked to God and sought his counsel. They will go no farther than you will go. Confess your mistakes; confess fully; leave not a stone unturned. The true counsellor is expostulating with you and entreats you that you cheat not your soul of eternal happiness. There is one thing that you may seek with all your powers. He points you upward, and would have your thoughts in heaven from whence comes your hope, and your daily supplies. "Seek ye first the kingdom of God and his righteousness." While the Lord Jesus shows us the vast confederacy of evil we must meet, for principalities and powers are arrayed against us, he tells us we struggle for an invisible world. The whole universe of heaven are watching the conflict, and if our eyes could be opened we would see angels in the ranks for the Holy Spirit is promised to all who fight manfully the battles of the Lord. There are soldiers engaged in the battle who are not perfect, compassed with infirmities, falling into sin, ignorant, and needing instruction at every step; but to feel their need, to sense their poverty is essential before they can be helped. When they fall upon the Rock and are broken then the everlasting arms are around the helpless. Heavenly agencies are employed to do their work, fit them as vessels of honor, overpowering the enemies, piercing the cloud and shadow of Satanic agencies. The heavenly instrumentalities surround them with an element of light,-- even the bright beams of the Sun of Righteousness. The Captain of the Lord's host leads them to the field of battle with these words, "Be of good cheer, I have overcome the world. A conqueror stands at your head, victory is sure." [Cf: 1888 Mtl. p. 793 para. 02] p. 539, Para. 3, [1890MS].

Elder Smith, the exercises of the past night prompts me to write. I know that you have been walking not in the light. You have had evidence and might have had a much larger array of evidence if you had any room to receive it. Jesus, the precious Saviour, has again and again sent you the very light you needed, but you did not place yourself in the channel where it could be communicated to you. You gathered about your soul the covering of unbelief till you cannot distinguish light from darkness and error from truth. Never, never will you change this order of things until you possess the humility of a little child. This will never be until you fall upon the rock and are broken. Self then dies; new habits are to be formed; strong inclinations and propensities are overcome. Enemies within and without are ready to spring into life and overcome you. "Without me" said Christ, "ye can do nothing." Do you decline the contest? Do you refuse to fall on the rock? If so, there is not the slightest assurance in your case that you will ever recover yourself out of the snare of the devil. Your attitude has encouraged a state of things in our churches which you have not measured. The result of your course and your working on the same line since you left Minneapolis has made the carrying out of the work given me of God to do fifty fold harder than it need to have been. You have barred my way,

but O, how little did you know the real result of your work. This has been opened before me. When you have stated that Sr. White was influenced by W. C. W., A. T. Jones, and E. J. Waggoner, you have planted in hearts infidelity that has been nourished and has borne fruit. You will not be pleased to reap the harvest. Satan takes everything of this character and makes it a living active agent in destroying faith in the very work the Lord would have them to do. Every soul that fully takes your words and believes them are correctly represented by the words of Christ, "I would that thou were either cold or hot, so then because that thou art lukewarm, I will spew thee out of my mouth." Decided opposition would have done me less harm. A lack of faith in the messages God has given me to bear of the order represented is decided unbelief to all intents and purposes. There is not one bit of savor in such a faith, and the faith of Elder Butler is of the same order, valueless, having no savor, I count nothing upon you or him to harmonize with me in my work given me of God. Your very position is a decided negative to the efforts I may make as God shall move upon me by his holy Spirit. I have not felt grieved as far as my personal self is concerned, but when the work that the Lord has given me is of such a character that faith needs to be constantly cherished because of the warnings, reproofs and searchings of the hearts, and the laying bare of hidden sins is not pleasant and agreeable to the natural heart, and many give a bare assent to truth when they are not sanctified through the truth. They do not in Spirit represent Christ. They are surface workers, and delude themselves with the idea that they are christians. So effectually does this delusion take possession of heart and mind that the sharp arrows of the Lord fail to penetrate the armor of self righteousness in which they are encased. The spell is so strong that they will listen to the truth, the most earnest and powerful, even to the very portraying of the delusions which are upon them without any thought of self-examination to see if it means them. This is the class our Saviour found most difficult to arouse. The most authoritative teachings were heard and listened to as if they heard not. Thus it is with many, many in this generation. There will be a hatred kindled against the testimonies which is satanic. The workings of Satan will be to unsettle the faith of the churches in them for this reason: Satan cannot have so clear a track to bring in his deceptions and bind up souls in his delusions if the warnings and reproofs and counsels of the spirit of God are heeded. What better course to please the enemy and grieve the spirit of God could be pursued than that which than that which has been pursued by you, my brother, a teacher in Israel. You have had quite a number fully engaged with you in the work, men in responsible positions, presidents of conferences, ministers and workers, that have formed a confederacy to question, to criticize, to say, "Report and we will report it." The position these men have occupied and the influence this position had given them has caused many to doubt, who will never be settled again and the deceptions and delusions of these last days will overcome them, because heaven's divine illumination is powerless to set them in order for they have decided from the example given them. It makes no difference whether they believe or disbelieve, so if any reproof comes to them, which they wish not to believe, they will say, "O, Sr. White is influenced. Some one has told her these things. If Elder Smith who knows all about the testimonies says this is only her own opinion and her own judgment, and he does not accept the teachings of the testimonies, and he such a good man, I will follow his example and I will risk it." This is a very unwise thing to do, yet many are doing this and have done it. I know

that the spirit of the Lord was holding me here in Battle Creek that all might have my evidence whether it was of God or of the Devil. "By their fruits ye shall know them." As in the days of Christ some have overlooked the very kind of evidence God has given them and have said show us a sign, work some miracle if you are right. [Cf: 1888 Mtl. p. 794 para. 01] p. 540, Para. 1, [1890MS].

"Then said they unto him, What shall we do that we might work the works of God? Jesus said unto them, This is the work of God that ye believe on him whom he hath sent. They said, therefore unto him, What sign showest thou then that we may see and believe thee? What doest thou work?" The same words merely have been said to me since the Minneapolis meeting. I have as a little child in all simplicity talked freely with any one who wished to ask any question. I have been willing to tell them and show them all things that my heavenly father hath revealed to me. I have thought these things must make them see and believe, and now I am inclined to think that my earnest efforts to have them see and understand has worked in a different way from what I had hoped. I think they have not regarded my words or understood my motives and the more I have done in this line the less influence has my testimony had upon them, and now I feel no inclination to converse with the men who occupy responsible positions. I feel like one who knows that they have been watched. Their words misconstrued, their advise and counsel treated as a common affair, and unworthy of special notice. I have again had repeated to me "Spiritual things are spiritually discerned." I hang my helpless soul on Jesus Christ. I have no desire now to produce one particle of evidence to any one. Those who want to see can open their eyes and see. "Ye shall know them by their fruits" The judgment now that any one will pass upon me or my words, or my works will not surprise me. I expect anything and lean on no one, depend on no one. My work will not be hence forth to make any one believe but go forward, out of the atmosphere of unbelief and caviling and criticism. I have more freedom speaking to unbelievers than to those who hold responsible positions, and who have had so great light and great opportunities and have not responded to the light. I have placed my case as I have never before in the hands of my Advocate, Jesus Christ, the Righteous. I am sure that I cannot feel at liberty to converse as I have done with those to whom I have talked so freely. [Cf: 1888 Mtl. p. 798 para. 01] p. 541, Para. 1, [1890MS].

I thank the Lord for health, I thank the Lord for freedom. Why your particular case agonized my soul so continuously I cannot define. Again and again have I seen that blindness was upon you to an alarming degree. I give you up to the hands of Jesus, and then think I have not more to say, not another word, then I find my soul torn with anguish and I am weeping and praying with strong cryings and tears, Take not thy Holy Spirit from him; O, let something from Thy spirit break this spell. . . . O, that you would surrender your will to God's will, O, that you would tremble at his work. Where is your preparation to be obtained that you may stand in the day of the Lord? No where but low at the foot of the cross. O, it is not too late for wrongs to be righted. Do not confer with flesh and blood. Do not say, There are some things I do not understand. Of course there are. Your mind is clouded, but take one step that you do see, then you can see another. O, kindle your taper from the divine altar before it is everlastingly too late! Remove the stumbling blocks at once without any delay. When God helps you you will be helped to see your own weakness and the inefficiency and the

glory and majesty of Christ. The voice of God calls you as it did Elijah, Come out of the cave and stand with God and hear what he will say unto you. When you will come under the divine guidance, the comforter will lead you into all truth. The office of the Holy Spirit is to take the things of Christ as they fall from his lips and infuse them as living principles into the hearts opened to receive them. Then we will know both the Father and the Son. [Cf: 1888 Mtl. p. 799 para. 01] p. 541, Para. 2, [1890MS].

I have many things written for you, but I have said What good will it do. My brethren have trifled and caviled and criticised and commented and demerited, and picked and chosen a little and refused much until the testimonies mean nothing to them. They put whatever interpretation upon them that they choose in their own finite judgment and are satisfied. I would, if I had dared given up this field of conflict long ago, but something has held me. But I will not choose my way or my will. In the life of Christ in the time of his greatest trial, one of his disciples betrayed and another thrice denied him, and all forsook him and fled. If the Master who was without the taint of sin endured this, then shall I expect any better portion? O, how many tried to find witness against Christ. The most cruel, and the most incurable thing is bigotry and prejudice and it lives just as firmly in human hearts to day as when Christ was upon the earth. But I leave all this in the hands of God. I feel cut loose from many of my brethren, they do not understand me or my mission or my work, for if they did they could never have pursued the course they have done. I love to have the ones who feel they need help, poor, hungry, starving souls. I love to see them enjoy the precious light God has given me for them. O, how Jesus rejoiced when a place was found for the truth in the heart of the woman of Samaria. The disciples brought him food and prayed him, saying, Master, eat, but he said unto them, I have meat to eat that ye know not of. Jesus said unto them My meat is to do the will of him that sent me, and to finish his work. Say ye not there are yet four months and then cometh harvest. Behold I say unto you, lift up your eyes and look on the fields for they are white already to harvest. Yes, Lord, I look, I see the fields, and I see them white unto the harvest. The words given me of God may find no place in the hearts of those who have heard them so many times, but there are fields all white ready to harvest, just such cases as this Samaritan woman, apparently the most unlikely will become the heralds of truth while those who have had great light will be passed by, wise and prudent they see not the workings of God, but the truth will be revealed to babes, and they will respond to it. [Cf: 1888 Mtl. p. 800 para. 01] p. 542, Para. 1, [1890MS].

I now close this letter. Ellen G. White. [Cf: 1888 Mtl. p. 801 para. 01] p. 542, Para. 2, [1890MS].

MS - 31 - 1890 Circulation of Great Controversy More than ever before I have been made to feel that our churches need the messages of warning which God has given to arouse them to a sense of their responsibility. Amid the dense darkness that covers the earth, every ray of light that has come from heaven must shine forth. The warnings and entreaties of the word of God and the fulfillment of prophecy in events daily taking place around us are but dimly comprehended by many who profess to believe the present truth. Satan would have men sleep, while he is actively at work sowing the seeds of error. Every eye in the unfallen universe is bent on the scenes unfolding before us,--the final scenes

of the great controversy,--the consummation of the long struggle of evil against good, of hell with heaven. Satan with his miracle-working power is to deceive the world of the ungodly. But Christ, the atoning sacrifice, will be a refuge to every soul that trusts in Him. In the cleft of the Rock we may hide, secure from all the power and arts of the wicked one. [Cf: 1888 Mtl. p. 802 para. 01] p. 542, Para. 3, [1890MS].

Satan will take possession of every mind given to his control, and will work through every agency that he can secure, to further his plans. And the greater the necessity of shedding light into the darkness of the world, the greater and more varied will be Satan's efforts to intercept the light. [Cf: 1888 Mtl. p. 802 para. 02] p. 543, Para. 1, [1890MS].

The Lord has revealed the perils that are around and before us. Through the agency of the Spirit of prophecy, He has unveiled the delusions that will take the world captive, and has spoken to His people, saying, "This is the way; walk ye in it." Volume four of "The Great Controversy" unmask the deceptions of Satan; and we may expect that the enemy of all righteousness will put forth every effort in his power to keep away from the people that which unveils his arts. p. 543, Para. 2, [1890MS].

By His Spirit the Lord has given the very instruction that is needed at this time. The special movement under the messages of Revelation 14, in its relation to the past and the future, the closing work of Christ in heaven and of His people upon earth, has been unfolded. The Lord placed upon me the burden of bringing out these things, and in Volume Four I have presented them; I still feel a burden that the message shall go to the people. In that book are warnings to guard the people of God against the many errors that shall be promulgated as truth. Every family among our people should study it. The truths which it presents will arouse the conscience, and to many will prove a safeguard against deception. It will confirm their faith in the past work of the messages. The warnings, reproof, and instruction given by the Spirit of God are needed by all. There is need of an awakening, a searching of heart, in the light that God has given. [Cf: 1888 Mtl. p. 803 para. 01] p. 543, Para. 3, [1890MS].

The truths presented in Volume Four are needed by the people, and have been needed for years. The Lord bade me make no delay in bringing out these warnings, and I was not disobedient to the heavenly vision. I have done all that I could do. Other agencies must act their part in giving the book the circulation it should have. [Cf: 1888 Mtl. p. 803 para. 02] p. 543, Para. 4, [1890MS].

But since the General Conference of 1888, Satan has been working with special power through unconsecrated elements to weaken the confidence of God's people in the voice that has been appealing to them for these many years. If he can succeed in this, then through misapplication of scripture he will lead many to cast away their confidence in the past work under the messages. Thus he would set them adrift, with no solid foundation for their faith, hoping to bring them fully under his power. Let the attention of our people be called to the special work of the Spirit of God as it has been connected with the rise and progress of the three messages, and a blessing will result to the whole body. A

revival of faith and interest in the testimonies of the Spirit of God will lead to the obtaining of a healthful experience in the things of God. [Cf: 1888 Mtl. p. 803 para. 03] p. 543, Para. 5, [1890MS].

Some of those who are newly come to the faith claim to have special light from God in regard to these messages; but their new light leads them to set aside the established truths that are the pillars of our faith. They misinterpret and misapply the Scriptures. They misplace the messages of Revelation 14, and set aside the work which these messages have accomplished. Thus they reject the great waymarks which God Himself has established. Since their new light leads them to tear down the structure which the Lord has built up, we may know that He is not guiding them. [Cf: 1888 Mtl. p. 804 para. 01] p. 543, Para. 6, [1890MS].

The experience of those newly come to the faith, if the Lord is working upon their minds, will be in harmony with the word of God, and with His past dealings with His people, and the instruction He has given them. He will not contradict Himself. [Cf: 1888 Mtl. p. 804 para. 02] p. 544, Para. 1, [1890MS].

God has given the messages of Revelation 14 their place in the line of prophecy, and their work is not to cease till the close of this earth's history. The first and second angel's messages are still truth for this time, and are to run parallel with this which follows. The third angel proclaims his warning with a loud voice. "After these things," said John, "I saw another angel come down from heaven, having great power, and the earth was lightened with his glory." In this illumination, the light of all the three messages is combined. [Cf: 1888 Mtl. p. 804 para. 03] p. 544, Para. 2, [1890MS].

In Volume Four the Lord has revealed to us the coming crisis, which is almost upon us. He has warned us of the dangers that beset our way, in order that we may lay hold upon His strength, and get the victory over the beast and his image, and stand at last on the sea of glass to sing the song of everlasting triumph. But the Lord does not intend that we shall keep these warnings to ourselves. The light He has given in Volume Four is for the world. [Cf: 1888 Mtl. p. 804 para. 04] p. 544, Para. 3, [1890MS].

Today iniquity prevails, not only in the world, polluting it as in Noah's day, but it exists in the church. As a counter influence, the cross of Calvary must be lifted up, the atoning sacrifice must be kept before the people, that men may behold sin in its true hateful character, and may lay hold upon the righteousness of Christ, which alone can subdue sin, and restore the moral image of God in man. [Cf: 1888 Mtl. p. 805 para. 01] p. 544, Para. 4, [1890MS].

Many in the church allow things of an earthly nature to interpose between the soul and heaven. They have not a right conception of the character of God. They do not perceive His matchless love; and faith and love die out of their hearts. Many minds are confused. They cannot discern spiritual things, and they are unable to distinguish the voice of the true Shepherd from that of a stranger. How necessary it is that such should study the message that God has given, lest they be swept away by the overwhelming delusions of the enemy. [Cf: 1888 Mtl. p. 805 para. 02] p. 544, Para. 5, [1890MS].

The whole world lieth in darkness. Darkness covers the earth, and gross darkness the people, and the Lord calls upon the members of the church to labor together with Him in awakening the world, if possible, to their peril. We cannot do this of ourselves. We must derive our efficiency from Christ. Jesus says, "I, if I be lifted up, will draw all unto me." Here is the secret of power, of effectiveness; for though human instrumentalities are employed in the work of salvation, it is the light shining from the uplifted cross that alone can attract hearts heavenward. We must present the truth as it is in Jesus. The light and power of an indwelling Saviour must be ours, or we cannot draw others to Him. We must be imbued with the spirit of truth, the spirit of Christ. There is no power in humanity to draw humanity to Christ. We are as iron that cannot attract unless it be magnetized. We must be sanctified through the truth if we would have a sanctifying influence upon others. Jesus says, "Thy word is truth." It is through a sanctified knowledge of the word of God that we shall be able to overcome the powers of darkness and win souls for the Master. [Cf: 1888 Mtl. p. 805 para. 03] p. 544, Para. 6, [1890MS].

I have felt to urge upon all the necessity of searching the Scriptures for themselves that they may know what is truth, and may discern more clearly the compassion and love of God. Yet there is need of carefulness and earnest prayer in the study of the Bible, that none may fall into error by a misconception of its teachings. There is one great central truth to be kept ever before the mind in the searching of the Scriptures:--Christ and Him crucified. Every other truth is invested with influence and power corresponding to its relation to this theme. It is only in the light of the cross that we can discern the exalted character of the law of God. The soul palsied by sin can be endowed with life only through the work wrought out upon the cross by the Author of our salvation. The love of Christ constrains man to unite with Him in His labors and sacrifice. The revelation of divine love awakens in them a sense of their neglected obligation to be light-bearers to the world, and inspires them with a missionary spirit. This truth enlightens the mind and sanctifies the soul. It will banish unbelief and inspire faith. It is the one great truth to be constantly kept before the minds of men. Yet how dimly is the love of God understood; and in the teaching of the word it makes but a faint impression. [Cf: 1888 Mtl. p. 806 para. 01] p. 545, Para. 1, [1890MS].

When Christ in His work of redemption is seen to be the great central truth of the system of truth, a new light is shed upon all the events of the past and the future. They are seen in a new relation, and possess a new and deeper significance. It is thus that God by His Holy Spirit has opened these things to His people. From this stand-point Volume Four of The Great Controversy presents to our view the past experience of the church, and the great events of the future. In that book God has laid out before us in their true relation the events that are to take place upon our earth. [Cf: 1888 Mtl. p. 806 para. 02] p. 545, Para. 2, [1890MS].

But Satan is constantly seeking to intercept every ray of light that God sends to prepare the people for what is before them. To those who should give the light to the world, he will present plans which appear to be for the promulgation of truth, but which will in reality hinder the work. These plans appear so plausible, however, that they are

accepted, and thus his object is accomplished. This is why Volume Four has not received the attention it should have had. [Cf: 1888 Mtl. p. 807 para. 01] p. 545, Para. 3, [1890MS].

It has been urged as a reason why this book has not been more generally sold by our canvassers, that it is more difficult to handle than some others. I have good evidence that if properly understood and presented, it can be sold as readily as any of our books. But suppose the statement were true, that it is difficult to sell; is that a reason why it should be neglected? If it is a book which the people need, if the Divine Watcher has therein condescended to unveil the scenes of the great contest in which every soul living will have a part to act, should there not be an earnest effort to circulate it? Should not the canvasser be encouraged to handle it? Should not our people be encouraged to do their utmost to bring it before the world? Are the canvassers instructed as they should be, that they are not to handle one book, to the exclusion of all others, because it brings greater profit to them? When we shape our work for the profit it brings, wherein do we manifest a missionary spirit? [Cf: 1888 Mtl. p. 807 para. 02] p. 545, Para. 4, [1890MS].

The canvasser need not be discouraged if he is called to encounter difficulties in his work; let him work in faith, and victory will be given. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world." Whenever a book is presented that will expose error, Satan is close by the side of the one to whom it is offered, and urges reasons why it should not be accepted. But a divine agency is at work to influence minds in favor of the light. Ministering angels will oppose their power to that of Satan. And when through the influence of the Holy Spirit the truth is received into the mind and heart, it will have a transforming power upon the character. [Cf: 1888 Mtl. p. 808 para. 01] p. 546, Para. 1, [1890MS].

We can enlighten the people only through the power of God. The canvassers must keep their own souls in living connection with God. They should labor praying that God will open the way, and prepare hearts to receive the message He sends them. It is not the ability of the agent or the worker, but it is the Spirit of God moving upon the heart that will give true success. [Cf: 1888 Mtl. p. 808 para. 02] p. 546, Para. 2, [1890MS].

Many of our brethren do not think but that other publications may be fully as effective in bringing souls to a knowledge of the truth as Volume Four. [Cf: 1888 Mtl. p. 808 para. 03] p. 546, Para. 3, [1890MS].

There are some occupying positions of responsibility who have had little experience in the working of the Holy Spirit. They do not appreciate the light in warnings, reproofs, and encouragement given to the church in these last days, because their hearts and minds have not been receiving the Spirit of divine grace. These persons are disposed to conceal the fact that in connection with the work of the third angel's message the Lord through the Spirit of prophecy has been communicating to His people a knowledge of His will. They think that the truth will be received more readily if this fact is not made prominent. But this is mere human reasoning. The very fact that this

light coming to the people is not presented as having originated with human minds will make an impression upon a large class who believe that the gifts of the Spirit are to be manifested in the church in the last days. The attention of many will thus be arrested, and they will be convicted and converted. Many will thus be impressed who would not otherwise be reached. [Cf: 1888 Mtl. p. 808 para. 04] p. 546, Para. 4, [1890MS].

Those who set no higher value upon the messages that God sends them than upon the productions of human minds must come into closer connection with heaven before they can discern the things that be of God. Spiritual things are spiritually discerned. [Cf: 1888 Mtl. p. 809 para. 01] p. 546, Para. 5, [1890MS].

I testify to the churches that Volume Four should have had just as wide a circulation as any other work we have published, and it might have had if the effort to bring it before the people had been proportionate to the importance and solemnity of the subjects it presents. [Cf: 1888 Mtl. p. 809 para. 02] p. 546, Para. 6, [1890MS].

I have waited long for others to feel the importance of placing before the world the warnings in Volume Four. I have waited for them to bring the matter before our canvassers. But no one seems to feel that they have any special duty in the matter. Now I present it to you, my brethren, in the name of the Lord. I think that many of you do not know what it contains, and I ask you to study it carefully and prayerfully. Then you will see the force of my words; you will see the necessity of urging that it find a place in every family among us, and that it be carried to the world. [Cf: 1888 Mtl. p. 809 para. 03] p. 546, Para. 7, [1890MS].

The results of the circulation of this book [Great Controversy] are not to be judged by what now appears. By reading it, some souls will be aroused, and will have courage to unite themselves at once with those who keep the commandments of God. But a much larger number who read it will not take their position until they see the very events taking place that are foretold in it. The fulfillment of some of the predictions will inspire faith that others also will come to pass, and when the earth is lightened with the glory of the Lord in the closing work, many souls will take their position on the commandments of God as the result of this agency. [Cf: 1888 Mtl. p. 809 para. 04] p. 547, Para. 1, [1890MS].

MS - 36 - 1890 Danger of False Ideas on Justification by Faith Can we not understand that the most costly thing in the world is sin? It is at the expense of purity of conscience, at the cost of losing the favor of God and separating the soul from Him, and at last losing heaven. The sin of grieving the Holy Spirit of God and walking contrary to Him has cost many a one the loss of his soul. [Cf: 1888 Mtl. p. 810 para. 01] p. 547, Para. 2, [1890MS].

Who can measure the responsibilities of the influence of every human agent whom our Redeemer has purchased at the sacrifice of His own life? What a scene will be presented when the judgment shall sit and the books shall be opened to testify the salvation or the loss of all souls! It will require the unerring decision of One who has lived in humanity, loved humanity, given His life for humanity, to make the

final appropriation of the rewards to the loyal righteous, and the punishment of the disobedient, the disloyal, and unrighteous. The Son of God is entrusted with the complete measurement of every individual's action and responsibility. To those who have been partakers of other men's sins and have acted against God's decision, it will be a most awfully solemn scene. [Cf: 1888 Mtl. p. 810 para. 02] p. 547, Para. 3, [1890MS].

The danger has been presented to me again and again of entertaining, as a people, false ideas of justification by faith. I have been shown for years that Satan would work in a special manner to confuse the mind on this point. The law of God has been largely dwelt upon, and has been presented to congregations, almost as destitute of the knowledge of Jesus Christ and His relation to the law as was the offering of Cain. I have been shown that many have been kept from the faith because of the mixed, confused ideas of salvation, because the ministers have worked in a wrong manner to reach hearts. The point which has been urged upon my mind for years is the imputed righteousness of Christ. I have wondered that this matter was not made the subject of discourses in our churches throughout the land, when the matter has been kept so constantly urged upon me, and I have made it the subject of nearly every discourse and talk that I have given to the people. [Cf: 1888 Mtl. p. 810 para. 03] p. 547, Para. 4, [1890MS].

In examining my writings fifteen and twenty years old [I find that they] present the matter in this same light--that those who enter upon the solemn, sacred work of the ministry should first be given a preparation in lessons upon the teachings of Christ and the apostles in living principles of practical godliness. They are to be educated in regard to what constitutes earnest, living faith. [Cf: 1888 Mtl. p. 811 para. 01] p. 547, Para. 5, [1890MS].

Many young men are sent forth to labor, who do not understand the plan of salvation and what true conversion is; in fact they need to be converted. We need to be enlightened on this point, and the ministers need to be educated to dwell more particularly upon subjects which explain true conversion. All who are baptized are to give evidence that they have been converted. There is not a point that needs to be dwelt upon more earnestly, repeated more frequently, or established more firmly in the minds of all, than the impossibility of fallen man meriting anything by his own best good works. Salvation is through faith in Jesus Christ alone. [Cf: 1888 Mtl. p. 811 para. 02] p. 548, Para. 1, [1890MS].

When this question is investigated, we are pained to the heart to see how trivial are the remarks of those who ought to understand the mystery of godliness. They speak so unguardedly of the true ideas of our brethren who profess to believe the truth and teach the truth. They come far short of the real facts as they have been laid open before me. The enemy has so entangled their minds in the mist and fog of earthliness and it seems so ingrained into their understanding, that it has become a part of their faith and character. It is only a new conversion that can change them, and cause them to give up these false ideas--for this is just what they are shown to me to be. They cling to them as a drowning man clings to a life preserver, to keep them from sinking and making shipwreck of faith. [Cf: 1888 Mtl. p. 811 para. 03] p. 548, Para. 2, [1890MS].

Christ has given me words to speak: "Ye must be born again, else you will never enter the kingdom of heaven." Therefore all who have the right understanding of this matter should put away their controversial spirit and seek the Lord with all their hearts. Then they will find Christ and can give distinctive character to their religious experience. They should keep this matter--the simplicity of true godliness--distinctly before the people in every discourse. This will come home to the heart of every hungering, thirsting soul who is longing to come into the assurance of hope and faith and perfect trust in God through our Lord Jesus Christ. [Cf: 1888 Mtl. p. 812 para. 01] p. 548, Para. 3, [1890MS].

Let the subject be made distinct and plain that it is not possible to effect anything in our standing before God or in the gift of God to us through creature merit. Should faith and works purchase the gift of salvation for anyone, then the Creator is under obligation to the creature. Here is an opportunity for falsehood to be accepted as truth. If any man can merit salvation by anything he may do, then he is in the same position as the Catholic to do penance for his sins. Salvation, then, is partly of debt, that may be earned as wages. If man cannot, by any of his good works, merit salvation, then it must be wholly of grace, received by man as a sinner because he receives and believes in Jesus. It is wholly a free gift. Justification by faith is placed beyond controversy. And all this controversy is ended, as soon as the matter is settled that the merits of fallen man in his good works can never procure eternal life for him. [Cf: 1888 Mtl. p. 812 para. 02] p. 548, Para. 4, [1890MS].

The light given me of God places this important subject above any question in my mind. Justification is wholly of grace and not procured by any works that fallen man can do. The matter has been presented before me in clear lines that if the rich man has money and possessions, and he makes an offering of the same to the Lord, false ideas come in to spoil the offering by the thought he has merited the favor of God, that the Lord is under obligation to him to regard him with special favor because of this gift. [Cf: 1888 Mtl. p. 812 para. 03] p. 548, Para. 5, [1890MS].

There has been too little educating in clear lines upon this point. The Lord has lent man His own goods in trust--means which He requires be handed back to Him when His providence signifies and the upbuilding of His cause demands it. The Lord gave the intellect. He gave the health and the ability to gather earthly gain. He created the things of earth. He manifests His divine power to develop all its riches. They are His fruits from His own husbandry. He gave the sun, the clouds, the showers of rain to cause vegetation to flourish. As God's employed servants you gathered in His harvest, to use what your wants required in an economical way and hold the balance for the call of God. You can say with David, "For all things come of thee, and of thine own have we given thee." 1 Chron. 29:14. So the satisfaction of creature merit cannot be in returning to the Lord His own, for it was always His own property to be used as He in His providence should direct. [Cf: 1888 Mtl. p. 813 para. 01] p. 549, Para. 1, [1890MS].

By rebellion and apostasy man forfeited the favor of God; not his rights, for he could have no value except as it was invested in God's

dear Son. This point must be understood. He forfeited those privileges which God in His mercy presented him as a free gift, a treasure in trust to be used to advance His cause and His glory, to benefit the beings He had made. The moment the workmanship of God refused obedience to the laws of God's kingdom, that moment he became disloyal to the government of God and he made himself entirely unworthy of all the blessings wherewith God had favored him. [Cf: 1888 Mtl. p. 813 para. 02] p. 549, Para. 2, [1890MS].

This was the position of the human race after man divorced himself from God by transgression. Then he was no longer entitled to a breath of air, a ray of sunshine, or a particle of food. And the reason why man was not annihilated was because God so loved him that He made the gift of His dear Son that He should suffer the penalty of his transgression. Christ proposed to become man's surety and substitute, that man, through matchless grace, should have another trial--a second probation--having the experience of Adam and Eve as a warning not to transgress God's law as they did. And inasmuch as man enjoys the blessings of God in the gift of the sunshine and the gift of food, there must be on the part of man a bowing before God in thankful acknowledgement that all things come of God. Whatever is rendered back to Him is only His own who has given it. [Cf: 1888 Mtl. p. 814 para. 01] p. 549, Para. 3, [1890MS].

Man broke God's law, and through the Redeemer new and fresh promises were made on a different basis. All blessings must come through a Mediator. Now every member of the human family is given wholly into the hands of Christ, and whatever we possess--whether it is the gift of money, of houses, of lands, of reasoning powers, of physical strength, of intellectual talents--in this present life, and the blessings of the future life, are placed in our possession as God's treasures to be faithfully expended for the benefit of man. Every gift is stamped with the cross and bears the image and superscription of Jesus Christ. All things come of God. From the smallest benefits up to the largest blessing, all flow through the one Channel--a superhuman mediation sprinkled with the blood that is of value beyond estimate because it was the life of God in His Son. [Cf: 1888 Mtl. p. 814 para. 02] p. 549, Para. 4, [1890MS].

Now not a soul can give God anything that is not already His. Bear this in mind. "All things come of thee, and of thine own have we given thee." 1 Chron. 29:14 This must be kept before the people wherever we go--that we possess nothing, can offer nothing in value, in work, in faith, which we have not first received of God and upon which He can lay His hand any time and say, They are Mine--gifts and blessings and endowments I entrusted to you, not to enrich yourself, but for wise improvement, to benefit the world. [Cf: 1888 Mtl. p. 814 para. 03] p. 550, Para. 1, [1890MS].

The creation belongs to God. The Lord could, by neglecting man, stop his breath at once. All that he is and all that he has pertains to God. The entire world is God's. Man's houses, his personal acquirements, whatever is valuable or brilliant, is God's own endowment. It is all His gift to be returned back to God in helping to cultivate the heart of man. The most splendid offerings may be laid upon the altar of God, and men will praise, exalt, and laud the giver because of his liberality. In what? "All things come of thee, and of thine own have we

given thee." No work of man can merit for him the pardoning love of God, but the love of God pervading the soul will lead him to do those things which were always required of God and that he should do with pleasure. He has done only that which duty ever required of him. [Cf: 1888 Mtl. p. 815 para. 01] p. 550, Para. 2, [1890MS].

The angels of God in heaven, that have never fallen, do His will continually. In all that they do upon their busy errands of mercy to our world, shielding, guiding, and guarding the workmanship of God for ages-- both the just and the unjust--they can truthfully say, "All is thine. Of Thine own do we give Thee." Would that the human eye could catch glimpses of the service of the angels! Would that the imagination could grasp and dwell upon the rich, the glorious service of the angels of God and the conflicts in which they engage in behalf of men, to protect, to lead, to win, and to draw them from Satan's snares. How different would be the conduct, the religious sentiment! [Cf: 1888 Mtl. p. 815 para. 02] p. 550, Para. 3, [1890MS].

Discussions may be entered into by mortals strenuously advocating creature merit, and each man striving for the supremacy, but they simply do not know that all the time, in principle and character, they are misrepresenting the truth as it is in Jesus. They are in a fog of bewilderment. They need the divine love of God which is represented by gold tried in the fire; they need the white raiment of Christ's pure character; and they need the heavenly eyesalve that they might discern with astonishment the utter worthlessness of creature merit to earn the wages of eternal life. There may be a fervor of labor and an intense affection, high and noble achievement of intellect, a breadth of understanding, and the humblest self abasement, laid at the feet of our Redeemer; but there is not one jot more than the grace and talent first given of God. There must be nothing less given than duty prescribes, and there cannot be one jot more given than they have first received; and all must be laid upon the fire of Christ's righteousness to cleanse it from its earthly odor before it rises in a cloud of fragrant incense to the great Jehovah and is accepted as a sweet savor. [Cf: 1888 Mtl. p. 815 para. 03] p. 550, Para. 4, [1890MS].

I ask, How can I present this matter as it is? The Lord Jesus imparts all the powers, all the grace, all the penitence, all the inclination, all the pardon of sins, in presenting His righteousness for man to grasp by living faith--which is also the gift of God. If you would gather together everything that is good and holy and noble and lovely in man, and then present the subject to the angels of God as acting a part in the salvation of the human soul or in merit, the proposition would be rejected as treason. Standing in the presence of their Creator and looking upon the unsurpassed glory which enshrouds His person, they are looking upon the Lamb of God given from the foundation of the world to a life of humiliation, to be rejected of sinful men, to be despised, to be crucified. Who can measure the infinity of the sacrifice! [Cf: 1888 Mtl. p. 816 para. 01] p. 550, Para. 5, [1890MS].

Christ for our sakes became poor, that we through His poverty might be made rich. And any works that man can render to God will be far less than nothingness. My requests are made acceptable only because they are laid upon Christ's righteousness. The idea of doing anything to merit the grace of pardon is fallacy from beginning to end. "Lord, in my hand no price I bring, simply to Thy cross I cling." [Cf: 1888 Mtl. p. 816

para. 02] p. 551, Para. 1, [1890MS].

Man can achieve no praiseworthy exploits that give him any glory. Men are in the habit of glorifying men and exalting men. It makes me shudder to see or hear of it, for there have been revealed to me not a few cases where the homelife and inner work of the hearts of those very men are full of selfishness. They are corrupt, polluted, vile; and nothing that comes from all their doings can elevate them with God for all that they do is an abomination in His sight. There can be no true conversion without the giving up of sin, and the aggravating character of sin is not discerned. With an acuteness of perception never reached by mortal sight, angels of God discern that beings hampered with corrupting influences, with unclean souls and hands, are deciding their destiny for eternity; and yet many have little sense of what constitutes sin and the remedy. [Cf: 1888 Mtl. p. 817 para. 01] p. 551, Para. 2, [1890MS].

We hear so many things preached in regard to the conversion of the soul that are not the truth. Men are educated to think that if a man repents he shall be pardoned, supposing that repentance is the way, the door, into heaven; that there is a certain assured value in repentance to buy for him forgiveness. Can man repent of himself? No more than he can pardon himself. Tears, sighs, resolutions--all these are but the proper exercise of the faculties God has given to man, and the turning from sin in the amendment of a life which is God's. Where is the merit in the man to earn his salvation, or to place before God something which is valuable and excellent? Can an offering of money, houses, lands, place yourself on the deserving list? Impossible! [Cf: 1888 Mtl. p. 817 para. 02] p. 551, Para. 3, [1890MS].

There is danger in regarding justification by faith as placing merit on faith. When you take the righteousness of Christ as a free gift you are justified freely through the redemption of Christ. What is faith? "The substance of things hoped for, the evidence of things not seen." Heb. 11:1. It is an assent of the understanding to God's words which binds the heart in willing consecration and service to God, who gave the understanding, who moved on the heart, who first drew the mind to view Christ on the cross of Calvary. Faith is rendering to God the intellectual powers, abandonment of the mind and will to God, and making Christ the only door to enter into the kingdom of heaven. [Cf: 1888 Mtl. p. 818 para. 01] p. 551, Para. 4, [1890MS].

When men learn they cannot earn righteousness by their own merit of works, and they look with firm and entire reliance upon Jesus Christ as their only hope, there will not be so much of self and so little of Jesus. Souls and bodies are defiled and polluted by sin, the heart is estranged from God, yet many are struggling in their own finite strength to win salvation by good works. Jesus, they think, will do some of the saving; they must do the rest. They need to see by faith the righteousness of Christ as their only hope for time and for eternity. [Cf: 1888 Mtl. p. 818 para. 02] p. 551, Para. 5, [1890MS].

God has given men faculties and capabilities. God works and cooperates with the gifts He has imparted to man, and man, by being a partaker of the divine nature, and doing the work of Christ, may be an overcomer and win eternal life. The Lord does not propose to do the work He has given man powers to do. Man's part must be done. He must be a laborer

together with God, yoking up with Christ, learning His meekness, His lowliness. God is the all-controlling power. He bestows the gifts; man receives them and acts with the power of the grace of Christ as a living agent. [Cf: 1888 Mtl. p. 818 para. 03] p. 552, Para. 1, [1890MS].

"Ye are God's husbandry." 1 Cor. 3:9. The heart is to be worked, subdued, ploughed, harrowed, seeded to bring forth its harvest to God in good works. "Ye are God's building." You cannot build yourself. There is a Power outside of yourself that must do the building of the church, putting brick upon brick, always cooperating with the faculties and powers given of God to man. The Redeemer must find a home in His building. God works and man works. There needs to be a continual taking in of the gifts of God, in order that there may be as free a giving out of these gifts. It is a continual receiving and then restoring. The Lord has provided that the soul shall receive nourishment from Him, to be given out again in the working out of His purposes. In order that there be an outflowing, there must be an income of divinity to humanity. "I will dwell in them, and walk in them." 2 Cor. 6:16. [Cf: 1888 Mtl. p. 818 para. 04] p. 552, Para. 2, [1890MS].

The soul temple is to be sacred, holy, pure, and undefiled. There must be a copartnership in which all the power is of God and all the glory belongs to God. The responsibility rests with us. We must receive in thoughts and in feelings, to give in expression. The law of the human and the divine action makes the receiver a laborer together with God. It brings man where he can, united with divinity, work the works of God. Humanity touches humanity. Divine power and the human agency combined will be a complete success for Christ's righteousness accomplishes everything. [Cf: 1888 Mtl. p. 819 para. 01] p. 552, Para. 3, [1890MS].

The reason so many fail to be successful laborers is that they act as though God depended on them, and they are to suggest to God what He chooses to do with them, in the place of their depending on God. They lay aside the supernatural power, and fail to do the supernatural work. They are all the time depending on their own and their brethren's human powers. They are narrow in themselves and are always judging after their finite human comprehension. They need uplifting for they have no power from on high. God gives us bodies, strength of brain, time and opportunity in which to work. It is required that all be put to the tax. With humanity and divinity combined you can accomplish a work as enduring as eternity. When men think the Lord has made a mistake in their individual cases, and they appoint their own work, they will meet with disappointment. [Cf: 1888 Mtl. p. 819 para. 02] p. 552, Para. 4, [1890MS].

"By grace are ye saved through faith; and that not of yourselves; it is the gift of God." Eph. 2:8. Here is truth that will unfold the subject to your mind if you do not close it to the rays of light. Eternal life is an infinite gift. This places it outside the possibility of our earning it, because it is infinite. It must necessarily be a gift. As a gift it must be received by faith, and gratitude and praise be offered to God. Solid faith will not lead any one away into fanaticism or into acting the slothful servant. It is the bewitching power of Satan that leads men to look to themselves in the place of looking to Jesus. The righteousness of Christ must go before

us if the glory of the Lord becomes our reward. If we do God's will we may accept large blessings as God's free gift, but not because of any merit in us; this is of no value. Do the work of Christ, and you will honor God and come off more than conquerors through Him that has loved us and given His life for us, that we should have life and salvation in Jesus Christ. [Cf: 1888 Mtl. p. 820 para. 01] p. 552, Para. 5, [1890MS].

Justification by Faith--How Perverted by Some--Said the apostle Paul, "Know ye not that the unrighteous shall not inherit the kingdom of God?. . . And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. 6:9-11. The absence of devotion, piety, and sanctification of the outer man comes through denying Jesus Christ our righteousness. The love of God needs to be constantly cultivated. [Cf: 1888 Mtl. p. 820 para. 02] p. 553, Para. 1, [1890MS].

Oh, how my heart cries out to the living God for the mind of Jesus Christ! I want to lose sight of self. I want to work with all the powers I am capable of exercising to save souls for whom Christ has made the infinite sacrifice of His own precious life. I must seek wisdom daily to know how to deal with souls that are entrapped by Satan's snares. There are many erring, well-beloved souls whom we may win back to God if we are imbued with the spirit of Christ. The Lord loves them, notwithstanding their sins and follies. He gave His only beloved Son to save them, and it was because He loved them that He sent His Son into the world that whosoever believeth in Him should not perish but have everlasting life. [Cf: 1888 Mtl. p. 821 para. 01] p. 553, Para. 2, [1890MS].

I must ever keep close to Jesus Christ that I may constantly be a partaker of the divine nature and have a deep personal interest in those who have once been my best friends but in time of temptation have lifted up their heels against me. The love of Christ must not be extinguished in the soul. The prejudice against me cannot make me what they think I am, and I shall not feel hard toward them; but when I see my own brethren in the faith, responsible men, working in darkness, my heart aches. They have not injured me, but the Lord Jesus who has delegated me to bear His message to them. [Cf: 1888 Mtl. p. 821 para. 02] p. 553, Para. 3, [1890MS].

And now I can but weep as I think of the suffering, stubborn natures who will not yield to evidence. They wear an appearance of nonconcern, but it is not truth. Gladly would they change their relation to me and those whom they have deeply wronged by thoughts, by words, by influence, if they could avoid the humiliation of saying, "I have committed an error; I confess my faults, will you forgive me?" The haughty, stubborn will evade the very points they will have to face if their souls are recovered and converted. Oh, will they never break the spell of Satan that is upon them? Will they cherish their pride to the last? How my heart longs to see them free and not in the strong deceptions of Satan. [Cf: 1888 Mtl. p. 821 para. 03] p. 553, Para. 4, [1890MS].

While one class pervert the doctrine of justification by faith and neglect to comply with the conditions laid down in the Word of God--"If ye love me, keep my commandments,"--there is fully as great an error on

the part of those who claim to believe and obey the commandments of God but who place themselves in opposition to the precious rays of light--new to them--reflected from the cross of Calvary. The first class do not see the wondrous things in the law of God for all who are doers of His Word. The others cavil over trivialities, and neglect the weightier matters, mercy and the love of God. [Cf: 1888 Mtl. p. 822 para. 01] p. 553, Para. 5, [1890MS].

Many have lost very much in that they have not opened the eyes of their understanding to discern the wondrous things in the law of God. On the one hand, religionists generally have divorced the law and the gospel, while we have, on the other hand, almost done the same from another standpoint. We have not held up before the people the righteousness of Christ and the full significance of His great plan of redemption. We have left out Christ and His matchless love, brought in theories and reasonings, and preached argumentative discourses. [Cf: 1888 Mtl. p. 822 para. 02] p. 554, Para. 1, [1890MS].

Unconverted men have stood in the pulpits sermonizing. Their own hearts have never experienced, through a living, clinging, trusting faith, the sweet evidence of the forgiveness of their sins. How then can they preach the love, the sympathy, the forgiveness of God for all sins? How can they say, "Look and live"? Looking at the cross of Calvary, you will have a desire to bear the cross. A world's Redeemer hung upon the cross of Calvary. Behold the Saviour of the world, in whom dwelt all the fullness of the Godhead bodily. Can any look, and behold the sacrifice of God's dear Son, and their hearts not be melted and broken, ready to surrender to God heart and soul? [Cf: 1888 Mtl. p. 822 para. 03] p. 554, Para. 2, [1890MS].

Let this point be fully settled in every mind: If we accept Christ as a Redeemer, we must accept Him as a Ruler. We cannot have the assurance and perfect confiding trust in Christ as our Saviour until we acknowledge Him as our King and are obedient to His commandments. Thus we evidence our allegiance to God. We have then the genuine ring in our faith, for it is a working faith. It works by love. Speak it from your heart: "Lord, I believe Thou hast died to redeem my soul. If Thou hast placed such a value upon the soul as to give Thy life for mine, I will respond. I give my life and all its possibilities, in all my weakness, into Thy keeping." [Cf: 1888 Mtl. p. 823 para. 01] p. 554, Para. 3, [1890MS].

The will must be brought into complete harmony with the will of God. When this is done, no ray of light that shines into the heart and chambers of the mind will be resisted. The soul will not be barricaded with prejudice, calling light darkness and darkness light. The light from heaven is welcomed, as light filling all the chambers of the soul. This is making melody to God. [Cf: 1888 Mtl. p. 823 para. 02] p. 554, Para. 4, [1890MS].

How much do we believe from the heart? Draw nigh to God, and God will draw nigh to you. This means to be much with the Lord in prayer. When those who have educated themselves in skepticism and have cherished unbelief, weaving questioning doubts into their experience, are under conviction of the Spirit of God, they see it to be their personal duty to confess their unbelief. They open their hearts to accept the light sent them and throw themselves by faith over the line from sin to

righteousness, from doubt to faith. They consecrate themselves unreservedly to God, to follow His light in the place of the sparks of their own kindling. As they maintain their consecration, they will see increased light and the light will continue to grow brighter and brighter unto the perfect day. [Cf: 1888 Mtl. p. 823 para. 03] p. 554, Para. 5, [1890MS].

The unbelief which is cherished in the soul has a bewitching power. The seeds of doubt which they have been sowing will produce their harvest, but they must continue to dig up every root of unbelief. When these poisonous plants are pulled up, they cease to grow for want of nourishment in word and action. The soul must have the precious plants of faith and love put in the soil of the heart and enthroned there. [Cf: 1888 Mtl. p. 823 para. 04] p. 554, Para. 6, [1890MS].

MS - 37 - 1890 Cir. 1890 Light in God's Word--The most precious light here [* First page missing.] shone forth from the Scriptures presenting the truth of the law of God which is a standard of character in such a light as made it indeed glorious. Many souls were charmed with the light shining forth from the Word of God. Some points were presented which were not in accordance with the manner in which our brethren had interpreted the two laws, and they seemed to deplore greatly that this, to them, inharmonious note should be struck, because it created strong feelings of opposition, for the ideas were not in accordance with their former views of the two laws. [Cf: 1888 Mtl. p. 825 para. 01] p. 555, Para. 1, [1890MS].

There was among some a spirit manifested in reference to the investigation of this controverted question that was not after God's order. If we have held as truth some points in doctrine that will not bear close criticism and investigation it is our duty--without revealing the spirit that the churches manifested, which was so unlike Christ, patiently to come to the Word of God in an humble, prayerful, inquiring mind. Then we need to be changed in spirit, to be converted. The truth will lose nothing of its force or beauty or power through research, testing every point which we have considered as truth, if we preserve the meekness of Christ in our research. The Word of God will be found a treasure-house full of precious gems. We may draw from this storehouse very much more than we have done, and may be made wise unto salvation. [Cf: 1888 Mtl. p. 825 para. 02] p. 555, Para. 2, [1890MS].

The Word of God is a revelation of mercy, of peace and good will to man. The teachings of the Word of God open before us the necessity of purity, of holiness. There are jewels of truth, mercy, and righteousness to sanctify our lives, to reveal God in Jesus Christ. All who love God may come to the Scriptures earnestly, prayerfully, with contrition of soul, searching for truth as for hidden treasures, fasting and praying for truth, and they will not be disappointed but be made wise unto salvation. [Cf: 1888 Mtl. p. 826 para. 01] p. 555, Para. 3, [1890MS].

The great error with churches in all ages has been to reach a certain point in their understanding of Bible truth and there stop. There they anchored. They ceased to "Go forward," as much as to say, "We have all-sufficient light. We need no more." And they refuse light. [Cf: 1888 Mtl. p. 826 para. 02] p. 555, Para. 4, [1890MS].

After the message of warning was given, a confederacy was formed that would not receive the message. They kept themselves barricaded, fearing that if they should evidence that they did receive light there was a trapdoor ready to let them through into some dangerous pit. The richest treasures of truth were opened before them. Every mind needed the jewels and gems that were revealed, but by confederating together they were deceived and their stakes were set fast. Thus have the nominal churches dealt with the message from heaven. [Cf: 1888 Mtl. p. 826 para. 03] p. 555, Para. 5, [1890MS].

The Lord loves His people, and would lead them step by step onward under the banner of truth, the third angel's message. Still the precious mines of truth are to be explored. There should be, by every man who teaches the truth, a constant searching for what saith the Scriptures? There are the mines of truth to be worked. There is a most solemn work to be done. In these last days we have the benefit of the wisdom and experience of past ages. The men of God, saints and martyrs, have made confession of their faith, and the knowledge of their experience and their burning zeal for God is transmitted to the world in the living oracles. And their example of faith in living experience, in their self-denying, self-sacrificing lives, comes down along the line to our times. This hereditary trust has been gathered up by faithful witnesses that the bright light shining upon them in the knowledge of God might enlighten those living in these last days; and while they appreciate this light they will advance to greater light for the knowledge of the Word of God has been extending and increasing upon the earth. The Source of all light still invites us to come and absorb its rays. Light is not placed where the followers of Christ cannot obtain its benefits. It is not cut off from the world so there is no more or increased light to shine in greater clearness and more abundantly upon all who have improved the light given of God. [Cf: 1888 Mtl. p. 826 para. 04] p. 555, Para. 6, [1890MS].

God's people in these last days are not to choose darkness rather than light. They are to look for light, to expect light. The light will continue to shine from the Word of God whether men will hear or forbear, whether they will come to the light or turn from the light. Many who follow on to know the Lord will know that His going forth is prepared as the morning. The light will continue to shine in brighter and still brighter rays, and reveal more and more distinctly the truth as it is in Jesus, that human hearts and human characters may be improved and moral darkness which Satan is working to bring over the people of God may be dispelled. [Cf: 1888 Mtl. p. 827 para. 01] p. 556, Para. 1, [1890MS].

In consequence of light shining to every soul who ministers in sacred things, soul, body, and spirit will be sanctified through the molding influence of the Holy Spirit. They will improve in moral power. They will, if they receive and walk in the light, grow in grace and in the knowledge of our Saviour Jesus Christ, and their imperfections of character will be revealed just as they are--grievous in the sight of a holy God--and in answer to the prayer of Christ they will be daily advancing, sanctified through the truth. As we near the close of time, there will be needed a deeper and clearer discernment, a more firm knowledge of the Word of God, a living experience, and the holiness of heart and life which we must have to serve Him. [Cf: 1888 Mtl. p. 827 para. 02] p. 556, Para. 2, [1890MS].

Much precious light was brought out at this meeting [Minneapolis, 1888]. The law of God was exalted, placed before the people in the framework of the gospel of Jesus Christ, which left impressions on many minds which will be deepened and will be as lasting as eternity, while some minds were closed against light because it did not meet their ideas and former opinions. I have heard many testimonies in all parts of the field: "I found light, precious light." "My Bible is a new Book." "Never did we feel as at this meeting the necessity of being under the constant control of the Spirit of God, constantly uplifting the heart to God, to be Christians in heart, Christians in principles, possessing not merely a theory of the truth but revealing the principles of truth in a Christlike spirit." [Cf: 1888 Mtl. p. 828 para. 01] p. 556, Para. 3, [1890MS].

We were pained to the heart to see the spirit of self-confidence, so out of place, yet so plainly revealed, so manifest in many because their minds were wrought up with prejudice. There was much talking, much suspicioning, criticizing Sister White's testimonies. It passed from lip to lip of those who ought to know better, that Sister White was influenced. "Of course, if this is the danger to be apprehended, we cannot depend upon her testimonies any more." [Cf: 1888 Mtl. p. 828 para. 02] p. 556, Para. 4, [1890MS].

I suppose if I had challenged them to tell me when, at what time and place, this work changed which made of none effect the testimonies because corrupted or contaminated with human influence, it would not have been so easy to specify the precise time. One would have said, "It was certain years ago when Sister White's testimony was in marked contrast to the way I understand the Scriptures. I received a sharp reproof and I have not seen the testimonies were so." But all who know that person would bear their verdict, "Every word was truth to the letter." One had some years ago been reproved and he had doubted the testimonies ever since, for he was sure someone had been writing to me and told me those things. [Cf: 1888 Mtl. p. 828 para. 03] p. 556, Para. 5, [1890MS].

When there are those who condescend to take this position, any words would be lost upon them. I will not answer them. They shall not drag me into the mire of Satan with them. If they think that the testimonies originate as Canright claims--that he could give me a testimony--then the sooner they take their position on the dragon's side of the question the less danger of others being deceived by their disguised words. There are now everywhere surmisings of evil that have not the slightest foundation in truth, yet hearts opened to receive darkness have darkness to form chapters in their experience that lie registered in the heavenly courts. Yet the most wonderful lies Satan could invent were received as truth. If indeed the truth sanctifies the soul, much more of its divine principles was needed at that meeting to soften hearts, to mold character, to reveal Christ abiding in the heart by living faith. [Cf: 1888 Mtl. p. 829 para. 01] p. 557, Para. 1, [1890MS].

When Christ is enthroned in the heart the spirit and love of Jesus will be revealed in the investigation of all points of doctrine. There will be far more praying than jesting and joking in a strong, harsh manner, inflaming one another, strengthening one another in their

resistance of messages sent from God. Their minds were so blinded that everything was measured by their ideas of what they considered truth. I endeavored to bear my testimony in these meetings in the fear of God. At times I was compelled to speak plainly, and lay before them the dangers of resisting the Spirit of God; and the Lord gave me great freedom of spirit. [Cf: 1888 Mtl. p. 829 para. 02] p. 557, Para. 2, [1890MS].

As a people we are certainly in great danger, if we are not constantly guarded, of considering our ideas, because long cherished, to be Bible doctrines and on every point infallible, and measuring everyone by the rule of our interpretation of Bible truth. This is our danger, and this would be the greatest evil that could ever come to us as a people. While I was in Europe I felt deeply moved by the Spirit of God, as I never did before, that there must be altogether a different spirit and element brought into our conferences. If one should hold ideas differing in some respects from that which we have heretofore entertained--not on vital points of truth--there should not be a firm, rigid attitude assumed that all is right in every particular, all is Bible truth without a flaw, that every point we have held is without mistake or cannot be improved. This I know to be dangerous business and it proceeds from that wisdom that is from beneath. [Cf: 1888 Mtl. p. 830 para. 01] p. 557, Para. 3, [1890MS].

The very same course was taken by the denominational churches when we embraced the first and second angels' messages. And as the light was shining forth from the oracles of God upon the messages which were present truth for our time, Satan tried by every means in his power to close the door to shut out the light. We had to meet with prejudice and with ridicule and with sneers and with criticism of the very same character that we have had to meet here in this conference. The opposition seemed almost crushing in its influence. What if we had held our peace and been controlled by the ministers who thought we were heretics, disturbing the peace of churches? Nevertheless, we did move forward, and while many bent beneath the power of opposition and yielded their faith to preserve the unity with their brethren, and retained their place in the churches, many could not conscientiously do this. They held fast their faith. And what was the result? They were turned out of the churches. After the passing of the time, when sorrow and disappointment was weighing us down to the earth, the Lord let His light shine in upon us, giving us the light upon the third angel's message so strikingly clear, which showed us our whereabouts in prophecy and placed our feet in a sure path. [Cf: 1888 Mtl. p. 830 para. 02] p. 557, Para. 4, [1890MS].

We have seen in our experience that when the Lord sends rays of light from the open door of the sanctuary to His people. Satan stirs up the minds of many. But the end is not yet. There will be those who will resist the light and crowd down those whom God has made His channels to communicate light. Spiritual things are not spiritually discerned. The watchmen have not kept pace with the opening providence of God, and the real heaven-sent message and messengers are scorned. [Cf: 1888 Mtl. p. 831 para. 01] p. 558, Para. 1, [1890MS].

There will go from this meeting men who claim to know the truth who are gathering about their souls the garments not woven in the loom of heaven. The spirit that they have received here will be carried with

them. I tremble for the future of our cause. Those who do not in this place yield to the evidence God has given will war against their brethren whom God is using. They will make it very hard, when opportunities shall come where they can carry forward and onward the same kind of warfare they have hitherto engaged in. These men will have opportunities to be convinced that they have been warring against the Holy Spirit of God. Some will be convinced; others will hold firmly their own spirit. They will not die to self and let the Lord Jesus come into their hearts. They will be more and still more deceived until they cannot discern truth and righteousness. They will, under another spirit, seek to place upon the work a mold that God shall not approve; and they will endeavor to act out the attributes of Satan in assuming control of human minds and thus control the work and cause of God. [Cf: 1888 Mtl. p. 831 para. 02] p. 558, Para. 2, [1890MS].

Had our brethren fasted and prayed and humbled their hearts before God at this meeting, and sat down calmly to investigate the Scriptures together, then God would have been glorified. But the spirit of prejudice that was brought to that meeting closed the door to the richest blessing of God, and those who had this spirit will not be in a favorable position to see light until they repent before God and have some sense of how near they have come to doing despite to the Holy Spirit and having another spirit. [Cf: 1888 Mtl. p. 831 para. 03] p. 558, Para. 3, [1890MS].

But from this meeting there will be a different mold ever after upon the work. Our brethren will feel the need of investigating the evidences of our faith far more critically for themselves. They will not feel that if ideas are accepted by those who have borne responsibilities in this cause they may safely accept them as infallible because they are sustained by men in positions of influence, and that they have no more necessity to search the Scriptures for themselves than those who are taught to receive the words of the priests and popes. [Cf: 1888 Mtl. p. 832 para. 01] p. 558, Para. 4, [1890MS].

This has been the mistake of a large number of our preaching brethren. They have not been close Bible students, and many of their discourses have been repeated. The old, stereotyped discourses will be repeated with scarcely a variation, because they will not open the door to receive light, increased light, but go on in the same line, repeating almost the same words. For years, scarcely a new ray of light has flashed forth from them. They have not had advanced light, and some have educated themselves as debaters and God has not been glorified in this. They have used great sharpness with opponents and have educated themselves to overcome an opponent if possible, not always by fair means. This is not at all after Christ's order. [Cf: 1888 Mtl. p. 832 para. 02] p. 558, Para. 5, [1890MS].

Whoever studies the Bible in regard to the fall of Satan and the first advent of Christ to our world, and enters into the spirit of His life, His teachings, miracles, death, resurrection, and ascension, will see that they have much need of humble, earnest prayer, of deep humility, of far less self-esteem. Their hearts will cry out for help from the living God. They will feel the necessity of trained intelligence, trained ability, to present the truth as it is in Jesus, which is to come to the people in a much higher sense than they have yet heard it.

They will cry day after day to God alone in secret places for divine wisdom that they may discriminate between good and evil, righteousness and sin. [Cf: 1888 Mtl. p. 832 para. 03] p. 559, Para. 1, [1890MS].

There is need of spiritual guides whose words will be a tonic to the church, who are acquainted with the science of healing the broken heart, of being a physician to the sick sheep and lambs, sermonizing a great deal less and binding up the wounds of the sheep and of the lambs. The sanctification of the soul is the only true elevation of man. While the true shepherd of the sheep will humble his heart before God with the burden of the great responsibility in his position of trust, and with a sense of his weakness, his deficiencies, and with the fear of God before him, he will cry unto God with all his soul for divine enlightenment before he makes a move in any line. He will not trust to his own finite intelligence or to his own wisdom to devise and plan. He will be sick and sore over his past poor performance and inefficient experience. [Cf: 1888 Mtl. p. 833 para. 01] p. 559, Para. 2, [1890MS].

He has need of rare discrimination to discern between the souls who are spiritually diseased, discouraged, and who need help, and those in the church who are self-confident, full of self-esteem, and who sense not that their own wisdom is foolishness, and that they must conquer the evil inside and outside more earnestly and perseveringly, else they cannot be saved. He will, if he walks with God through individual experience, see with clearness the Bible condition for securing blessings from God. It is not in making a show, but when man does his part and comes to God divested of his own self-righteousness and is humble and contrite, the promise will never fail him. [Cf: 1888 Mtl. p. 833 para. 02] p. 559, Para. 3, [1890MS].

There are priceless blessings for the churches. Pastors must sense this and present line upon line, precept upon precept, the simplicity of faith. If they would come down from their stilts and cease preaching long, dry sermons and minister to the flock as faithful shepherds, they would see many souls saved. [Cf: 1888 Mtl. p. 834 para. 01] p. 559, Para. 4, [1890MS].

We say decidedly, every minister of Jesus Christ must bind himself to the Source of all light and power and he must not follow in the shadow of any other living man, because there is Christ to whom he must become attached, and he should not bind his heart to any human being and let man do his thinking for him. He is not filling his position in society or in the world if he simply accepts what his father has said and what his father, or some great and good man in past generations, has done, and sinks himself, his individuality, in them. Some who think that they preach the gospel are preaching other men's ideas. Through some means they have come to the decision that it is no part of a minister's calling or duty to think diligently and prayerfully. He accepts what other men have taught without asserting his individuality. This doctrine, taught by the church of Rome, is entire dependence upon the leaders. The individual's conscience is not his own. Judgment must be controlled by other men's ideas. His intelligence is to go no farther than that of those who are leaders. [Cf: 1888 Mtl. p. 834 para. 02] p. 559, Para. 5, [1890MS].

Now Satan has his hand in all this work to narrow down the work of

God. Ministers of Jesus Christ are to be constantly receiving light from the Source of all light. They are not to be simply receivers of other men's thoughts, they themselves not plowing deep into the mines of truth. If a minister is not a worker himself, digging for the truth as for hidden treasure to find the precious jewels of truth, he is forfeiting his God-given privileges. He is not to put any human mind, any human intelligence, between his soul and God. There is to come no authority from human minds that will in the least degree interpose between him and God's authority to lead, to guide, and to dictate. The ministers of Christ should gather up every ray of light, every jot of strength and illumination from other minds whom God has blessed, but that is not enough. They must go to the Fountainhead for themselves. God has given men reasoning minds and He will not hold them guiltless if they trust in man or make flesh their arm. He wants you individually to come to Him, to draw from Him, to use the ability God gives to understand the living oracles. If one man can see light in examining the Scriptures, so may every true Christian have the right to read, to examine, to search the Scriptures with unabated interest, and gather light therefrom. [Cf: 1888 Mtl. p. 834 para. 03] p. 560, Para. 1, [1890MS].

If they fail to do this they will not be using the ability God has given them, that they may grow up to the full stature of men and women in Christ Jesus. Then let every man read, study, and search the Scriptures for himself and take nothing as infallible but the Word that you can see for yourself, after much prayer and searching in an humble, teachable spirit. God has given no man a right to set himself up as a standard of doctrine. [Cf: 1888 Mtl. p. 835 para. 01] p. 560, Para. 2, [1890MS].

Many have believed some things as truth because men whom they believed to be led of God have declared them to be truth; but were they? Was all they held in doctrine true? No! Time has shown that men who feared God have made mistakes in their interpretation of Scriptures. Some parts were not understood, and the next generation have, through diligent searching, come to a knowledge of the truth; advanced light has been presented, but they did not have all the light. The next generation saw increased light and then there was a going forward from light to a greater light. [Cf: 1888 Mtl. p. 835 para. 02] p. 560, Para. 3, [1890MS].

It is a deplorable fact that men have connected with men, looked up to them, placed them where God should be, regarded their words and works as inspired, their interpretation of Scripture inspired, and they have become copies of men. They are dwarfed in their religious experience. They do not lead out. They are letting other men be brains for them, letting another man search the Scriptures for them, and accepting his decisions as authority; and yet that man, whom they depend on and trust in, is compassed with the same human infirmities and weaknesses, and his defects really are regarded to be virtues to be copied. The Lord wants ministers of the gospel to search the Scriptures. Make no living man a channel. Accept not the work he does as without a flaw. Do not let him do the work God has told you to do. If you do, how are you occupying a safe position? Jesus bids you come to Him, the great Teacher, and learn of Him, and you should find rest to your souls. Let no man stand between your soul and Jesus Christ, thinking that the Lord tells him that which He refuses to tell you. Give God a chance,

ministering brethren, to operate on your mind. Place yourself before Him as one who wants to learn of Him. You must place yourself before the Lord in diligently searching His Word that He may communicate ideas to you. He does not design that you shall be dependent on human minds. He would have you look to Him in faith to do large things for you, not through another man, but to you. [Cf: 1888 Mtl. p. 836 para. 01] p. 560, Para. 4, [1890MS].

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think he shall receive anything of the Lord." James 1:5-7. [Cf: 1888 Mtl. p. 836 para. 02] p. 561, Para. 1, [1890MS].

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged." Matt. 7:1,2. The conversation and judging of those brethren who differed in some points on the law in Galatians was not after God's order, but after the order of human nature. The conversation in the homes at Minneapolis was founded principally upon impressions received from letters written from California, and from reports. Those impressions were formed in ignorance. If the judgment had been suspended and the much unsanctified talk left unsaid, had there been words spoken to God and not to men, there would have been some chance for the voice of the Good Shepherd to be heard; but the topic that came to the front was the law in Galatians. And then commenced the judging. One stimulated another. But few found solitude to search their Bibles anew and look to God in earnest prayer, with humble hearts, to learn of the divine Teacher--but the opinion of men was looked to as the voice of God. The enemy took possession of minds and their judgment was worthless, their decisions were evil, for they did not have the mind of Christ. They were doing continual injustice to the persons they talked about, and they had a demoralizing effect upon the conference. [Cf: 1888 Mtl. p. 836 para. 03] p. 561, Para. 2, [1890MS].

The habit that some who claim to be preachers of the gospel have, to pass sentence upon everything with which they do not agree, has a demoralizing influence upon their own religious experience, and upon all who have confidence in them. God gives no one the work of sitting in judgment upon their neighbors and communicating their decisions far and wide. When they extend their words and influence against men whom God is using to do a special work, and they set themselves in dead earnest against those of whose motives and whose religious standing they know nothing to condemn, they do a work similar to that which Satan is doing. They knew nothing about the motives which impel certain actions which they take up and talk of so glibly. All facts that should be considered under the influence of the Spirit of God are glibly pronounced upon as if they themselves were men whose judgment was sound and unquestionable. [Cf: 1888 Mtl. p. 837 para. 01] p. 561, Para. 3, [1890MS].

I have been compelled to bear a decided testimony at this meeting. The Lord has men of opportunity through whom He is working. From this meeting there will be decided changes in our churches. There is a faith professed but a decided want of that faith that works by love and purifies the soul. [Cf: 1888 Mtl. p. 838 para. 01] p. 561, Para. 4,

[1890MS].

MS - 55 - 1890 Peril of Trusting in the Wisdom of Men [Concerning the issue over the law in Galatians] The customs and practices of the Jews were very exacting. The sayings and dogmas of finite men were constantly put in front, as essential to their salvation. Ceremonies and display were put in the place of inward piety. The Lord had instituted rites and ceremonies as the means of making eternal realities understood and impressive. But this did not satisfy the minds of those who had witnessed the idolatrous, superstitious, revolting festivities of the Egyptians in their religious worship. They were constantly approaching idolatry by placing the commandments of men where God and His requirements alone should be. The chastisement of the Lord was upon the people because they were idolizing things, sentiments, and ideas of their own creating. [Cf: 1888 Mtl. p. 839 para. 01] p. 561, Para. 5, [1890MS].

In the days of Christ, under the guise of the perverse and most rigorous devotion to the forms and the traditions of that which they claimed to be the Mosaic system, the real [meaning of] the precious ceremonies proceeding from God had become obscured. The spiritual and eternal import of the truth in regard to the work and mission of Jesus Christ to our world, prefigured in the sacrificial offerings, became mixed and mingled with the false theories of men. These false theories were the great barriers to the correct understanding of doctrines, and to practical piety. They clung to the type, the shadow, rejecting the antitype and the substance. The deceiving power of Satan wrought upon unconsecrated minds to fasten them in blind suppositions. Their incorrect interpretations fastened them hopelessly in error, because the real, true light shining upon their way was accounted as something they must resist, since it did not substantiate their own ideas and interpretations of the Scriptures. [Cf: 1888 Mtl. p. 839 para. 02] p. 562, Para. 1, [1890MS].

The lessons of Christ could give them precious gems and jewels of truth which had been lost sight of. He gathered up these grand, glorious jewels--originated by Himself and given to patriarchs, prophets, and apostles--and replaced them in the framework of the gospel, giving them their own divine brightness. But the Jews were obstinate. Their own ideas and customs and practices were their idols. Would they give up their own misinterpretations, which they had taught the people to regard as sacred doctrines? No; never! They formed a confederacy to stand by the old traditions. Their human interpretations they set in defiance to the lessons and pure truths of practical godliness. [Cf: 1888 Mtl. p. 840 para. 01] p. 562, Para. 2, [1890MS].

The miracles Christ performed were the manifestation of divine power to testify to the authority of the work and mission of Christ. This was something in God's arrangement to sweep away their prejudice and inspire faith. Did it do this? No. They had entrenched themselves in impregnable walls, forming a confederacy that they would not yield. The appeals made for them to believe, and the exhortations to repentance, were met with, "Show us a miracle. When Christ and the apostles presented convincing arguments of truth, the Jews would not hear; they would not receive the truth. They clamored for signs and miracles. This was not that they might obtain clearer views of the truth, but to divert the minds of the hearers from the clearest evidences of truth

which had been presented. The Saviour had performed many miracles before them, but these were no longer the medium of convincing them of truth. If they could not turn the minds of the hearers away [by other means] they would say, "He works these remarkable signs through Beelzebub, the prince of devils." [Cf: 1888 Mtl. p. 840 para. 02] p. 562, Para. 3, [1890MS].

The same spirit of resistance is to be found even among those who claim to believe the truth for this time. The gospel of Christ, His lessons, His teachings, have had but very little place in the experience and the discourses of those who claim to believe the truth. Any pet theory, any human idea, becomes of the gravest importance and as sacred as an idol to which everything must bow. [Cf: 1888 Mtl. p. 840 para. 03] p. 562, Para. 4, [1890MS].

This has verily been the case in the theory of the law in Galatians. Anything that becomes such a hobby as to usurp the place of Christ, any idea so exalted as to be placed where nothing of light or evidence can find a lodgement in the mind, takes the form of an idol, to which everything is sacrificed. The law in Galatians is not a vital question and never has been. Those who have called it one of the old landmarks simply do not know what they are talking about. It never was an old landmark, and it never will become such. These minds that have been wrought up in such an unbecoming manner, and have manifested such fruits as have been seen since the Minneapolis meeting, may well begin to question whether a good tree produces such evidently bitter fruit. p. 562, Para. 5, [1890MS].

I say, through the word given me of God, Those who have stood so firmly to defend their ideas and positions on the law in Galatians have need to search their hearts as with a lighted candle, to see what manner of spirit has actuated them. With Paul I would say, "Who hath bewitched you, that you should not obey the truth?" Gal. 3:1. What satanic persistency and obstinacy has been evidenced! I have had no anxiety about the law in Galatians, but I have had anxiety that our leading brethren should not go over the same ground of resistance to light and the manifest testimonies of the Spirit of God, and reject everything to idolize their own supposed ideas and pet theories. [Cf: 1888 Mtl. p. 841 para. 02] p. 563, Para. 1, [1890MS].

I am forced, by the attitude my brethren have taken and the spirit evidenced, to say, God deliver me from your ideas of the law in Galatians, if the receiving of these ideas would make me so unchristian in my spirit, words, and works as many who ought to know better have been. I see not the divine credentials accompanying you. I am warned again and again of what will be the result of this warfare you have persistently maintained against the truth. [Cf: 1888 Mtl. p. 841 para. 03] p. 563, Para. 2, [1890MS].

We are, as I have been shown, constantly liable to error in laying too much stress even on sound ideas and proper forms. Those peculiarities which are not required, if allowed to become so distinct, lessen the force of the positions we are compelled to hold upon sound, essential truths that will distinguish us as God's peculiar people. It is this phase in the religious world that has divided up God's professed people. Faith, love, and holiness are the essentials that give true power to the truth for this time. The manifest absence of these, the

little many have known of Christ, and the little we preach Christ's lessons, have been a telling witness against Seventh-day Adventists. [Cf: 1888 Mtl. p. 842 para. 01] p. 563, Para. 3, [1890MS].

The reproach of Christ is upon us, His people. The gospel of Christ and His love and Him crucified was a stumbling block to the Jews, and it has been evidenced that it is a stumbling block to many who claim to believe present truth. They are forever coming against the Rock of offense. "Man has been placed where God should be," are the words that have been spoken to me again and again. Christ has made one sufficient sacrifice, and has become the only Mediator and sole Priest between God and man. Let every man stand out of the way, and occupy his own place as wearing Christ's yoke. [Cf: 1888 Mtl. p. 842 para. 02] p. 563, Para. 4, [1890MS].

Jesus sets no man as an intercessor or to receive confessions of sins. He calls every sinner into communication with Himself, without any mortal man to interpose between God and the sinner. Jesus will accept every soul who believes on His name, and He will cleanse him from all his moral defilement if he believes on Him whom the Father hath sent into the world. [Cf: 1888 Mtl. p. 842 para. 03] p. 563, Para. 5, [1890MS].

With reference to names, forms, or ideas, the tampering with revelation has aroused my fears for our people. The words of Christ are sounding in our ears: "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." Rev. 3:17. [Cf: 1888 Mtl. p. 842 para. 04] p. 563, Para. 6, [1890MS].

God sent these self-sufficient ones messages of warning, but they would not heed them. He has been appealing to them by His Holy Spirit and by the testimonies, and yet they will not hear. He says to them, "I counsel thee to buy of me gold, . . . white raiment, . . . and eyesalve." Verse 18. This is a purchase that will be of the highest advantage. He explains why He has sent earnest appeals, reproofs, warnings. "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." Verses 19,20. [Cf: 1888 Mtl. p. 843 para. 01] p. 564, Para. 1, [1890MS].

God forbid that those who have had great light and knowledge should let their own systems become their standard and say, "If anyone introduces anything contrary to my ideas, it must be false." Pretentious human assertions are exalted above the clearest light, and light--heaven-sent light--is pronounced darkness. That which would be to them the power and wisdom of God they refuse. "The secret of the Lord is with them that fear him." Ps. 25:14. [Cf: 1888 Mtl. p. 843 para. 02] p. 564, Para. 2, [1890MS].

The constant dwelling upon the law in Galatians, and not presenting the gospel of Jesus Christ in distinct lines, is misleading souls. The preaching of Christ crucified has been strangely neglected by our people. Many who claim to believe the truth have no knowledge of faith in Christ by experience. It is this neglected part of the ministry which will be found the great instrument in the conversion of souls and

in leading to the high standard of holiness which every church needs in order to become a living church. [Cf: 1888 Mtl. p. 843 para. 03] p. 564, Para. 3, [1890MS].

We meet instability now in every church. But few members emit light; but few are living stones. The unconverted need Christ lifted up before them, expressing His love for fallen men by giving His life to save them from eternal ruin. I tell you, those professing to believe the truth must be converted for men are dead in trespasses and sins. Eph. 2:1 [Cf: 1888 Mtl. p. 844 para. 01] p. 564, Para. 4, [1890MS].

There must be a life-giving power in the ministry. Life must be infused into the missionaries in every place, that they may go forth giving the trumpet no uncertain sound, but with heaven-sent, awakening power, such as can be found only in the preaching of Jesus Christ--His love, His forgiveness, His grace. Justification by faith is to be accepted by every soul, not according to some lifeless, dead idea, but according to the truth presented in the gospel. It is Christ that we need. It is Christ that every sinner needs. Let Him be presented in the Spirit and with power--Christ's humiliation, His meekness, and His lowly life of poverty, that every son and daughter of Adam might be made rich. He died our Sacrifice. He rose again from the dead. He ascended to heaven, and there intercedes in man's behalf that he might be brought to believe on Him whom the Father hath sent. [Cf: 1888 Mtl. p. 844 para. 02] p. 564, Para. 5, [1890MS].

There have been so many discourses that have not had the fragrance of Christ's merits and His righteousness, that the gospel as it has been preached does not convict and convert souls. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." We may dwell upon the punishing of every sin, and the awfulness of the punishment inflicted on the guilty, but this will not melt and subdue the soul. [Cf: 1888 Mtl. p. 844 para. 03] p. 564, Para. 6, [1890MS].

But present in fervent words how punishment for finite man has rested upon the Innocent, even the divine Son of God, in order that man might have a mighty Advocate to plead in the sinner's behalf. Was this done that man might continue in sin and be saved in sin? Oh, no! Sin is the hideous thing for which there was no remedy. Christ took the penalty that man might, through faith in Him, have life. The sinner's heart will melt; the soul will be conquered. [Cf: 1888 Mtl. p. 844 para. 04] p. 565, Para. 1, [1890MS].

S-20-1891 Battle Creek, Mich. Jan. 6, 1891. Dear Brother Smith,--- Since your visit and our conversation I decided to place this in your hands to read yourself, and if necessary I may read it before a select number. I have a copy of the same. After I was so greatly burdened the Tuesday night, the same night I returned from Washington, I felt that I must trace upon paper my true feelings and the things which the Lord revealed to me. You may desire to know these things. When you visited me yesterday Jan. 5 and proposed such a meeting to take place I was glad because I thought that will result in good. But when you stated that you had not had feelings against Eld. Waggoner, and Eld. A.T. Jones, I was surprised. Perhaps you thought thus, but how could you think thus, is a mystery to me. The feelings cherished by yourself and Elder Butler were not only despising the message, but the messengers.

But the blindness of mind has come by warring against the light which the Lord designed to come to his people. [Cf: 1888 Mtl. p. 846 para. 01] p. 565, Para. 2, [1890MS].

You write that you have said that you would have not controversy with Sr. White. Better, far better, have had this controversy openly than under cover, for this controversy has been and there has not been harmony between us since the Minneapolis meeting. You have been exceedingly stubborn, and this stubbornness has been as described in the word of God "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Behold, to obey is better than to sacrifice, and to hearken than the fat of rams." This stubbornness, my dear brother, can be brought under control only by your falling upon the Rock and being broken. It is a terrible snare to you. It makes you unwilling to confess your wrongs, and every wrong passed over without humble confession will leave you and Elder Butler and every soul who pursues the same course in blindness of mind and hardness of heart. The spirit of God is grieved and Satan triumphs. It is not because we do not have evidence, but that your own will rises against God's will, and it is God who has a controversy with you. He will remove the candlestick out of its place except you repent. [Cf: 1888 Mtl. p. 846 para. 02] p. 565, Para. 3, [1890MS].

The long standing in the way of the work of God as you have done is not that you have not had light and evidence, but your stubborn will, like steel would not give up your will and your way to God's will and God's way. You made the statement in the first meeting we held in the room Brother Jones occupied that you did not oppose Bro. A. T. Jones speaking in the tabernacle on the religious Sunday movement. Will you consider this matter because Brethren Prescott, Amadon, and Sicily brought a united testimony on this matter which called forth from me about a fifteen minutes talk as pointed and earnest as I ever made in my life. I answered, Well, if Elder Smith takes that position God will surely remove him out of the way, for God has not given him the authority to say what shall come into the tabernacle from our own people and what shall not. But if he holds that position we will secure a hall in the city and the words God has given Bro. Jones to speak the people shall have them. [Cf: 1888 Mtl. p. 847 para. 01] p. 565, Para. 4, [1890MS].

Dear Bro. Smith, please to make a surrender to God this time. Make no reserve, and then you will receive the blessing of God. Then peace will come to your soul. You are standing, and have been standing, in opposition to the work of God for the past two years, you have done more than any man living to cast doubt and unbelief of the testimonies of the spirit of God. Now I beseech of you, break and lift the stumbling block. I was shown at Minneapolis that the Lord would come in to their families and would visit for the things that there transpired, with affliction and death unless they stood firm between God and his people. You remember I said in the tabernacle before Elder Butler, yourself, and those present. I had things to say to Elder Butler, but ye cannot bear them now. It was this; his stubbornness and unbelief was sinful and God would bring his afflicting hand heavily upon him if he did not repent and have another spirit, and if he still held his perversity and stubbornness, he would come nearer still to him in affliction. And this he would do to the ones to whom he had given light and they had closed their eyes and ears, and confederated together to

make of none effect the warnings and messages of light and truth for his people. [Cf: 1888 Mtl. p. 848 para. 01] p. 566, Para. 1, [1890MS].

I have greatly feared for you, my brother. I fear still. I beg of you for Christ's sake, make thorough work for I know the displeasure of the Lord is against you; against Elder Farnsworth, and many others I might name, who have in face of great light and evidence held fast to their own spirit and walked in the sparks of their own kindling. God says, Unless they repent, they shall lie down in sorrow. Ellen G. White. [Cf: 1888 Mtl. p. 848 para. 02] p. 566, Para. 2, [1890MS].

W - 32 - 1891 Battle Creek, Michigan [Thursday,] Jan. [8], 1891. Dear Brother and Sister Washburn: I received Brother Washburn's letter day before yesterday, and since then we have been having very much work. We had a favorable journey from Washington to this place. I suffered considerably with heat and somewhat with heart disturbance, but much less than I anticipated. We left the sleeper before we arrived at Toledo, at which place we waited about forty minutes. In that time we obtained a cup of hot drink and some crackers which made us feel very much better. We arrived at Battle Creek about three o'clock, [Tuesday Dec. 30] and found the folks all well and glad to see us. [Cf: 1888 Mtl. p. 850 para. 01] p. 566, Para. 3, [1890MS].

We learned that Sabbath [Dec. 27] there had been a wonderful meeting similar to those we had in Brooklyn, Danvers, and in Washington. Nearly the whole congregation presented themselves for prayers, and among them, Brethren Prescott and Smith. The Extra in the Review and Herald [Dec. 23, 1890] was read, and the testimony of all was that the power of God attended the reading of the article. They said that this made a deep impression. Brother Olsen made some remarks inquiring why the power of God attended the presenting before them the testimony to the churches in that article when the person who wrote it was not present. He asked them to carefully consider that matter. Was it not the Spirit of God speaking to them in unmistakable voice in vindication of the testimonies, and the work He had laid upon Sister White? Professor Prescott made a confession dating back to Minneapolis, and this made a deep impression. He wept much. Elder Smith said that testimony meant him; said that he felt that it was addressed to him, but he stopped there and went no further. But both placed themselves as there repentant, seeking the Lord. Well, they said they had never had such a meeting in Battle Creek, and yet the work must be carried on, for it was just begun. Elder Olsen had appointments which he must attend, and Elder Loughborough had an appointment which he must fill. Professor Prescott went to Oregon to help locate their school. Brother Webber, another worker, had gone to help some other church. The Lord sent me here, I fully believe, and that threatened difficulty of the heart did not trouble me at all after we reached Battle Creek. [Cf: 1888 Mtl. p. 850 para. 02] p. 566, Para. 4, [1890MS].

Tuesday night [Dec. 30, 1890] I was in an agony of soul all night so that I could not sleep. Elder Smith's case was weighing heavily upon me. I was working with him, pleading with God, and I could not cease my crying unto God. [Cf: 1888 Mtl. p. 851 para. 01] p. 567, Para. 1, [1890MS].

Friday night [January 2] I was asked to speak; the house was full, and I gave some account of the workings of the Spirit of God with me in the

meetings which I had attended. I related as well as I could the success of these meetings. We had a special meeting of deep interest after I had spoken, and many excellent testimonies were borne, especially from those who were earnestly seeking the Lord. It was a good meeting. [Cf: 1888 Mtl. p. 851 para. 02] p. 567, Para. 2, [1890MS].

On Sabbath [Jan. 3] I spoke from Matthew 11:16-27. I made a decided application of this lesson to those who had great light, precious opportunities, and wonderful privileges, and yet their spiritual growth and advancement was not in accordance with the blessings of the light and knowledge given of God. There was a solemn impression made upon the congregation, and fully two thousand persons were present. I had great freedom in speaking. In the afternoon the meetings were divided, and I hear there were excellent meetings in these divisions. Monday [Jan. 5] Elder Smith came to me and we had an earnest, faithful talk, I could see that he had a very different spirit from that he had months ago. He was not hard and unimpressible; he felt the words I spoke to him, laying before him faithfully the course he had taken, and the harm he had done through this position. He said he wanted to come into harmony with the testimonies of the Spirit of God. I had written to him thirteen pages [Dec. 31, 1890] and sent them to him--very plain words. Tuesday [Jan. 6] he called again to see me and asked if I would meet with a select few, that he had something to say. I told him I would. Yesterday, Wednesday [Jan. 7], the meeting was held in my room in the office, and Elder Smith read the letter I had sent him, read it to them all, and said he accepted it as from the Lord. He went back to the Minneapolis meeting and made a confession of the spirit he had occupied, casting on me very heavy burdens. Brother Rupert confessed also, and we had a very profitable, excellent meeting. [Cf: 1888 Mtl. p. 851 para. 03] p. 567, Para. 3, [1890MS].

Brother Smith has fallen on the Rock, and is broken, and the Lord Jesus will now work with him. He took my hand as he left the room, and said, "If the Lord will forgive me for the sorrow and burdens I have brought upon you, I tell you this will be the last. I will stay up your hands. The testimonies of God shall hold this place in my experience." It is seldom that Elder Smith sheds a tear, but he did weep, and his voice was choked with the tears in it. [Cf: 1888 Mtl. p. 852 para. 01] p. 567, Para. 4, [1890MS].

Now you see I have reason to be glad and rejoice and praise the Lord. Professor Bell was present. Elder Smith confessed to him the wrong that he had done him in the school trial in 1882. Oh, how glad I was to see and hear and know that these things that had barred the Spirit of God from coming into our meetings were removed. [Cf: 1888 Mtl. p. 852 para. 02] p. 567, Para. 5, [1890MS].

Now in reference to your question in regard to Sister Marks. Do not be in a hurry to accede to her request in dropping her name. Hold a little in the matter. It cannot do the church any particular damage. Meanwhile I am more than ever convinced that if this work now going forward in Battle Creek had been done one year ago, Sister Marks would have been saved to the cause of God, and would, with proper instruction, have been a good Christian worker. This is due to her. But the position that many held me in was such that I could do nothing unless I took my stand decidedly against the Battle Creek church. Had those with whom she held meetings been well balanced in mind, they could have helped her instead

of being moulded by Sister Marks. I believe she had a genuine experience and might have done much good. She had newly come into the faith, and needed to be led along step by step, kindly, compassionately, but as it was the fashion to turn from everything that was calculated to restore and to awaken the church as my testimony was [regarded] at that time below par, what could I do? Any move I should make would, if unwise, indiscreet ones should go to extremes, be charged to me, and my work forever discarded. Do all you can for Mrs. Marks, for I tell you, the blood of her soul, I fear, will rest upon those who have been blinded by the enemy and done those things that have grieved the Spirit of the Lord. [Cf: 1888 Mtl. p. 852 para. 03] p. 567, Para. 6, [1890MS].

May the Lord continue to bless the church in Washington is my prayer. I know the Lord blessed me when I was with you, and He blessed His people. Much love to all in your household, and much love to those with whom we took sweet counsel together in our precious meetings. The Lord lives and reigns, praise His holy name. (Signed) Ellen G. White [Cf: 1888 Mtl. p. 853 para. 01] p. 568, Para. 1, [1890MS].

Now do not imagine that you have done a grievous wrong in the matter you mentioned. I am really inclined to believe that everything was ordered of the Lord and I needed that tramping exercise to clear my head. But I freely pardon all you think amiss. So do not trouble any more about it. (Signed) E. G. White [Cf: 1888 Mtl. p. 853 para. 02] p. 568, Para. 2, [1890MS].

MS - 2 - 1891 Battle Creek, Mich. Jan. 9, 1891. I have been laboring two months and two-thirds of the third month, constantly, and although I commenced in much feebleness, and afflicted with infirmities, the Lord wrought in behalf of his people. We have seen the salvation of God. In this round of labor I spoke fifty-five times, and some of these meetings were occasions of most earnest labor, continuing from half past two till five and six o'clock, but always successful. On one occasion I was much perplexed to know and to understand my duty. I had painful gatherings in my ear that with severe colds made it hard for me. At Salamanca, N. Y. I was severely afflicted and thought I must return home. I went to my chamber and bowed before God, and before I had even asked, the Lord heard, and revealed himself; the room seemed to be full of the light and presence of God. I was lifted out of all my discouragements, and was made free and happy. I could not sleep, but I praised God with heart and voice. This blessing was just what I needed; courage, and faith, and hope were again in lively exercise, and I went on my way rejoicing. [Cf: 1888 Mtl. p. 854 para. 01] p. 568, Para. 3, [1890MS].

Again at Brooklyn, N. Y., I had a deep, earnest desire for the Lord to work with his people. O, how my heart was drawn out in wrestling prayer to God that he would manifest his power on the Sabbath day and greatly bless his people. He did all this and far more than I had asked. It seemed that a tidal wave of the glory of the Lord swept over the congregation, and many, many souls were filled with a rich blessing of God, and this occasion to them was one never to be forgotten. They bore testimony that the power of God thrilled through and through them. Some persons were as pale as death, but their countenances were shining with the glory of God. This church had been newly raised up, and was in need of encouragement. O, Bless the Lord, bless the Lord; O, my soul! for

the great goodness and mercy of God! One brother in a prominent position in the Chicago mission had been so weighted down with discouragement that we all feared that he would separate from the work, but he was present at the meeting and was greatly blessed. He said that he came to that meeting, heavy in heart and under a dark cloud, but the Lord Jesus met him while bowed in prayer. We had called them forward; but he did not come; but the Lord met him. "I seemed to have the Lord Jesus close beside me," he said. "How lovely, how precious, I thought I could touch him. I knew Jesus was by my side." And then he broke out in a description of Christ as seen by the eye of faith. He was a man very reticent, but of few words, but his tongue was loosed, his language was eloquent, as he expressed the attributes of Christ as he was revealed to him. Said he, "I am as light as a feather, I am happy in God, and I want to get back to Chicago and tell them what the Lord has wrought for me." Others bore testimony of the power of the Holy Spirit that came upon them. [Cf: 1888 Mtl. p. 854 para. 02] p. 568, Para. 4, [1890MS].

From this time my health improved decidedly. I spoke in Washington, D. C., eight times commencing with Sabbath and closing the next Sabbath. I went to Baltimore on Sunday and spoke in a small hall full of people with great freedom. Then I had a severe attack with my head and was obliged to hasten home. As soon as I reached home, the pain left me, and I found that I was needed here. I spoke here Friday and Sabbath with great freedom. The Lord had been working here the Sabbath before, and the work here needed my testimony. Eld. Smith has fallen on the Rock and is broken. Praise the Lord for this! He has made humble acknowledgements, and the Lord will surely manifest himself to Eld. Smith. O, I am so glad that Satan's power is broken here in Battle Creek. I tell you there has been a resistance of my testimony. By some men of influence, such as Eld. Smith, there has been a counteracting of the messages that God has given to me for his people. The Lord is at work, and I pray that it may not cease till it shall be perfected in righteousness. I tell you the Lord is not asleep; he knows the conflicts of his people. He sees the multitudes struggling against the powers of evil angels combined with evil men. The truth for this time is invested with a power which will make itself felt upon human minds, for the Spirit accompanies and gives it effect. [Cf: 1888 Mtl. p. 856 para. 01] p. 569, Para. 1, [1890MS].

God has a work for each, and a work for all. The recipients of his grace moved by the spirit of truth, will throw their sanctified human influences into the work. The cross of Christ must occupy the central place, Christ be lifted up as never before, and the attention of the people be riveted upon the world's Redeemer. We know comparatively little of the glory that attends the truth. O, we have so little faith! Jesus came to be the center of the recovered world. Says Christ, "I will implant the holy Spirit in every heart that will open to me; I will be a living, abiding power in every element of influence, and engage every holy agency in the universe. All evil influences have confederated to corrupt and destroy. All who believe on me, shall under my banner combine to oppose them; I will conduct the warfare; I will give efficiency to the whole." [Cf: 1888 Mtl. p. 856 para. 02] p. 569, Para. 2, [1890MS].

We must possess the missionary spirit in a large degree. In his lessons to his disciples, Christ was constantly teaching them that they must unite the human agency with the divine worker. They are to be

active in doing good; they are to be the light of the world, catching the radiance of light from his throne and to transmit it to the world which Satan has enshrouded with his Hellish shadow like a funeral pall. Not only are the rays of light to shine in the home circle but to the church in bright and distant rays; and again, not to the church only, but the whole world. See how much is contained in the prayer of Christ in the 17th Chapter of John, constantly identifying himself and combining himself with his believing people, and his believing people binding up with himself for the work of the salvation of a lost world. In his ministry he shows them the confederacy of evil arrayed against them, and reveals to them that they are in warfare with principalities and powers and spiritual wickedness in high places. But angels unite to compose that army; they are mingling in their ranks. The Captain of the Lord's host is advancing with his army of heavenly angels to the work. Jesus is standing but a step, as it were, from the completion of his great sacrifice for the world. "Go ye into all the world and preach the Gospel to all creatures. He repeats his injunction over and over again in different forms, that they might after his death and resurrection to heaven, take in the significance of his words. After his resurrection, "then opened he their understanding that they might understand the Scriptures, and said unto them, Thus it is written and thus it behoved Christ to suffer and to rise again the third day," and that remission of sins should be preached in his name among all nations, beginning at Jerusalem. "Ye shall receive power from on high after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem and in Judea and in Samaria, and unto the uttermost parts of the earth." He knew that peculiar trials would assail them and he declares, "All power is mine." He assured them that they must go out under the shield of omnipotence. "Lo, I am with you alway, even to the end of the world." "Go" was his last word spoken to his disciples and this was the last indication of his will while he was upon the earth. His first act in heaven corresponded with his expressed will on the earth. His holy spirit was sent to them in rich abundance. The heavenly endowment was given. We know the apostles commenced their work in Jerusalem; three thousand were converted in a day. May the Lord arouse his people to action is my prayer. There is need for every individual member of the church to arouse to work for Jesus. The calls are coming in from every clime, "Come over and help us." "The Spirit and the Bride say Come, and let him that is athirst come, and whosoever will, let him come and take of the waters of life freely." There is our work laid out in a comprehensive manner for the diffusion of the truth. Jesus opened the fountain of life in the midst of the world and every soul who knoweth the Father and the Son are to be laborers together with God and to repeat the words in fullness and power, "Come." All are to stop their fretting with one another, all are to combine their living, sanctified influence, and with one voice, say "Come, send the word along." Come all along the lines, a chain of living voices united with determined effort ring around the globe, and the whole church is to awake from the death like slumber and say, "Come", and to act in character the invitation they make, "Come." [Cf: 1888 Mtl. p. 857 para. 01] p. 569, Para. 3, [1890MS].

No man or woman is excused in ease or indolence in this great or solemn work. We cannot copy the example of the world at all in anything. There must be no needless expenditure of God's intrusted capital. There must be a binding about of our supposed wants. Life is valuable, too full of solemn sacred responsibility to be used in

pleasing self. Let men and women consecrate themselves to the work. They must be loyal to Jesus Christ and reveal their love to men, by letting their light shine forth in clear bright rays to the world. Every one must now rise superior to every phase of self indulgence, and selfishness, and live their lives to God, abiding in Christ. Every one who knows Christ by experimental knowledge will copy his example. They will constantly endeavor to rise higher and still higher, not seeking the friendship of the world, but possessing a high and sanctified ambition to copy the example of Christ, in perfection of Christian character and be co-laborers together with God. They are not to praise men, or to seek the praise of men, for all praise and all glory belongs to God. [Cf: 1888 Mtl. p. 859 para. 01] p. 570, Para. 1, [1890MS].

MS 3, 1891 A Rewarding Visit With Uriah Smith (Written January 9, 1891, at Battle Creek, Michigan.) Home again. We found all well at home. The meetings in Washington were excellent, and every meeting seemed to increase in interest. Every succeeding meeting was pronounced the best. I spoke eight times in Washington with perfect freedom. I commenced to speak on the Sabbath, and ended the Sabbath following. We had a most blessed, powerful meeting on the last Sabbath. As in Danvers, nearly all in the house presented themselves for prayers. The presence of the Lord was in the meetings held, and the church was greatly strengthened and increased in faith and courage. [Cf: 1888 Mtl. p. 861 para. 01] p. 570, Para. 2, [1890MS].

We visited Baltimore on Sunday, in a small hall with much freedom. We returned at night, and I was very sick with heart difficulty. All became alarmed, and thought it best for me to return at once to Battle Creek. We arrived here on Tuesday, December 30. That night I was in great agony of soul all night for Elder Smith. It seemed to me that unless he made confessions now he never would come to the light. I could not sleep but prayed with all my heart and soul for the Lord to correct him by His Holy Spirit, and break the spell that had so long held him from taking right positions. [Cf: 1888 Mtl. p. 861 para. 02] p. 570, Para. 3, [1890MS].

I heard the next morning that the previous Sabbath had been a wonderful season of seeking the Lord. There were about two thousand in the tabernacle, and the Review and Herald Extra was read, and the manifest power of God accompanied the reading of the matter. They say Battle Creek has not been so generally stirred before as on this occasion. All seemed to respond to the invitation to seek the Lord, and they had to say, "Seek the Lord where you are; it is the best we can do." Professor Prescott read the matter, and paused a number of times, deeply affected, weeping. He then confessed that at the Minneapolis meeting, and since that time, he had not had altogether right feelings. He asked the forgiveness of all, and especially of Brethren Waggoner and Jones. Brother Jones, I think, was not present. He then took the arm of Brother Smith, and both went forward. Brother Smith thus made a start, but, although Brother Prescott opened the way, he did not improve the opportunity. All he said was, "The matter comes home to me; it means me." [Cf: 1888 Mtl. p. 862 para. 01] p. 570, Para. 4, [1890MS].

Friday night I spoke with much power before the people. The Lord's Spirit was working. I wrote out some things to Elder Smith, very plain things, but thought I would wait a little before giving it to him.

Sabbath I spoke in the forenoon from Matthew 11:16-27. I made a pointed application of these words, and the arrows from the Lord's quiver struck to the heart. [Cf: 1888 Mtl. p. 862 para. 02] p. 571, Para. 1, [1890MS].

Sunday Elder Smith came to me, and we had a lengthy talk. I was encouraged to see that he did not brace against me, and I withheld nothing from him as to how I regarded his position and how hard he had made my work. He felt deeply over this. Tuesday he called on me again and asked me to attend a meeting which should be composed of a select few. This meeting was held on Wednesday. Brother Smith read the matter I had written to him, and he made a straightforward confession to Professor Bell, who was present, of the manner in which he had treated him. Then he commenced with Minneapolis, and made his confession. He had fallen on the Rock and was broken. I cannot describe to you my joy. [Cf: 1888 Mtl. p. 862 para. 03] p. 571, Para. 2, [1890MS].

Brother Rupert then confessed quite fully, and this was a very solemn meeting indeed. I know the Lord was in our midst. As we separated, Brother Smith took my hand, and said, "Sister White, will you forgive me for all the trouble and distress that I have caused you? I assure you this is the last time if the Lord will pardon me. I will not repeat the history of the past three years." Bless the Lord, O my soul! Bless His holy name! My return [from Washington, D.C., to Battle Creek] was indeed the Lord's doing, and as soon as I reached home, the affliction left my heart and has not returned since. [Cf: 1888 Mtl. p. 863 para. 01] p. 571, Para. 3, [1890MS].

Tomorrow, Sabbath, I go out of the city about fourteen miles to speak to a company newly raised up. Some important accessions to the cause of God have been made which greatly disturbed the church members, and Canright's cousin living in the place stirred up the people to send for Canright. He came, but did no harm; he only strengthened the ones who had embraced the truth, and made more bitter those who were in opposition. Canright's own brother, who has been a backslider for years, embraced the truth and is now firm and decided. May the Lord bless him and make the believers more firm. --Manuscript 3, 1891. [Cf: 1888 Mtl. p. 863 para. 02] p. 571, Para. 4, [1890MS].

MS - 40 - 1891 Diary--January 1891 Battle Creek, Mich., [Thursday], January 1, 1891--New Year's day opens with a soft rainstorm. Another year has commenced; 1890 has passed into eternity with its burden of record. I renew my consecration to God. Said Christ, "I sanctify myself, that they also may be sanctified." "Sanctify them through thy truth: thy word is truth." I claim the rich promises of God through the matchless love and spotless character of Jesus Christ my Advocate. I have labored almost constantly and yet I see so much that needs to be done that it makes me restless, for it seems I have done so little compared with the great work to be done. [Cf: 1888 Mtl. p. 865 para. 01] p. 571, Para. 5, [1890MS].

But Jesus alone is my dependence. In Him I trust. He loveth even me. He is at this moment standing at the altar of incense presenting before the Father my prayers, my heart-longing desires for His grace, His heavenly endowment, that I may through the grace given unto me reveal to others His great love and complete efficiency. I grasp the promises of Him who hath given His life for the world that whosoever believeth

in Him should not perish but have eternal life. "Then who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom. 8:34. This we can plead. This is an argument Satan cannot overcome. Then we will, in His name and through His grace, sanctify ourselves--soul and body and spirit--that our words and our works shall be wrought in God, and that we may have an influence over others that will win them to Jesus Christ. [Cf: 1888 Mtl. p. 865 para. 02] p. 571, Para. 6, [1890MS].

More intensely than ever before am I convinced of God's hatred of sin in all its forms. Repentance cannot atone for the past or cleanse us from one sin, or place us on a secure footing for the future. [Cf: 1888 Mtl. p. 865 para. 03] p. 572, Para. 1, [1890MS].

Battle Creek, Friday, January 2, 1891--My heart was drawn out in earnest supplication to God at the family altar that His grace and His power might stir us to vigilance and earnest effort and zeal in doing the work He has placed in our hands, individually feeling our great responsibility. Oh, that every member of our family may be imbued with the spirit of the Master who went about doing good! I cannot feel rest in spirit until the members of my own family are doing the whole will of God. How my heart longs after them day and night! [Cf: 1888 Mtl. p. 866 para. 01] p. 572, Para. 2, [1890MS].

Battle Creek, Mich., Sabbath, January 3, 1891--My heart has been drawn out in earnest pleading with God nearly the entire night. Oh, that God would work in behalf of His people in Battle Creek and hedge up their way that they shall not walk on in their own judgment and imperil the cause of God, as they are certainly doing. [Cf: 1888 Mtl. p. 866 para. 02] p. 572, Para. 3, [1890MS].

I arose at four o'clock, and in stooping down for my morning socks I struck my forehead, just above the eye, on the bedpost, which cut a place in the forehead. The blood came forth freely, in large drops. I called Sara and she went to work as soon as possible and kindled a fire, and she and Edna Kilborn fomented the wound with hot water bandages wet in the hot water and applied as hot as I could bear them. The pain was relieved, the blood ceased to flow, and court plaster was applied after having a cold bandage applied to finish the treatment. [Cf: 1888 Mtl. p. 866 para. 03] p. 572, Para. 4, [1890MS].

How much suffering might be spared if all would become intelligent in regard to these simple remedies! I thank the Lord for intelligence on these things--to know how to treat ourselves without depending on physicians. We need to exercise our own facilities to understand what to do in an emergency, and then we should impart knowledge to others. [Cf: 1888 Mtl. p. 866 para. 04] p. 572, Para. 5, [1890MS].

Sabbath, January 3, 1891. I spoke in the tabernacle to a crowded house. I had not an idea of saying as plain and pointed things as I did say, but the Lord spoke through the human agent. I felt pressed, and could not withhold the message given. I pray the Lord that the words spoken may find access to hearts. [Cf: 1888 Mtl. p. 867 para. 01] p. 572, Para. 6, [1890MS].

The tabernacle was crowded to its utmost capacity. Oh, how I yearned

in spirit for the men who, by resistance of light which God has given, have for the past two years hedged up the way that the Spirit of God shall not find access to their hearts. I heard a voice say to them, "You still are unbelieving. Stand aside or close up the ranks by coming into line and uniting in the work wholeheartedly." [Cf: 1888 Mtl. p. 867 para. 02] p. 572, Para. 7, [1890MS].

Must this burden always rest upon me here in Battle Creek? Must I always carry this heavy load? Must my testimony be of that character to reprove, rebuke? May the Lord have mercy upon me and help me, that I shall be found true and faithful to do God's will, to keep the way of the Lord, to do justice and judgment! [Cf: 1888 Mtl. p. 867 para. 03] p. 572, Para. 8, [1890MS].

A good work has been begun here, but it is not complete. There are men who do not know or understand. Will it stop short at some of the cruel stumbling blocks, and the church, because they do not make thorough work, wade through another year of darkness? God forbid! Oh, that there may be found righteous ones to plead in behalf of His people, and that their prayers will prevail! [Cf: 1888 Mtl. p. 867 para. 04] p. 573, Para. 1, [1890MS].

I should rejoice greatly to see the spirit of confession followed up throughout the church. Many are now obtaining a glimpse of their true condition and of their real necessities. If they persevere, make thorough work, and continue to draw nigh to God, He will draw nigh to them and will lift up for them a standard against the enemy. There will certainly be an outpouring of the Spirit of God. The church cannot over-rate their sinful neglect of duty, their unfaithfulness, and their neglect to receive light and practice the truth. Not improving their opportunity has brought defective eyesight, and has weakened their faith and corresponding zeal in earnest effort to walk in the light. Through their unbelief--because of the attitude and position of the church--sinners in our borders have become hardened and have been fearfully established in unbelief. [Cf: 1888 Mtl. p. 867 para. 05] p. 573, Para. 2, [1890MS].

When Jesus is within the sanctuary above, when we have an Advocate in the courts of heaven, how earnestly should the corresponding work of intercession be going on upon the earth! While we may see and should sense the guilt of sin, we are to appreciate the mercy of God through the atonement. The Lord has promised that because of the propitiatory sacrifice He will, if we repent, certainly forgive our iniquities. Now, while Christ is pleading in our behalf, while the Father accepts the merits of the atoning Sacrifice, let us ask and we shall receive. Let all confess their sins and let them go beforehand to judgment that they may be forgiven for Christ's sake, and that pardon may be written against their names. [Cf: 1888 Mtl. p. 868 para. 01] p. 573, Para. 3, [1890MS].

"The kingdom of heaven suffereth violence, and the violent take it by force." Matt. 11:12. What an encouragement to every soul! When, armed with the promises of God, you come to the Father in the name of Jesus, the Great Intercessor is seen by faith, standing at the altar of incense and having in His hand the golden censer. You hear His voice saying, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." John 14:16. What hope

will fill your poor discouraged heart! What shame and remorse will you feel for your cherished unbelief! [Cf: 1888 Mtl. p. 868 para. 02] p. 573, Para. 4, [1890MS].

Would you not feel that if Christ is praying for you, you can pray for yourself with an intensity of perseverance, and that all inferior aid is just what it is--finite and worthless? With Jesus as your Advocate, and you believing, confessing your sins with contrition of soul, and dying to self, would you not feel assured your suit is indeed gained? Would you not feel the evidence in your own soul that Jesus was amply able to do all things for you, and that the foot of the cross was the only place of safety for you? [Cf: 1888 Mtl. p. 868 para. 03] p. 573, Para. 5, [1890MS].

How can I present before you these facts that are eternal truths? Here you can say, "In my hands no price I bring, Simply to Thy cross I cling." If your prayers--yes, your prayers, feeble as they may seem--are sincere, if they are mixed with faith, then you may know that Jesus liveth to make intercession for you. The persevering, sincere seeker will surely be the finder, for as soon as you approach the mercy seat in faith, then Christ regards you as His client. He espouses your cause; He makes it His own. He is standing before the Father, your Substitute, your Surety. When you seek the Lord with all your heart, "In quietness and in confidence shall be your strength." Isa. 30:15. [Cf: 1888 Mtl. p. 869 para. 01] p. 573, Para. 6, [1890MS].

God became one with man when, in the council between the Father and the Son in heaven it was determined that if man fell from his allegiance, the Son of God should be his Redeemer and restore in him the moral image of God. How was it to be done? "The Word was made flesh, and dwelt among us, . . . full of grace and truth." John 1:14. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:48. Christ's oneness with the Father brings us into close union, through the Son of God, with the Father. [Cf: 1888 Mtl. p. 869 para. 02] p. 574, Para. 1, [1890MS].

Battle Creek, Sunday, January 4, 1891--Entertained visitors all day. I wrote some letters. I was made very happy today. Sister Davis has solicited a conversation with me and with deep feelings confessed that she had not had a correct appreciation of the work which she was handling. She felt that she had not had the sympathy for, and felt the sacredness of the work as she should have done. Now she saw it in altogether a different light, and she was determined to make thorough work, for her soul's sake and for Christ's sake, that the work should never be marred in her hands. She was made free in Jesus, and was free indeed. She has changed greatly. Peace and happiness are now expressed in her countenance. She is certainly under the bright beams of the Sun of Righteousness, for all her features express brightness proceeding from inward joy. [Cf: 1888 Mtl. p. 869 para. 03] p. 574, Para. 2, [1890MS].

I so much wish that every person who is engaged with me in the important work I am doing would have this precious transforming grace of Jesus Christ. Then there would be the blessed enlightenment from the face of Jesus Christ that would represent an indwelling Jesus. Oh, how much more we might enjoy of the Spirit and power of God if we would only surrender mind, heart, soul, and strength wholly and unreservedly

to the quickening influence of the Holy Spirit of God! The work would then receive the divine mold. The power of God would rest upon the worker. I pray for every soul connected with me in the work. [Cf: 1888 Mtl. p. 870 para. 01] p. 574, Para. 3, [1890MS].

Battle Creek, Monday, January 5, 1891--Again my time was taken up in conversation with visitors. But my burden is for this church in Battle Creek. So large a church--fully two thousand. Many were convened last Sabbath. It is almost impossible to separate them for a social meeting because there are not convenient places to gather them together. There is no place to hold so many worshippers, and they should be out in other places as missionaries, doing service to the Master, and not be crowded together here. [Cf: 1888 Mtl. p. 870 para. 02] p. 574, Para. 4, [1890MS].

There is missionary work to be done. How shall we as a church understand our spiritual advantages and not only hear the exposition of the truth, but practice the truth? We are capable of thinking seriously and of girding up the loins of the mind that it shall not have wild range. If those who have had light would walk in the light there would be a sense of responsibility in cultivating the thoughts. As we peruse the precious Word, we would search for the hidden treasures of truth. As human agents we have precious talents committed unto us--capabilities not only to read the truth in the living oracles of God, but to become enriched by the heavenly treasures found therein. Searching for truth, our thoughts may run in deep channels, and the inexhaustible and unsearchable riches of Christ open to the soul their richest treasures. The human agent may improve every faculty given him of God through properly using his time to acquire more knowledge of God and Jesus Christ. Be assured these faculties, put to right employment, will not be left here in this world, but will be taken with us to the higher grade, still to be educated through all eternity. [Cf: 1888 Mtl. p. 870 para. 03] p. 574, Para. 5, [1890MS].

Battle Creek, Tuesday, January 6, 1891--I had conversation with Elder Smith, more favorable than any previous talk. He seems to be desirous to come to the light. He sees that his course has not been right in some things, and this I knew he must see before he could be closely connected with God. Since the Minneapolis meeting he has been counteracting my work by his position. The light that God has given me for the church has not been fully received because of his position. His attitude has said more than words. But after conversing with him freely, and showing him what harm he was doing to those who did not want to believe the message or receive the messenger and the counsel from God, he seemed to see more clearly the position he had occupied. He was determined to make straight paths for his feet, and to take up the stumbling blocks, that the lame may not be turned aside out of the way but rather be healed of their weakness and inefficiency. [Cf: 1888 Mtl. p. 871 para. 01] p. 575, Para. 1, [1890MS].

The Lord is at work, and I will not take the work out of His hands into my own hands. This is my prayer for Brother Uriah Smith, that he shall triumph with the third angel's message, and that the trumpet shall give a certain sound, that a people may be prepared for the great day of God. We have no time to lose. [Cf: 1888 Mtl. p. 872 para. 01] p. 575, Para. 2, [1890MS].

January 6, 1891. Brother Eldridge called on me and we had quite a lengthy conversation in regard to many important matters. Elder Smith came in and made a request to have a select number present to whom he wished to speak and as far as possible confess where he had been wrong. [Cf: 1888 Mtl. p. 872 para. 02] p. 575, Para. 3, [1890MS].

I am unable to explain the reason for the position that Captain Eldridge and Frank Belden have taken. What can they mean, to drop the Patriarchs and Prophets and Great Controversy and say they have decided to handle only one book, which is Bible Readings, to occupy the field at one time? This is contrary to our custom and to truth and justice, and contrary to the light God has given me in reference to the canvassing work. This is certainly a device of Satan. God pity His people, that His words shall be held back through the devising of men who are but children in experience in the truth God has given to His people. I feel such a burden of warning on my soul because the light that was given--the word of the Lord--was that there must be no delay in getting the special warnings contained in these books before the people. If they were properly circulated, I have been shown it would prevent many from uniting in a petition to Congress to make Sunday observance a law. Many honest souls, if the light of truth contained in the books had come to them, would not have put their names to that petition--supposing they were doing God service when they were exalting a spurious sabbath that had not "It is written" for its authority. Who will bear the responsibility men dare take upon themselves without the least regard to anything I may say to change this? And what does it all mean? Bible Readings has not the message giving the certain warnings and the light that the people must have now. [Cf: 1888 Mtl. p. 872 para. 03] p. 575, Para. 4, [1890MS].

Battle Creek, January 7, 1891--It is a most beautiful day. I am not well today. I am sorely troubled about many things. [Cf: 1888 Mtl. p. 873 para. 01] p. 575, Para. 5, [1890MS].

Elder Olsen called on me today and we had a long and interesting conversation in regard to the state of the cause in the churches, especially in Michigan, and the great need of well-directed labor in the churches. [Cf: 1888 Mtl. p. 873 para. 02] p. 576, Para. 1, [1890MS].

At three o'clock p.m. the little company assembled in my room. Elder Smith said a few words, then read the letter I had written him after the exercise of my mind Tuesday night. Then Brother Smith, with tears, made a full and free confession of the wrong course he had pursued. He pledged himself, as he took my hand, that he would stand by me and would never cause me grief of soul again. This was a season pleasant for the Lord to look upon and for us all to contemplate. We hoped Frank Belden would follow Brother Smith, but he [did not]. [Cf: 1888 Mtl. p. 873 para. 03] p. 576, Para. 2, [1890MS].

We long to see all who have not discerned the light to discern truth and righteousness and keep gathering and cherishing every divine ray of light. The grace of God is needed to give to every soul who asks of God a deep and increasing interest in the knowledge of His Word. Spiritual things are spiritually understood by cultivating the habit of deep attention. We are to dig for the truth as for hidden treasures. That which once possessed no special interest will open to the mind of the

diligent seeker and the hidden pearls of truth will reward his faith. [Cf: 1888 Mtl. p. 873 para. 04] p. 576, Para. 3, [1890MS].

Pine Creek, Michigan, January 10, 1891--We went with our own carriage drawn by faithful Jessie to Pine Creek, fourteen miles, to speak to the people. It was quite cold but the roads were good and we were only two hours and ten minutes going to the place. Willie White was somewhat chilled. We stopped at the home of Brother Vermer,--who with his wife has recently embraced the truth--and laid off our heavy wraps, and then went to the schoolhouse. [Cf: 1888 Mtl. p. 874 para. 01] p. 576, Para. 4, [1890MS].

We found a hot fire, low ceiling, and a house packed full of people. Two-thirds were unbelievers. I spoke to them from the fifty-eighth chapter of Isaiah. Good attention was given. [Cf: 1888 Mtl. p. 874 para. 02] p. 576, Para. 5, [1890MS].

I had intended to dwell more particularly upon the rich blessings which will ever react back upon us in our efforts to bless others, but the first part of the chapter seemed to fade from my mind, and the last part to be presented before me with distinctness. I dwelt upon the work we were all required of God to do to repair the breach that has been made in the law of God and to raise up the foundations of many generations--that is, the Sabbath of the fourth commandment. [Cf: 1888 Mtl. p. 874 para. 03] p. 576, Para. 6, [1890MS].

Pine Creek, Sunday, January 11, 1891--The schoolhouse was filled and some came from quite a distance. I spoke from John, chapter 15. I had much freedom in speaking and all listened with earnest interest. Elder E. J. Waggoner followed, speaking on baptism. Then there were teams prepared to take those who were to be baptized about three miles. E. J. Waggoner administered the sacred ordinance to nine willing souls who felt that it was their duty to be baptized, and they were received into the church. I did not go to the baptism, but the report of those who did go say it was a blessed season. The Spirit of the Lord was there. Ten minutes before four we were on our way to Battle Creek. E. J. Waggoner returned in our carriage. [Cf: 1888 Mtl. p. 874 para. 04] p. 576, Para. 7, [1890MS].

We feel deeply the great need of workers--men and women who realize the necessities of the people who know not the truth, in towns and villages and cities all about Battle Creek. There is wise personal labor to be bestowed gratuitously. Why is there not more burning zeal to plant the truth in our own communities, our own borders, and lift up the standard of God's memorial in all our cities in America? We need men of thought, men who have religious experience, men who know how to labor. Battle Creek is over-crowded through the several institutions in this city that call in many people as workers. And many come to advantage themselves, but they do not go into these adjacent towns as laborers to seek and save perishing souls. Is not truth, present truth, to be proclaimed nigh and far off? Oh, that God would work among the people in Battle Creek! [Cf: 1888 Mtl. p. 875 para. 01] p. 577, Para. 1, [1890MS].

Battle Creek, Mich., Monday, January 12, 1891--I wrote several letters today. I learn that on Sabbath Elder Smith made quite full confessions and Brother Rupert also confessed. They went back in their confessions

to the meeting at Minneapolis, and confessed their mistakes, in their blindness, and that their spirit and actions on that occasion were wrong. The Lord had precious truth to unfold to His people which they, being filled with unbelief and prejudice, could not appreciate, and they worked counter to the Spirit of God. In their boarding places in Minneapolis, they made light of the truth and of those who advocated the truth. [Cf: 1888 Mtl. p. 875 para. 02] p. 577, Para. 2, [1890MS].

I am instructed to write the things that shall transpire and to publish them for the benefit of many who have become confused by the many words of men who should understand better what they are talking about. The irreligious element that has come in through men in opposing the work of God is of a character to criticize and make many ministers talk and act foolishly. The spirit manifested is evidence that they are not making straight paths for their feet, and the result will be that many will not ever again see clearly the way of the Lord. They bring into the places where they go to hold meetings, a trifling, sarcastic spirit, which is contagious evil leaven. They do not seem too weighted down with the testimony of truth for this time, which means so much to us. [Cf: 1888 Mtl. p. 875 para. 03] p. 577, Para. 3, [1890MS].

There are some debaters who suppose themselves very keen and wise, who do not show themselves ignorant concerning evil and wise to choose that which is good. They are themselves standing as an offense to God, for they misrepresent the truth as it is in Jesus. [Cf: 1888 Mtl. p. 876 para. 01] p. 577, Para. 4, [1890MS].

Battle Creek, Tuesday, January 13, 1891--I arose at four. Have had a wakeful night. My heart was in trouble. I suffered much pain of heart, and am nearly sick today. Yet I dare not withhold my testimony. I cannot write. [Cf: 1888 Mtl. p. 876 para. 02] p. 577, Para. 5, [1890MS].

E. J. Waggoner came in late last evening and we had a talk in regard to the ministers' meetings now being held. He rejoiced that there was an entirely different atmosphere pervading the meetings than was in the ministerial institute last year. Thank the Lord for this testimony. Oh, my constant prayer to God is that there may be a deep, earnest work in reformation, that the matter of correct principle may be seen and sacredly acknowledged and preserved. Here, I have been instructed, is where the danger signal must be lifted, else the Lord will not cooperate with His people. [Cf: 1888 Mtl. p. 876 para. 03] p. 577, Para. 6, [1890MS].

There must be humbling of spirit; the heart must be changed. Why, with their Bibles to read, do they not understand the "It is written"? The directions so plainly given in Deuteronomy are sacred truth. They are to be acted out in principle in all our religious service toward God and toward one another. It is always safe to be Christian gentlemen, to love as brethren, to do no injustice, and always to show liberality, tenderness, compassion, and true courtesy. [Cf: 1888 Mtl. p. 876 para. 04] p. 578, Para. 1, [1890MS].

The very same principles expressed in James 3 were spoken by the voice of God from the pillar of cloud. God spoke to the people the acts they should do and the actions they should not do. Deuteronomy chapter 4. The specifications are never to lose their force, for they are the

expression of the mind of the infinite God. Every word is to be cherished. [Cf: 1888 Mtl. p. 877 para. 01] p. 578, Para. 2, [1890MS].

This truth is to be preached. It has been made a thing of naught by many, but the infinite God will not be trifled with. He would be represented by His people by correct principles in everything. All who depart from His word in their actions misrepresent the character God. "Light is sown for the righteous, and gladness for the upright in heart." Ps. 97:11. [Cf: 1888 Mtl. p. 877 para. 02] p. 578, Para. 3, [1890MS].

Why, I have asked, are not these principles that have been expressed seen and acted out, for they are the principles of the law of God. [Cf: 1888 Mtl. p. 877 para. 03] p. 578, Para. 4, [1890MS].

Last night the Lord was presenting before me many things being transacted in Battle Creek, right here at the heart of the work, that are contrary to the principles plainly defined by the word of God from the pillar of cloud. God is insulted, His honor abused, because men in responsible positions are walking contrary to God. He is misrepresented by His people who are called by His name. Deut. 30:9-20; 32:1-6. [Cf: 1888 Mtl. p. 877 para. 04] p. 578, Para. 5, [1890MS].

Why, I inquired, have not Thy people having great light walked in the light? The answer came, There are men who have not the light and the truth in heart and soul. They take up the truth but they are not converted to practice the truth. They have not been converted. They have their old hereditary and cultivated characters, and yet they assume positions as counsellors, as wise men, and in their counsel they mingle their own spirit with their words and actions and pervert principle. They confederate together to do the very things God has expressly forbidden in His Word, until justice and mercy and love for God and man is fallen in the streets and equity cannot enter. [Cf: 1888 Mtl. p. 877 para. 05] p. 578, Para. 6, [1890MS].

Isaiah 29:9-24 and 30:1-15 should be considered. I am sorrowfully compelled to say this word of the Lord will be fulfilled to all men who claim to be teachers and yet will in the future have acted out this chapter in principles, greatly blinded their eyes that they should not see, and greatly weakened the work of the Lord and dishonored the truth of heavenly origin. [Cf: 1888 Mtl. p. 878 para. 01] p. 578, Para. 7, [1890MS].

God will have a remnant people who will be purified, made white, and tried. "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isa. 30:20, 21. [Cf: 1888 Mtl. p. 878 para. 02] p. 578, Para. 8, [1890MS].

Battle Creek, Mich., January 14, 1891--Spoke in the meeting of the Ministers' Institute from John 17. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Verse 3. [Cf: 1888 Mtl. p. 878 para. 03] p. 579, Para. 1, [1890MS].

The enemy is at the bottom of many diversions from the real point, that the minds shall become confused upon minor subjects, and not give time and importance to weighty, vital questions. Satan may introduce himself into the very investigation of the Scriptures when matters of the deepest interest are introduced. Someone has a suggestion--verily amounting to a suggestion of unbelief--that leads minds away so that it is impossible to fasten the very essential points in the minds of those investigating important subjects. Minds become bewildered and some lose the precious lesson altogether. [Cf: 1888 Mtl. p. 878 para. 04] p. 579, Para. 2, [1890MS].

The points are to be laid out distinctly. After the ministers have taxed their brains to search, to go as deep as possible, and sought wisdom of God, then let them bring the points before the teacher. They have the inspired writings in their hands, and there is to be a searching for the truth, for there remain many things to be discovered and unfolded, which place the truth in its own relative importance before the people. [Cf: 1888 Mtl. p. 879 para. 01] p. 579, Para. 3, [1890MS].

Those giving Bible studies before a class need to guard these special matters, lest their minds lose the very essential points they wish to impress upon the minds of the hearers. When the door is thrown open to allow every one to ask questions confusion of ideas often results because some one presents a question full of unbelief. Through this one questioner the whole class of hearers have started a little matter in another channel and thus that precious Bible study is spoiled. Let all questions be presented in writing after the class exercises close. This will give the teacher time to know whether a question is suitable to be presented--whether it flashes a ray of light and life, or tends to deepen the dense shadow that Satan is constantly working to cast athwart human minds; whether this question will drop into some heart as the sowing of tares, or will be for the education and enlightenment of the class who have presented themselves as learners. The Bible study may be so conducted as to confuse minds rather than produce more thorough thought and enlightenment. If the ideas expressed by these questions will lead to a lower and more common level the class have been robbed of solid principles which concern their eternal welfare. There is produced a multiplication of words without corresponding progress in the Bible doctrines which are so much needed to be brought into families and churches; there has been a multiplying of expressions with little substantial knowledge, little increase of solid principles. [Cf: 1888 Mtl. p. 879 para. 02] p. 579, Para. 4, [1890MS].

Battle Creek, January 15, 1891--I intended to speak in the ministerial institute but was favored with an interview with O. A. Olsen, and then Marian and Willie had matters which required my attention as to the arrangements to be made in publishing books for foreign countries. [Cf: 1888 Mtl. p. 880 para. 01] p. 579, Para. 5, [1890MS].

Sister Austin from Vermont called, and I visited with her for about two hours. These things occupied my time. Then there was the packing to leave next day for Bushnell, Michigan. We studied up the route and learned that we would have to wait in Lansing eight hours. Our only course was to take the early morning train at five a.m. We also learned that we could go by the way of Jackson and it cost one dollar or one dollar and a half more. We decided to save the money and go direct to

Lansing. [Cf: 1888 Mtl. p. 880 para. 02] p. 580, Para. 1, [1890MS].

I am convinced now--for the Lord has given me special instruction-- that our General Conference should not be convened in midwinter. The experience I have passed through at this conference and the light that has been coming to me of the Lord is an explanation, as a sum proved, that the health of those who assemble is endangered and life will certainly be sacrificed. [Cf: 1888 Mtl. p. 880 para. 03] p. 580, Para. 2, [1890MS].

Lansing, Mich., Friday, January 16, 1891--We left Battle Creek at five a.m. en route for Lansing. I awoke at half past two o'clock and could not sleep after this awakening. Arose at three a.m. At four awakened Sara and Andrew to prepare the team to take us to the cars. I was unable to take anything except a cup of gruel and a little bread. We were about one hour coming to Lansing, but for some reason I cannot define, my heart troubled me so that I felt great exhaustion. We rode in a streetcar to the hotel. We were carried two blocks past and were obliged to walk back. [Cf: 1888 Mtl. p. 880 para. 04] p. 580, Para. 3, [1890MS].

I felt that I was failing with heart exhaustion and I lay down on the sofa in the parlor of the hotel. I felt a very great difficulty in breathing. We took breakfast, hoping to gather a little vital force, but there was nothing I could get to strengthen me. They brought me steak cooked in some kind of grease. It was impossible for me to eat of it at the best. I ate a few crackers and a biscuit and drank a hot cup of drink, but oh, how wretched I felt! My heart was sick. It was difficult for me to breathe. We walked out in the air, but I was suffering much. I feared complete prostration. [Cf: 1888 Mtl. p. 880 para. 05] p. 580, Para. 4, [1890MS].

Elder Olsen accompanied us to Lansing but remained at the depot while we came in the streetcar up into the city and occupied a room at the hotel. I began to wish myself at home, but my prayer was constant, Do not permit me to die here; give me vital breath. [Cf: 1888 Mtl. p. 881 para. 01] p. 580, Para. 5, [1890MS].

We walked over to the other depot. It was but a short walk and my heart felt at peace with God. I could breathe better in the open air. We were obliged to remain about two hours before the train started. We were glad to step on board the train at about half past two and arrived at the depot near Bushnell about four o'clock. [Cf: 1888 Mtl. p. 881 para. 02] p. 580, Para. 6, [1890MS].

Horses and carriage were waiting for us and we rode two miles and a half to Brother Stephen Olchin's . Here we found a large number of guests. Many I did not know. Stephen Olchin introduced me to his wife. The first Sister Olchin and two of his children had been laid in the grave. All seemed glad to meet me and from appearance of the guests there were many who had come from five to twenty and thirty miles distant to this gathering. It seemed somewhat as it used to be when my husband was an invalid in Fair Plains. I used to have a circuit of travel--Bushnell, Greenville, Fair Plains, Orleans, Orange, Wright, and Greenbush. Here were the old friends of the cause who were true as steel to the principles of the truth. I had not visited them for twenty years. Our last gathering was in a grove not far from where the church

which they have built now stands. p. 580, Para. 7, [1890MS].

I believe the Lord would have me visit these churches and bear to them my testimony. These people for whom I have formerly been personally interested and with whom I have been united in past association--I want to visit them in their own towns and cities. They have attended camp meetings but the gatherings were so large that it was impossible to renew our acquaintance. I felt unreconciled to being at this place where I wished to labor and I in such a state of physical exhaustion. [Cf: 1888 Mtl. p. 882 para. 01] p. 581, Para. 1, [1890MS].

In our season of prayer at the commencement of the Sabbath I was drawn out in earnest supplication to God that Jesus, the Great Physician, would restore me to soundness and give me victory over my present exhaustion that I could speak to the people. I could not give up the point. I must have help; I must have the divine touch, and strength would then be given me and my feebleness be removed and life-giving power be imparted. The Lord heard [my] prayer. I believe in His name. I claim His promises, Ask and ye shall receive. "Whatsoever ye 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." John 14:13. I had all the assurance I wanted. God's Word, that is yea and amen. [Cf: 1888 Mtl. p. 882 para. 02] p. 581, Para. 2, [1890MS].

Bushnell, Michigan, Sabbath, January 17, 1891--I slept but little through the night but feel of good courage in the Lord. My physical strength is still small but I will continue to believe. When the time comes that I shall stand before the people at eleven o'clock a.m. then I shall realize an all-efficient Helper for my time of need, for the promises of God will not fail me. "I will not leave you comfortless: I will come to you." "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:18, 27. [Cf: 1888 Mtl. p. 882 para. 03] p. 581, Para. 3, [1890MS].

When I entered the entry of the church it was, I saw, a difficult matter to get a passage, for the house was filled with believers and unbelievers. I pressed and urged my passage, Elder Olsen going before me, until I came to the stand. My heart was touched as I looked upon the crowded seats and upon faces I had not seen for many years, and many strangers to me who had more recently embraced the faith. [Cf: 1888 Mtl. p. 883 para. 01] p. 581, Para. 4, [1890MS].

If Paul had felt his heart welling up with thanksgiving to God always for the converts of a single church because a small number had turned to the living God and left the service of idols, I felt that I had reason for thanksgiving and praise to see in this gathering the number of souls who had been brought from darkness of error into the truth for this time, to serve the living God with full purpose of heart. We will say, Not unto us, O God, not unto us, but unto thy name be all the glory. [Cf: 1888 Mtl. p. 883 para. 02] p. 581, Para. 5, [1890MS].

I had much freedom in speaking to the people about one hour and a half. I then called all those to come forward who felt that they were not in living connection with God and were decided to make an entire surrender to God, soul and body, to do His will from the heart. The congregation was crowded but we determined to have this privilege

offered. About six seats were filled. We had a precious season of interceding with the Lord for these souls and for our own selves, and the blessing of the Lord came upon us. We know that the Lord indited our petitions. Our faith laid hold upon the arm of infinite power and the promise was verified. Souls were blessed and many precious testimonies were borne. Some had backslidden from God and now wished to confess their backslidings and to return. [Cf: 1888 Mtl. p. 883 para. 03] p. 581, Para. 6, [1890MS].

For half an hour Elder Olsen tried to close the meeting but he could not. They had been gathered together since nine o'clock for their Sabbath school, and it was past five o'clock and none had eaten anything. The meeting was excellent. We could but rejoice in God. He had greatly blessed and strengthened me just as I believed He would do, and I was gratified to find my brethren and sisters whom I had not spoken with for years still walking in the truth. Oh, the depth of the love and compassion of our God to bear long with the perversity of man! The boundless love of Christ is beyond anything we can comprehend. The sinner in coming to Christ, confessing his sins, is placing himself in the way of obedience. [Cf: 1888 Mtl. p. 884 para. 01] p. 582, Para. 1, [1890MS].

Bushnell, January 18, 1891--I spoke to a house packed with interested hearers. Many outsiders were present and seemed to be deeply moved as I spoke to the people. I presented the law and gospel in perfect harmony. I had great freedom. The influence of the Spirit of God impressed hearts. But how hard for the heart that has been filled with prejudice to reason candidly! I told the people that there was no power in law to save the transgressor of law, but here is where the necessity of a Redeemer comes in. [Quoted Acts 20:19-21, 30-39.] [Cf: 1888 Mtl. p. 884 para. 02] p. 582, Para. 2, [1890MS].

Battle Creek, Mich., Monday, January 19, 1891--We left Bushnell Sunday afternoon [January 18]. Rode fifteen miles with Brother Addison Howe to Lyons. We were entertained in their family. Their little daughter was quite sick with a cold. She coughed a hoarse, harsh cough. We slept in a bedroom off the parlor. Although a fire had been kindled in an old cookstove adjoining the bedroom, the clothing of the bed and the bed itself chilled Sara and me through and through. I had chills half the night. [Cf: 1888 Mtl. p. 884 para. 03] p. 582, Para. 3, [1890MS].

We rode to the depot about eight o'clock. Had to wait, for the train to Lansing was delayed. I slept some on the cars but did not feel at all well. We arrived in Battle Creek shortly after eleven o'clock and were glad to be at home again. I was much exhausted. I had no appetite for food. Strictly guarded my diet and was hoping to escape sickness. We were thankful to find the family all as well as usual. Edson has not been well for some time. It is a cold upon him, similar to La Grippe. [Cf: 1888 Mtl. p. 885 para. 01] p. 582, Para. 4, [1890MS].

Battle Creek, January 20, 1891--We learn that the good work has been going on in the church. The last Sabbath, in the afternoon, Elder Smith attended the Ministerial Institute meeting, in the chapel connected with the office. He spoke again of his mistakes, and went back to Minneapolis and confessed his wrong there and since that time. There was a good spirit in the meeting and advance was made. I felt grateful to God for these tokens of the working of the Spirit of God. [Cf: 1888

Mtl. p. 885 para. 02] p. 582, Para. 5, [1890MS].

This work of confession going forward will clear the King's highway. May the good work go on, and may new hope, new strength and courage come to the people of God. These men who have lifted the cross have a stubborn nature, and the miracle-working power of God had taken hold of them and we were rejoiced. We respect Brother Smith. Our confidence in him is restored. We feel more closely united with him in Jesus Christ. [Cf: 1888 Mtl. p. 885 para. 03] p. 582, Para. 6, [1890MS].

Jesus Christ was the True Witness. He declares He came from the Father. "Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." John 3:11-13. He said He came to reveal the Father. [Cf: 1888 Mtl. p. 885 para. 04] p. 583, Para. 1, [1890MS].

Our only safety is to believe that which is truth because it is true, not because it harmonizes with our preconceived opinions and it is pleasant and agreeable to believe that which we want to believe because it harmonizes with our ideas. Do we accept the words of Christ as verity and truth because He is a divine Witness whose testimony is to be accepted, studied, and revered because He is the Sent from God? The raising of Christ from the dead establishes Christ as a witness to the wonderful truth--which means so much to us--of the resurrection of every one who believes in Jesus Christ. [Cf: 1888 Mtl. p. 886 para. 01] p. 583, Para. 2, [1890MS].

Battle Creek, January 21, 1891--I was afflicted this morning with acute pain in my hip and across my kidneys. It is the result, I think, of the chilliness I suffered in the cold bed last Sunday night. I was scarcely able to move or even breathe without severe pain. I am reminded that I am mortal. The illness which attacked me in Lansing, and which seemed so perilous, leads me to the conclusion that my life is not secure for a moment. It becomes me to hide in Jesus Christ, to be true to God, obeying His commandments from the heart, and notwithstanding my oft infirmities the Lord strengthens me in a most remarkable manner. [Cf: 1888 Mtl. p. 886 para. 02] p. 583, Para. 3, [1890MS].

I feel my spirit stirred within me. I feel to the depth of my being that the truth must be borne to other countries and nations, and to all classes. Let the missionaries of the cross proclaim that there is one God, and one Mediator between God and man, who is Jesus Christ the Son of the Infinite God. This needs to be proclaimed throughout every church in our land. Christians need to know this, and not put man where God should be, that they may no longer be worshipers of idols, but of the living God. Idolatry exists in our churches. [Means had] better be employed to save souls from death, which would be placing jewels in the crown of Jesus Christ and stars in our own crowns in the kingdom of heaven. [Cf: 1888 Mtl. p. 886 para. 03] p. 583, Para. 4, [1890MS].

January 22, 1891--The pain has not left me although it is not as severe as at first. I am using every means in my power to overcome this difficulty. [Cf: 1888 Mtl. p. 887 para. 01] p. 583, Para. 5, [1890MS].

I have today had earnest talk with several of our ministering brethren. I had hoped to be able to attend the meeting in Carlton, but this is impossible. It would be presumptuous. But I would so much like to go. I have a message to bear and I am full of important things which I wish to speak to the people. I carry a burden which I wish to lay off upon those who really believe the truth but I know do not comprehend its import. There is a nominal assent to the truth but its deep spiritual meaning is not understood. [Cf: 1888 Mtl. p. 887 para. 02] p. 583, Para. 6, [1890MS].

We have for years been waging a war with spiritual idolatry. Scriptural conversions are not as abundant as we could wish. There are so many things put in the place where God should be, when He should have the entire room and every nook and corner should reveal His presence. We have a constant contest with idolatry. Many things which gratify the lust of the eye are taking precious time and stealing away precious money. The senses are pleased but God is robbed both of time and money. I am pained to see the photographs multiplied and hanging everywhere. [Cf: 1888 Mtl. p. 887 para. 03] p. 584, Para. 1, [1890MS].

Battle Creek, January 23, 1891--I went to the sanitarium for treatment. The electric bath I hoped would be beneficial to me. I am sick. I cannot eat anything. My stomach will not take care of food. My physical strength is exhausted. I seem to have no deposit in the bank from which to draw. It seems now it would take but little to put out the lamp of life. But I am not anxious now to sleep in the grave, because I have more work to do. I have a message to bear to the people. I am much troubled. The work is being swayed in wrong lines. There is a spirit of, "I will not yield, I will not give up that my way is wrong." [Cf: 1888 Mtl. p. 887 para. 04] p. 584, Para. 2, [1890MS].

Battle Creek, Sabbath, January 24, 1891--I attended the meeting in the chapel and spoke in the meeting for the ministerial students. We had an excellent meeting. There was a very tender spirit. Many are drawing nigh to God and coming to the light, and the Lord is helping them to clear away the rubbish from the door of their hearts and let Jesus come in. There is now a change in the expression of their countenances. Light from the Lord has been reflected upon their hearts and shines forth in their countenances. [Cf: 1888 Mtl. p. 888 para. 01] p. 584, Para. 3, [1890MS].

Monday, January 26, 1891--Spoke to the ministers' class in Bible Studies at quarter after ten a.m. [Cf: 1888 Mtl. p. 888 para. 02] p. 584, Para. 4, [1890MS].

January 27, 1891--I had a deep and solemn sense of the requirements of God, in speaking from John 15. [Cf: 1888 Mtl. p. 888 para. 03] p. 584, Para. 5, [1890MS].

January 28, 1891--Went into the city and did some trading; returning saw Sisters Hall and Murphy and invited them to be seated in the carriage. Took them to the sanitarium. Returned and met Brother and Sister Hobbs and took them to their home by the fair ground. [Cf: 1888 Mtl. p. 888 para. 04] p. 584, Para. 6, [1890MS].

By invitation went to Sister Graves' to dinner. Met quite a number of

our sisters and had a pleasant visit, but was feeling much better in the open air. Ate sparingly and then met my previous appointment with Elder Uriah Smith. We had a pleasant visit. We conversed as to the best means to help Elder Butler. We feel sorely distressed over his condition and we want to save him from himself, from unhappiness. We also conversed in regard to Howard and Madison Miller and their position of resistance--hard and unimpressible. Both are unfit to be trusted with responsibilities, because they have chosen a set, determined will of their own, to yield to no one, to be independent. Oh that they would fall upon the Rock and be broken! [Cf: 1888 Mtl. p. 888 para. 05] p. 584, Para. 7, [1890MS].

Battle Creek, January 29, 1891--The past night was one of great suffering. I slept but little. The malaria is upon me. I was nauseated at the sight of food. Could sit up but a short period at a time. My repaired lounge came home the day before, so it was very convenient for me. Oh how I long for strength! Elder Waggoner called and was very urgent that I should speak again to the ministerial class. [Cf: 1888 Mtl. p. 889 para. 01] p. 585, Para. 1, [1890MS].

Battle Creek, Michigan, January 30, 1891--My days are now filled with weariness and painful weakness. [Cf: 1888 Mtl. p. 889 para. 02] p. 585, Para. 2, [1890MS].

Dr. Kellogg visited me today, and we considered some important questions in connection with my case and in regard to the general interests of the cause. Many things need to be corrected in our institutions. [Remainder of this entry deals with "The Men in Positions of Trust in our Institutions," and is found in MS - 24 - 1891, pp. 23-29.] [Cf: 1888 Mtl. p. 889 para. 03] p. 585, Para. 3, [1890MS].

Battle Creek, Sabbath, January 31, 1891--I was not able to attend meeting today and I am very weak. May the Lord help and strengthen and bless me today upon the holy Sabbath. I have felt a great desire to be well. [Cf: 1888 Mtl. p. 889 para. 04] p. 585, Para. 4, [1890MS].

I have attended the closing meeting of the ministerial Bible school--a school composed of conference delegates and those who have been attending the ministerial institute. At this meeting several were called upon to say something. Remarks appropriate for the occasion were made by Elders Olsen, Waggoner, Prescott, and Smith; also by Elder Haskell, who has been mercifully preserved during his tour around the world. [Cf: 1888 Mtl. p. 890 para. 01] p. 585, Para. 5, [1890MS].

I spoke in regard to matters that were deeply impressing my mind. I referred to the fear that had been expressed by some who were not members of the ministerial institute, and who had not been present at all the Bible classes of the school--a fear that there was danger of carrying the subject of justification by faith altogether too far, and of not dwelling enough on the law. [Cf: 1888 Mtl. p. 890 para. 02] p. 585, Para. 6, [1890MS].

Judging from the meetings that I had been privileged to attend, I could see no cause for alarm; and so I felt called upon to say that this fear was cherished by those who had not heard all the precious lessons given, and that therefore they were not warranted in coming to such a conclusion. None of the members of the class who had been

studying the Word to learn "What saith the Scriptures?" entertained any such fear. The Bible, and the Bible alone, has been the subject of investigation in this school. Every lesson has been based, not on the ideas and the opinions of men, but on a plain "Thus saith the Lord." [Cf: 1888 Mtl. p. 890 para. 03] p. 585, Para. 7, [1890MS].

Many remarks have been made to the effect that in our campmeetings the speakers have dwelt upon the law, the law, and not on Jesus. This statement is not strictly true, but have not the people had some reason for making these remarks? Have not there stood in the desk, as mouthpieces for God, men who had not a genuine experience in heavenly things, men who had not received the righteousness of Christ Jesus? Many of our ministers have merely sermonized, presenting subjects in an argumentative way and scarcely mentioning the saving power of the Redeemer. Not having themselves partaken of the living bread from heaven, their testimony was destitute of nourishment, destitute of the saving blood of Jesus Christ, which cleanseth from all sin. Their offering resembled the offering of Cain. He brought to the Lord the fruit of the ground, which, in itself, was acceptable in God's sight. Very good, indeed, was the fruit, but the virtue of the offering, the blood of Christ, represented by the blood of the slain lamb, was lacking. So it is in Christless sermons. Men are not pricked in the heart; they do not inquire, "What shall I do to be saved?" [Cf: 1888 Mtl. p. 890 para. 04] p. 585, Para. 8, [1890MS].

In His sacrificial character, Christ reveals Himself as the Bread of Life. "Whoso eateth My flesh," He declared to His disciples, "and drinketh My blood, hath eternal life" (John 6:54). Why is not He presented to the people as the Living Bread?--Because He is not abiding in the hearts of many of those who think it their duty to preach the law. Christ is left out of their sermonizing, and from east to west, from north to south, the church has been starving for the Bread of Life. [Cf: 1888 Mtl. p. 891 para. 01] p. 586, Para. 1, [1890MS].

Of all professed Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world. Our ministers should ever be able to direct men and women to Christ, to the One who Himself declared, "I am the Bread of Life" (John 6:35). Let those who minister to the spiritual necessities of the people read to them the words of Christ: "I am the living Bread which came down from heaven: if any 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" (John 6:51). [Cf: 1888 Mtl. p. 891 para. 02] p. 586, Para. 2, [1890MS].

The Jews, unable to understand this declaration, "strove among themselves, saying, How can this man give us His flesh to eat? Then Jesus said unto them, 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" (Verses 52, 53). [Cf: 1888 Mtl. p. 892 para. 01] p. 586, Para. 3, [1890MS].

Often there are delivered to the people discourses destitute of the bread of life, the food essential for spiritual growth. Those who have been appropriating for themselves the bread of life, will be able to break it to others. [Cf: 1888 Mtl. p. 892 para. 02] p. 586, Para. 4, [1890MS].

Christ further declares: "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" (Verses 54 - 56). These words are very similar to those He used in representing Himself as the Vine, and His followers as the branches: "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" (John 15:4, 5). [Cf: 1888 Mtl. p. 892 para. 03] p. 586, Para. 5, [1890MS].

How can our people be better helped than by being given the bread of life? And this bread is God's Word; for Christ has 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" (John 6:63). [Cf: 1888 Mtl. p. 892 para. 04] p. 586, Para. 6, [1890MS].

The law and the gospel, revealed in the Word, are to be preached to the people; for the law and the gospel, blended, will convict of sin. God's law, while condemning sin, points to the gospel, revealing Jesus Christ, in whom "dwelleth all the fulness of the Godhead bodily." The glory of the gospel reflects light upon the Jewish age, giving significance to the whole Jewish economy of types and shadows. Thus both the law and the gospel are blended. In no discourse are they to be divorced. [Cf: 1888 Mtl. p. 892 para. 05] p. 586, Para. 7, [1890MS].

Over the spiritual eyes of altogether too many there has been hanging a veil. Many have been teaching the binding claims of God's law, but have not been able to see to the end of that which was abolished. They have not seen that Jesus Christ is the glory of the law. The bright beams of the Sun of Righteousness are to be reflected from His messengers upon the minds of sinners, in order that they may be led to say, with one of old, "Open Thou mine eyes, that I may behold wondrous things out of Thy law" (Psalm 119:18). [Cf: 1888 Mtl. p. 893 para. 01] p. 587, Para. 1, [1890MS].

Many of our brethren and sisters do not discern the wondrous things that are to be seen in God's law. They have not beheld that which was revealed to Moses when he prayed, "I beseech Thee, show me Thy glory" (Exodus 33:18). To Moses was revealed God's character. "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" (Exodus 34:5-7). [Cf: 1888 Mtl. p. 893 para. 02] p. 587, Para. 2, [1890MS].

The apostle John, in his first epistle, gives the definition of sin, He declares: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law" (1 John 3:4). [Cf: 1888 Mtl. p. 893 para. 03] p. 587, Para. 3, [1890MS].

To Moses, the character of God was revealed as His glory. In like manner, we behold the glory of Christ by beholding His character. Paul says: "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 [from character to character] even as by the Spirit of the Lord" (2 Corinthians 3:18). [Cf: 1888 Mtl. p. 893 para. 04] p. 587, Para. 4, [1890MS].

Why, then, is there manifested in the church so great a lack of love, of true, elevated, sanctified, ennobling sympathy, of tender pity and loving forbearance? It is because Christ is not constantly brought before the people. His attributes of character are not brought into the practical life. Men and women are not eating of the bread that cometh down from heaven. [Cf: 1888 Mtl. p. 894 para. 01] p. 587, Para. 5, [1890MS].

I have felt very sad as I have seen ministers walking and working in the light of the sparks of their own kindling; ministers who were not obtaining spiritual nourishment from Christ, the Bread of Life. Their own souls were as destitute of the heavenly manna as the hills of Gilboa were destitute of dew and rain. In their hearts Christ was not an abiding presence. How could they speak intelligently of Him whom they had never known by experimental knowledge? [Cf: 1888 Mtl. p. 894 para. 02] p. 587, Para. 6, [1890MS].

We must see Christ as He is. By the eye of faith we must discern the glory of the Only Begotten of the Father, full of grace and truth. By failing to cherish the Spirit of Christ, by taking wrong positions in the controversy over the law in Galatians--a question that many have not fully understood before taking a wrong position--the church has sustained a sad loss. The spiritual condition of the church generally, is represented by the words of the True Witness: "Nevertheless," saith the One who loves the souls for whom He has died, "I have somewhat against thee, because thou hast left thy first love." The position taken by many during the Minneapolis General Conference testifies to their Christless condition. The admonition to every such an one is: "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." [Cf: 1888 Mtl. p. 894 para. 03] p. 587, Para. 7, [1890MS].

Have not many in this ministerial school seen their mistake of not abiding in Christ? Cannot they have the privilege of repenting, and of doing their first works? Who shall condemn this work of repentance, of confession, of baptism? If some conscientiously feel that their first duty is to repent of their sins, confess them, and be baptized, is not this the first work that they must do? [Cf: 1888 Mtl. p. 894 para. 04] p. 588, Para. 1, [1890MS].

When precious rays of light from the Sun of Righteousness have shone upon our pathway, some have opened wide the door of the heart, welcoming the heaven-sent light into the chambers of the soul. They receive the words of Christ Jesus gladly. Others have needed the divine anointing to improve their spiritual eyesight, in order that they may distinguish the light of truth from the darkness of error. Because of their blindness, they have lost an experience that would have been more precious to them than silver and gold. Some, I fear, will never recover that which they have lost. [Cf: 1888 Mtl. p. 895 para. 01] p. 588, Para. 2, [1890MS].

When strong-minded men once set their will against God's will, it is not easy for them to admit that they have erred in judgment. It is very difficult for such men to come fully into the light by honestly confessing their sins; for Satan has great power over the minds of many to whom God has granted evidence sufficient to encourage faith and inspire confidence. Many will not be convinced, because they are not inclined to confess. To resist and reject even one ray of light from heaven because of pride and stubbornness of heart, makes it easier to refuse light the second time. Thus men form the habit of rejecting light. [Cf: 1888 Mtl. p. 895 para. 02] p. 588, Para. 3, [1890MS].

So long had the Jews refused to walk in the light of truth, that they rejected their Saviour. Jesus said of the Jews: "Ye will not come to Me, that ye might have life" (John 5:40). He, the Light of life, came to enlighten every man that comes into the world, so that no man need walk in darkness. The light of truth is constantly shining, but many men and women comprehend it not. And why?--Because selfishness, egotism, pride, blinds their spiritual eyesight. Standing between them and the true light, is the idol of their own opinion. They can see very readily that which they wish to see. Saith the True Witness: "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Revelation 2:7). "The secret of the Lord is with them that fear Him" (Psalm 25:14). [Cf: 1888 Mtl. p. 895 para. 03] p. 588, Para. 4, [1890MS].

My brethren in the ministry, we need Jesus every moment. To lose His love from our hearts means much. Yet He Himself says: "I have somewhat against thee, because thou hast left thy first love" (Revelation 2:4). There is danger of presenting the truth in such a way that the intellect is exalted, leaving the souls of the hearers unsatisfied. A correct theory of the truth may be presented, and yet there may not be manifested the warmth of affection that the God of truth requires every one of His messengers to cherish and manifest. [Cf: 1888 Mtl. p. 896 para. 01] p. 588, Para. 5, [1890MS].

The religion of many is very much like an icicle--freezingly cold. The hearts of not a few are still unmelted, unsubdued. They cannot touch the hearts of others, because their own hearts are not surcharged with the blessed love that flows from the heart of Christ. There are others who speak of religion as a matter of the will. They dwell upon stern duty as if it were a master ruling with a scepter of iron--a master, stern, inflexible, all powerful--devoid of the sweet, melting love and tender compassion of Christ. Still others go to the opposite extreme, making religious emotions prominent, and on special occasions manifesting intense zeal. Their religion seems to be more of the nature of a stimulus rather than an abiding faith in Christ. [Cf: 1888 Mtl. p. 896 para. 02] p. 588, Para. 6, [1890MS].

True ministers know the value of the inward working of the Holy Spirit upon human hearts. They are content with simplicity in religious services. Instead of making much of popular singing, they give their principal attention to the study of the Word, and render praise to God from the heart. Above the outward adorning they regard the inward adorning, the ornament of a meek and quiet spirit. In their mouths is found no guile. In the lives of many more ministers there should be revealed the eternal verity of the kingdom of God. Those who practice

the truth in [their] daily life are represented as trees of righteousness, bearing the fruits of the Spirit. [Cf: 1888 Mtl. p. 896 para. 03] p. 589, Para. 1, [1890MS].

Genuine religion is based upon a belief in the Scriptures. God's Word is to be believed without question. No part of it is to be cut and carved to fit certain theories. Men are not to exalt human wisdom by sitting in judgment upon God's Word. The Bible was written by holy men of old, as they were moved upon by the Holy Spirit, and this Book contains all that we know for certain and all that we can ever hope to learn in regard to God and Christ, unless, like Paul, we are taken to the third heaven to hear "unspeakable words, which it is not lawful for a man to utter" (2 Corinthians 12:4). This revelation to the apostle did not spoil his humility. [Cf: 1888 Mtl. p. 897 para. 01] p. 589, Para. 2, [1890MS].

The life of a Christian is a life regulated by the Word of God just as it reads. All the truths of the Old and the New Testaments form a complete whole. These truths we are to cherish, believe, and obey. To the true disciple, faith in God's Word is a living, active principle; for "with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:10). By faith man believes that he receives the righteousness of Christ. [Cf: 1888 Mtl. p. 897 para. 02] p. 589, Para. 3, [1890MS].

Faith, in itself, is an act of the mind. Jesus Himself is the Author and the Finisher of our faith. He gave His life for us, and His blood speaks in our behalf better things than spoke the blood of Abel, which cried unto God against Cain the murderer. Christ's blood was shed to remit our sins. [Cf: 1888 Mtl. p. 897 para. 03] p. 589, Para. 4, [1890MS].

Many commit the error of trying to define minutely the fine points of distinction between justification and sanctification. Into the definitions of these two terms they often bring their own ideas and speculations. Why try to be more minute than is Inspiration on the vital question of righteousness by faith? Why try to work out every minute point, as if the salvation of the soul depended upon all having exactly your understanding of this matter? All cannot see in the same line of vision. You are in danger of making a world of an atom, and an atom of a world. [Cf: 1888 Mtl. p. 897 para. 04] p. 589, Para. 5, [1890MS].

As the penitent sinner, contrite before God, discerns Christ's atonement in his behalf, and accepts this atonement as his only hope in this life and the future life, his sins are pardoned. This is justification by faith. Every believing soul is to conform his will entirely to God's will, and keep in a state of repentance and contrition, exercising faith in the atoning merits of the Redeemer, and advancing from strength to strength, from glory to glory. [Cf: 1888 Mtl. p. 898 para. 01] p. 589, Para. 6, [1890MS].

Pardon and justification are one and the same thing. Through faith, the believer passes from the position of a rebel, a child of sin and Satan, to the position of a loyal subject of Christ Jesus, not because of an inherent goodness, but because Christ receives him as His child by adoption. The sinner receives the forgiveness of his sins, because

these sins are borne by his Substitute and Surety. The Lord speaks to His heavenly Father, saying: "This is My child. I reprove him from the condemnation of death, giving him My life insurance policy--eternal life--because I have taken his place and have suffered for his sins. He is even My beloved son." Thus man, pardoned, and clothed with the beautiful garments of Christ's righteousness, stands faultless before God. [Cf: 1888 Mtl. p. 898 para. 02] p. 590, Para. 1, [1890MS].

The sinner may err, but he is not cast off without mercy. His only hope, however, is repentance toward God and faith in the Lord Jesus Christ. It is the Father's prerogative to forgive our transgressions and sins, because Christ has taken upon Himself our guilt and reproveth us, imputing to us His own righteousness. His sacrifice satisfies fully the demands of justice. [Cf: 1888 Mtl. p. 898 para. 03] p. 590, Para. 2, [1890MS].

Justification is the opposite of condemnation. God's boundless mercy is exercised toward those who are wholly undeserving. He forgives transgressions and sins for the sake of Jesus, who has become the propitiation for our sins. Through faith in Christ, the guilty transgressor is brought into favor with God and into the strong hope of life eternal. [Cf: 1888 Mtl. p. 899 para. 01] p. 590, Para. 3, [1890MS].

David was pardoned of his transgression because he humbled his heart before God in repentance and contrition of soul, and believed that God's promise to forgive would be fulfilled. He confessed his sin, repented, and was reconverted. In the rapture of the assurance of forgiveness, he exclaimed, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." The blessing comes because of pardon; pardon comes through faith that the sin, confessed and repented of, is borne by the great Sin-bearer. Thus from Christ cometh all our blessings. His death is an atoning sacrifice for our sins. He is the great Medium through whom we receive the mercy and favor of God. He, then, is indeed the Originator, the Author, as well as the Finisher, of our faith.--Manuscript 21, 1891, pp. 1-11. ("Christ our Righteousness," February 27, 1891.) [Cf: 1888 Mtl. p. 899 para. 02] p. 590, Para. 4, [1890MS].

Our Present Dangers. By Mrs. E. G. White. Brethren and sisters, I appeal to you as Seventh-day Adventists to be all that this name signifies. There is danger of departing from the spirit of the message, and adopting measures that will imperil the work of God. As the Lord has presented these things before me at several times and in different places, I have been brought into your assemblies where articles were read and statements made which were false in principle and dangerous in their tendency. I was shown that those who advocated these sentiments were not following the counsel of God, but were bringing in that which would surely lead souls away from safe ground, away from the third angel's message, into wrong paths, to a careless disregard of the injunctions of God, thus imperilling their own souls and the souls of others. [Cf: 1888 Mtl. p. 900 para. 01] p. 590, Para. 5, [1890MS].

In your councils, how little experience many of you have in humbling the heart before God! How little you know of striving in prayer that you may enter in at the strait gate! The question of highest importance

to you is, "Do I have an experimental knowledge of God? Am I ready to believe what he tells me, to do what he bids, instead of following my own judgment? Am I drawing nearer to God?" The Scripture says, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them because they are spiritually discerned." If your hearts are not fully surrendered to God, if you do not submit your will to his, you will devise and plan without the guidance of Him who is mighty in counsel. Some have manifested a spirit of Pharisaic prejudice and criticism. As soon as this is indulged, the holy angels depart from you; for they cannot administer to sin. You possess in a large degree the same spirit that was revealed in the Conference at Minneapolis. The deception that was upon minds there still exists. Some have not been willing to see and acknowledge their errors, and their blindness of mind remains. [Cf: 1888 Mtl. p. 900 para. 02] p. 591, Para. 1, [1890MS].

You who have been educating yourselves and others in a spirit of criticism and accusing, remember that you are imitating the example of Satan. When it suits your purpose, you treat the Testimonies as if you believed them, quoting from them to strengthen any statement you wish to have prevail. But how is it when light is given to correct your errors? Do you then accept the light? When the Testimonies speak contrary to your ideas, you treat them very lightly. [Cf: 1888 Mtl. p. 901 para. 01] p. 591, Para. 2, [1890MS].

It does not become any one to drop a word of doubt here and there that shall work like poison in other minds, shaking their confidence in the messages which God has given, which have aided in laying the foundation of this work, and have attended it to the present day, in reproofs, warnings, corrections, and encouragements. To all who have stood in the way of the Testimonies, I would say, God has given a message to his people, and his voice will be heard, whether you hear or forbear. Your opposition has not injured me; but you must give an account to the God of heaven, who has sent these warnings and instructions to keep his people in the right way. You will have to answer to him for your blindness, for being a stumbling-block in the way of sinners. [Cf: 1888 Mtl. p. 901 para. 02] p. 591, Para. 3, [1890MS].

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Even the work of the Holy Spirit upon the heart is to be tested by the word of God. The Spirit which inspired the Scriptures, always leads to the Scriptures. [Cf: 1888 Mtl. p. 901 para. 03] p. 591, Para. 4, [1890MS].

"Because iniquity shall abound, the love of many shall wax cold." The True Witness says of the church, after enumerating many virtues, "I have somewhat against thee, because thou hast left thy first love." The prevailing idolatry and iniquity have had a paralyzing, deadening influence upon piety and godliness. There is distrust, selfishness, and suspicion. A few hold fast their profession of faith. Others have been leaving the simplicity of the faith, and as the result they are now treading on the border-land of skepticism. They are spiritually beclouded; and thus many are holding serious errors. Some sit in judgment on the Scriptures, declaring that this or that passage is not inspired, because it does not strike their minds favorably. They cannot harmonize it with their ideas of philosophy and science, "falsely so called." Others for different reasons question portions of the word of

God. Thus many walk blindly where the enemy prepares the way. Now, it is not the province of any man to pronounce sentence upon the Scriptures, to judge or condemn any portion of God's word. When one presumes to do this, Satan will create an atmosphere for him to breathe which will dwarf spiritual growth. When a man feels so very wise that he dares to dissect God's word, his wisdom is, with God, counted foolishness. When he knows more, he will feel that he has everything to learn. And his very first lesson is to become teachable. "Learn of me," says the Great Teacher; "for I am meek and lowly in heart, and ye shall find rest unto your souls." [Cf: 1888 Mtl. p. 901 para. 04] p. 591, Para. 5, [1890MS].

Would that the spiritual eyesight of all the workers might be clear to distinguish the sacred from the common. Blinded by self-love, many lose sight of the claims of others, and also of the glory of God. When you see yourselves as you really are, and see God as he wants you to see him, you will feel deeply your need of Jesus, and will seek him with contrite hearts. Then he will be found of you. You will seek for his heavenly treasure of graces as one seeks for precious pearls; and when you find it, there will be no doubt on the minds of your brethren but that you have found the pearl of great price. You will have the mind of Christ; you will work and speak as Christ did. [Cf: 1888 Mtl. p. 901 para. 05] p. 592, Para. 1, [1890MS].

The people of God are not to be guided by the opinions or practices of the world. Hear what the Saviour said to his disciples, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." "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: 1888 Mtl. p. 901 para. 06] p. 592, Para. 2, [1890MS].

The word of God plainly declares that his law is to be scorned, trampled upon, by the world; there will be an extraordinary prevalence of iniquity. The professed Protestant world will form a confederacy with the man of sin, and the church and the world will be in corrupt harmony. [Cf: 1888 Mtl. p. 901 para. 07] p. 592, Para. 3, [1890MS].

Here the great crisis is coming upon the world. The Scriptures teach that popery is to regain its lost supremacy, and that the fires of persecution will be rekindled through the time serving concessions of the so-called Protestant world. In this time of peril we can stand only as we have the truth and the power of God. Men can know the truth only by being themselves partakers of the divine nature. We have need now for more than human wisdom in reading and searching the Scriptures; and if we come to God's word with humble hearts, he will raise up a standard for us against the lawless element. [Cf: 1888 Mtl. p. 901 para. 08] p. 592, Para. 4, [1890MS].

It is difficult to hold fast the beginning of our confidence firm unto the end; and the difficulty increases when there are hidden influences constantly at work to bring in another spirit, a counter working element, on Satan's side of the question. In the absence of persecution, there have drifted into our ranks some who appear sound,

and their Christianity unquestionable, but who, if persecution should arise, would go out from us. In the crisis, they would see force in specious reasoning that has had an influence on their minds. Satan has prepared various snares to meet varied minds. When the law of God is made void, the church will be sifted by fiery trials, and a larger proportion than we now anticipate, will give heed to seducing spirits and doctrines of devils. Instead of being strengthened when brought into strait places, many prove that they are not living branches of the True Vine; they bore no fruit, and the husbandman taketh them away. [Cf: 1888 Mtl. p. 901 para. 09] p. 592, Para. 5, [1890MS].

But when the world makes void the law of God, what will be the effect upon the truly obedient and righteous? Will they be carried away by the strong current of evil? Because so many rank themselves under the banner of the prince of darkness, will God's commandment keeping people swerve from their allegiance? Never! Not one who is abiding in Christ will fail or fall. His followers will bow in obedience to a higher authority than that of any earthly potentate. While the contempt placed upon God's commandments leads many to suppress the truth and show less reverence for it, the faithful ones will with greater earnestness hold aloft its distinguishing truths. We are not left to our own direction. In all our ways we should acknowledge God, and he will direct our paths. We should consult his word with humble hearts, ask his counsel, and give up our will to his. We can do nothing without God. [Cf: 1888 Mtl. p. 902 para. 01] p. 592, Para. 6, [1890MS].

There is the highest reason for us to prize the true Sabbath and stand in its defense, for it is the sign which distinguishes the people of God from the world. The commandment that the world makes void is the one to which, for this very reason, God's people will give greater honor. It is when the unbelieving cast contempt upon the word of God that the faithful Calebs are called for. It is then that they will stand firm at the post of duty, without parade, and without swerving because of reproach. The unbelieving spies stood ready to destroy Caleb. He saw the stones in the hands of those who had brought a false report, but this did not deter him; he had a message, and he would bear it. The same spirit will be manifested to-day by those who are true to God. The psalmist says, "They have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold." When men press close to the side of Jesus, when Christ is abiding in their hearts by faith, their love for the commandments of God grows stronger in proportion to the contempt which the world heaps upon his holy precepts. It is at this time that the true Sabbath must be brought before the people by both pen and voice. As the fourth commandment and those who observe it are ignored and despised, the faithful feel that it is the time not to hide their faith but to exalt the law of Jehovah by unfurling the banner on which is inscribed the message of the third angel, the commandments of God and the faith of Jesus. [Cf: 1888 Mtl. p. 902 para. 02] p. 593, Para. 1, [1890MS].

Let not those who have the truth as it is in Jesus give sanction, even by their silence, to the work of the mystery of iniquity. Let them never cease to sound the note of alarm. Let the education and training of the members of our churches be such that the children and youth among us shall understand there are to be no concessions to this power, the man of sin. Teach them that although the time will come when we can wage the war only at the risk of property and liberty, yet the conflict

must be met, in the spirit and meekness of Christ; the truth is to be maintained and advocated as it is in Jesus. Wealth, honor, comfort, home,--everything else,--is to be a secondary consideration. The truth must not be hid, it must not be denied or disguised, but fully avowed, and boldly proclaimed. [Cf: 1888 Mtl. p. 902 para. 03] p. 593, Para. 2, [1890MS].

The Lord has faithful watchmen on the walls of Zion to cry aloud and spare not, to lift up their voice like a trumpet, and show his people their transgression and the house of Jacob their sins. The Lord has permitted the enemy of truth to make a determined effort against the Sabbath of the fourth commandment. He designs by this means to awaken a decided interest in that question which is a test for the last days. This will open the way for the third angel's message to be proclaimed with power. [Cf: 1888 Mtl. p. 902 para. 04] p. 593, Para. 3, [1890MS].

Let not one who believes the truth, be silent now. None should be careless now; let all urge their petitions at the throne of grace, pleading the promise, "Whatsoever ye shall ask in my name, that will I do." It is a perilous time now. If this land of boasted liberty is preparing to sacrifice every principle which enters into her constitution, making decrees to suppress religious freedom, and for the enforcing of papal falsehood and delusion, then the people of God need to present their petitions in faith to the Most High. There is every encouragement, in the promises of God, for those who put their trust in him. The prospect of being brought into personal danger and distress, need not cause despondency, but should quicken the vigor and hopes of God's people; for the time of their peril is the season for God to grant them clearer manifestations of his power. We are not to sit in calm expectancy of oppression and tribulation, and fold our hands, doing nothing to avert the evil. Let our united cries be sent up to heaven. Pray and work, and work and pray. But let none act rashly. Learn as never before that you must be meek and lowly in heart. You must not bring a railing accusation against any, whether individuals or churches. Learn to deal with minds as Christ did. Sharp things must sometimes be spoken; but be sure that the Holy Spirit of God is abiding in your heart before you speak the clear-cut truth; then let it cut its way. You are not to do the cutting. [Cf: 1888 Mtl. p. 902 para. 05] p. 593, Para. 4, [1890MS].

There is to be no compromise with those who make void the law of God. It is not safe to rely upon them as counselors. Our testimony is not to be less decided now than formerly; our real position is not to be cloaked in order to please the world's great men. They may desire us to unite with them and accept their plans, and may make propositions in regard to our course of action which may give the enemy an advantage over us. "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy." While we should not seek for controversy, and should not needlessly offend, we must present the truth clearly and decidedly, and stand firm to what God has taught us in his word. You are not to look to the world in order to learn what you shall write and publish or what you shall speak. Let all your words and works testify, "We have not followed cunningly devised fables." "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." [Cf: 1888 Mtl. p. 902 para. 06] p. 594, Para. 1, [1890MS].

The apostle Paul tells us, "After that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." This was the carrying out of God's plan for the conviction and conversion of men, who are constantly tempted to magnify their own powers. The Lord would make it manifest whether men by their own finite wisdom could acquire a knowledge of the truth, whether they could know God, their Creator. When Christ came to our world, the experiment had been fully made, and it proved the boasted wisdom of men to be but foolishness. Finite wisdom was utterly unable to come to right conclusions in regard to God, and therefore man was wholly incompetent to judge in regard to his law. The Lord has allowed matters in our day to come to a crisis, in the exaltation of error above truth, that he, the God of Israel, might work mightily for the greater elevation of his truth in proportion as error is exalted. [Cf: 1888 Mtl. p. 902 para. 07] p. 594, Para. 2, [1890MS].

With his eye upon the church, the Lord has again and again allowed matters to come to a crisis, that in their extremity his people should look alone for his help. Their prayers, their faith, together with their steadfast purpose to be true, have called for the interference of God, and then he has fulfilled his promise, "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." His mighty arm has been stretched out for the deliverance of his people. God reserves his gracious interposition in their behalf till the time of their extremity; thus he makes their deliverance more marked, and their victories more glorious. When all human wisdom fails, the Lord's interference will be more clearly recognized, and he will receive the glory that is his due. Even the enemies of our faith, persecutors, will perceive that God is working for his people in turning their captivity. [Cf: 1888 Mtl. p. 903 para. 01] p. 594, Para. 3, [1890MS].

What is needed in this, our time of danger, is fervent prayer, mingled with earnest faith, a reliance upon God when Satan casts his shadow over God's people. Let every one bear in mind that God delights to listen to the supplications of his people; for the prevailing iniquity calls for more earnest prayer, and God has promised that he will avenge his own elect, who cry day and night unto him, though he bear long with them. [Cf: 1888 Mtl. p. 903 para. 02] p. 594, Para. 4, [1890MS].

Men are prone to abuse the long suffering of God, and to presume on his forbearance. But there is a point in human iniquity when it is time for God to interfere; and terrible are the issues. "The Lord is slow to anger, and great in power, and will not at all acquit the wicked." The long-suffering of God is wonderful, because he puts constraint on his own attributes; but punishment is none the less certain. Every century of profligacy has treasured up wrath against the day of wrath; and when the time comes, and the iniquity is full, then God will do his strange work. It will be found a terrible thing to have worn out the divine patience; for the wrath of God will fall so signally and strongly that it is represented as being unmixed with mercy; the very earth will be desolated. It is at the time of the national apostasy, when, acting on the policy of Satan, the rulers of the land will rank themselves on the side of the man of sin--it is then the measure of guilt is full; the national apostasy is the signal for national ruin. [Cf: 1888 Mtl. p. 903 para. 03] p. 595, Para. 1, [1890MS].

God has thrust his people into the gap, to make up the hedge, to raise up the foundation of many generations. The heavenly intelligences, angels that excel in strength, are waiting, obedient to his command, to unite with human agencies, and the Lord will interpose when matters have come to such a pass that none but a divine power can counteract the satanic agencies at work. When his people shall be in the greatest danger, seemingly unable to stand against the power of Satan, God will work in their behalf. Man's extremity is God's opportunity. [Cf: 1888 Mtl. p. 903 para. 04] p. 595, Para. 2, [1890MS].

Now is the time when the loyal and true are to arise and shine; for the glory of the Lord is risen upon them. It is no time now to hide our colors, no time to turn traitors when the battle presses sore, no time to lay aside our weapons of warfare. Watchmen on the walls of Zion must be wide awake. [Cf: 1888 Mtl. p. 903 para. 05] p. 595, Para. 3, [1890MS].

I am so thankful at this time that we can have our minds taken off from the difficulties that surround us, and the oppression that is to come upon the people of God, and can look up to the heaven of light and power. If we place ourselves on the side of God, of Christ and the heavenly intelligences, the broad shield of Omnipotence is over us, the mighty God of Israel is our helper, and we need not fear. Those who touch the people of God, touch the apple of his eye. [Cf: 1888 Mtl. p. 903 para. 06] p. 595, Para. 4, [1890MS].

Now the great question is, Are we Bible Christians,--doers of the word? I have been astonished beyond measure as light has been presented to me again and again concerning the difficulties and dissensions that exist in our churches. What does it mean? With the teachings of the Bible before them, how dare they be in such disunion, apparently not caring to answer the prayer of Christ that his disciples might be one, as he is one with the Father. How dare they set up their will, and imperil the cause of God in order to carry things on in their own way? [Cf: 1888 Mtl. p. 903 para. 07] p. 595, Para. 5, [1890MS].

The spirit of self-sufficiency and selfish independence that has for years been coming into the hearts of our people is the work of the enemy, that he may cause our feet to slide; and we cannot afford to indulge it. May God help us to put it away! Begin right in your own homes; begin there to be truly courteous, as Christ was; be kind; live not to please yourselves. Then if you are Christians at home, you will carry the same spirit into the church. You will carry it into your councils, and will have evidence that Jesus is indeed your helper, your stronghold, your front guard and your rear-ward. The righteousness of Christ will go before you, and the glory of God will be your rear-ward. [Cf: 1888 Mtl. p. 903 para. 08] p. 595, Para. 6, [1890MS].

Brethren, will you carry the spirit of Christ with you as you return to your homes and churches? Will you put away unbelief and criticism? We are coming to a time when, more than ever before, we shall need to press together, to labor unitedly. In union there is strength. In discord and disunion there is only weakness. God never designed that one man, or four, or twenty, should take an important work into their own hands, and carry it forward independently of other workers in the cause. God wants his people to counsel together, to be a united church, in Christ a perfect whole. The only safety for us is to enter into the

counsels of Heaven, ever seeking to do the will of God, to become laborers together with him. No one company is to form a confederacy, and say, "We are going to take this work, and carry it on in our own way; and if it does not go as we want it to, we will not give our influence to have it go at all." This is Satan's voice, not God's. Do not obey such suggestions. [Cf: 1888 Mtl. p. 903 para. 09] p. 596, Para. 1, [1890MS].

What we want is the spirit of Jesus. When we have this, we shall love one another. Here are the credentials that we are to bear: "By this shall all men know that ye are my disciples, if ye have love one to another. We need to pray more; and when we have Christ abiding in the soul, his spirit in me will harmonize with his spirit in you; and he who controls our minds, controls also the heavenly intelligences, and they co-operate with us. Then in every council you will have the presence of One mighty in counsel. Jesus will be there. There will be no contention, no strife, no stirring up of the worst passions of the heart. What we want is to find refuge in Jesus. What we want is to be converted: And O, how I have longed for the converting power of God to go through our assemblies! [Cf: 1888 Mtl. p. 903 para. 10] p. 596, Para. 2, [1890MS].

I fear that some will never be converted. Not because God is not willing to convert them; but because they have eyes, and yet see not; ears have they, but they hear not; they have understanding, and yet understand not. They are too proud to acknowledge their errors, and in contrition of heart seek God in repentance. Now shall we put away this impenitent spirit? Shall we fall on the Rock and be broken? Jesus is soon coming in the clouds of heaven. What is he doing now?--He is testing a people here upon the earth, to see if they can live in harmony, without revolt, in heaven. [Cf: 1888 Mtl. p. 904 para. 01] p. 596, Para. 3, [1890MS].

Do you think he will take those who are indulging skepticism and infidelity, who, when he sends a message, stand back and refuse to accept it? Yet many have done this. When we speak of the grace of God, of Jesus and his love, speak of the Saviour as one who is able to keep us from sin, and to save to the uttermost all who come unto him, many will say, "O, I am afraid you are going where the holiness people go. I am afraid you are going after the Salvation Army." Brethren, you need not be afraid of the plain teachings of the Bible. Do not fear to go where the voice of Jesus is heard saying, "Follow me;" for this will lead you right. Do not let any man or woman, or any council or party, lead you to suppress the precious light that God has permitted to shine from heaven in regard to the commandments of God and the testimony of Jesus. You need more, much more, of the Spirit of Christ, to take the coldness and iron out of your hearts. Jesus humbled himself. His whole life was one of humiliation and suffering. He was a man of sorrows, and acquainted with grief. And all this he bore, that sinners might be redeemed. This is the spirit that must dwell in our hearts. [Cf: 1888 Mtl. p. 904 para. 02] p. 596, Para. 4, [1890MS].

The object of our faith, hope, and love, should be Jesus,--Jesus always, Jesus only. A mere profession of faith will not save us; we must have real faith in Christ. Then the heart will be renewed; we shall be born again. Christ takes our sins upon himself, and imparts to us his righteousness. [Cf: 1888 Mtl. p. 904 para. 03] p. 597, Para. 1,

[1890MS].

In the revival work that has been going forward here during the past winter we have seen no fanaticism. But I will tell you what I have seen. I have seen men who were so lifted up in themselves, and so stubborn, that their hearts were enshrouded in darkness. All the light that Heaven graciously sent them as interpreted to be darkness. When the enemy presents a device of his own, some are ready to accept that; but they have been so very cautious that they would not receive the light which would have made them wise unto salvation. The mission of God's servants was to open their eyes, to turn them from darkness to light, and from the power of Satan to God. The bright beams of the Sun of Righteousness, if received, would have illuminated the soul-temple, and driven out the buyers and sellers, the pride of opinion and the lust of the flesh. But there are some who have criticised and depreciated, and even stooped to ridicule, the messengers through whom the Lord has wrought in power. [Cf: 1888 Mtl. p. 904 para. 04] p. 597, Para. 2, [1890MS].

But, thank God, there are many who have been listening to his word and feasting upon it. What does Christ say?--"Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Then let us feast upon Christ. Let us enjoy his love, and praise God for this great salvation. Then we shall come together, heart to heart. When we shall subdue our pride, when we shall pluck from the garden of the soul every fiber of the root of bitterness, our hearts will flow together as the heart of one. And the Saviour's promise is, "If any two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Then, I ask, Where is our power?--It is in the sincere prayers going up to heaven continually that Christ will reveal himself to us. And he will do it. The light and glory of God will rest upon his people. And then the world will see, and will say, "Behold, how these brethren love one another." Then all this heart burning and distrust will cease, and in place of it, there will be love and union, courtesy, kindness, and tenderness. The very countenances will shine with the glory of God. We shall all see eye to eye. We shall speak the same things, and be of the same judgment. [Cf: 1888 Mtl. p. 904 para. 05] p. 597, Para. 3, [1890MS].

Suppose we labor to this end the coming year. Suppose we try daily to have our hearts united in the bonds of Christian love. "I have somewhat against thee," says the True Witness, "because thou has left thy first love." And he says, "Except thou repent," "I will come unto thee quickly, and will remove thy candlestick out of his place." Why?-- Because in our separation from one another we are separated from Christ. We want to press together. O, how many times, when I have seemed to be in the presence of God and holy angels, I have heard the angel voice saying, "Press together, press together, press together. Do not let Satan cast his hellish shadow between brethren. Press together; in unity there is strength." [Cf: 1888 Mtl. p. 904 para. 06] p. 597, Para. 4, [1890MS].

I repeat the message to you. As you go to your homes, be determined that you will press together; seek God with all the heart, and you will find him, and the love of Christ, that passeth understanding, will come into your hearts and lives. [Cf: 1888 Mtl. p. 904 para. 07] p. 597,

Para. 5, [1890MS].

I tell you, we have enough to do. There is no time to lose in doubt and darkness and inactivity. Your attention has been called to the need of missionary work in almost all parts of the world. Today I would present before you the Southern field. How many missionaries are now ready to take hold of the work to be done among the colored people in our own country? Where are the men and women who will go in among the thousands upon thousands of these people in the South, and in a patient, humble way, seek to educate and train them? O, there is so much to do! We cannot afford to spend our time in manufacturing yokes to put upon our own necks or the necks of others. We want to go out as missionaries for God. We want to awake from the dead, and Christ will give us life. There are souls to be saved for whom Christ has paid the purchase money of his own blood, and I want you to feel that if souls of the colored race shall go down, unwarned, to destruction, there are those who have the light and have feasted upon it from week to week and from year to year, who will have to give an account to God; for the blood of souls will be upon their garments. Brethren, we cannot afford this. [Cf: 1888 Mtl. p. 904 para. 08] p. 598, Para. 1, [1890MS].

May God help us to awake to our duty! If you have hold of the work of God, I beseech you, for Christ's sake, do not let go. If God sees that your souls are in danger, he will send reproof to you. Do not rise up against it. Say, "I will seek God, I will find him, and will be converted." The True Witness says, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." Yes, repent. It is not for you to be jealous of the reprover. It is not for you to dissect or discount the message that God may send you. It is for you to receive it, and reform, and be thankful that the Lord has not left you to blindness of mind and hardness of heart. May God help you to be converted. p. 598, Para. 2, [1890MS].

I beseech you to take Christ with you as you go to your churches. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." Many are unwilling to have their way crossed. Now, it is not by following your own way that you will enter heaven; it is by choosing God's way. Will you take it? It is not your spirit that is going into heaven; it is Christ's spirit. Will you have it? Jesus 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." Then I ask, How is it that so many of you are saying you do not know whether you are accepted of God or not; that you want to find Jesus? Don't you know whether you have opened the door? Don't you know whether you have invited him in? If you have not, invite him now. Don't wait a moment, Open the door, and let Jesus in. [Cf: 1888 Mtl. p. 905 para. 02] p. 598, Para. 3, [1890MS].

There are important interests at stake in Battle Creek, where so many of our institutions have been planted. As we were planning for the establishment of these institutions, how we prayed, and sought God day and night. Before the College was established here, my husband would say to me in the night season, "What shall we do about establishing a school here? Let us get up and pray." Long before this, we used to pray

about establishing the printing-office. Then it was the Sanitarium. Prayer was interwoven with our very life experience. Day by day our petitions ascended to heaven, and God heard us. Now let us continue to pray. If we needed to pray about the establishment of these institutions, how much more do we need to pray for God to keep them as guardians of the truth. They are not to lift up any false standard. They are not to be false signposts for the people. Wherever you are, pray that God will keep these institutions. If your united prayers ascend to heaven in their behalf, God will hear; and if the men who are there prove unfaithful, he will remove them, and will put others there who will be true to him. God is not at a loss for means. If men will only respond to his call, all will be well. [Cf: 1888 Mtl. p. 905 para. 03] p. 599, Para. 1, [1890MS].

Now let us take Christ's yoke upon us, and learn of him. He says his yoke is easy, and I believe it. He says the burden is light, and I believe that, too. When you are wearing Christ's yoke, all your complaining and dissension will cease. When Christ's disciples fell into controversy by the way, he asked them, "What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who should be the greatest. . . . And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me." Now let us be like children before God. Let us be teachable, willing to learn, and then the Spirit of God will cement our hearts together, and we shall be one in Christ Jesus. Then the Father will love us, even as he loves his Son. Let this thought fill the soul with thankfulness, and go on your way to Zion, making melody in your hearts to God. You are called out of darkness to show forth his marvelous light. Go forward, rejoicing in the righteousness of Christ. [Cf: 1888 Mtl. p. 905 para. 04] p. 599, Para. 2, [1890MS].

At the morning meetings I have enjoyed hearing the testimonies of those who came here to learn,--testimonies of how they have learned to believe that Christ has forgiven their sins. It is very late--the eleventh hour--to learn that. But, thank God, it is not too late, even at the eleventh hour, for wrongs to be made right. If we learn what is to be the joy of our calling, we shall praise God with heart and soul and voice. And at last we shall have a glorious triumph when our captivity shall be turned, and our mourning and tears shall be forever past. What a shout of praise will then go forth from human lips! Shall we begin it here? God grant that we may! God help you to put away every fiber of the root of bitterness that has been planted in so many hearts. May you put it away, so that it shall never bud nor blossom from this time. Let Christ kill it by his Holy Spirit in every heart. God grant that the root of bitterness may die! [Cf: 1888 Mtl. p. 905 para. 05] p. 599, Para. 3, [1890MS].

March 12, 1899 MS-30-1890--Article read in the Auditorium of the Battle Creek Tabernacle to a large assembly, at the General Conference of 1891.--God's servants are to impress upon all the importance of finding out for themselves what is truth, watching and praying for a clear understanding of the word. Tell them to go to the Master again and again. Had the common people of the Jewish nation been allowed to receive his message, his precious lessons of instruction, had they

known he was the owner of life, they would not have rejected Jesus, the light of the world, their King and their Redeemer. But the priests and rulers led them astray. Let those whom God has imbued with reason search the Scriptures for themselves, obtaining an experience and knowledge for themselves. Let them search with humble and subdued hearts, seeking earnestly for the precious ore. There is altogether too much at stake for men to accept the opinions of their fellow-men, failing to make diligent search for themselves, as did the noble Bureaus. [Cf: 1888 Mtl. p. 906 para. 01] p. 600, Para. 1, [1890MS].

Walk in the light while ye have the light, lest darkness come upon you. There is no safety in standing as criticizers, closing the door of the heart to the light which the Lord has in loving-kindness qualified his servants to speak. It is a serious matter to stand as did Korah, Dathan and Abiram, to become so self-deceived as to call darkness light and light darkness, to regard the truths of the third angel's message as error, and to accept error as truth. God, who gave his only begotten Son to save souls from ruin by dying in the place of the transgressor, demands his followers to do a different work in this time of peril, than to counter work the manifestations of his spirit in those who are seeking to do his will. The only security against failure is the fulfillment of the high duty of representing Christ. This is our only security against doing infinite harm to souls. Absolute consecration, the entire surrender of the entire being to the work of the spirit of God,--this only is acceptable to God. A piety so thorough will make itself felt. God requires all who profess to be his followers to be on their guard. We are a spectacle to the world, to angels, and to men. We are to receive light from the source of all light, and let it shine upon others, lest it go out. [Cf: 1888 Mtl. p. 906 para. 02] p. 600, Para. 2, [1890MS].

There are men of experience and ability among us, who should find their place in the work as the Lord shall permit. Make room for these men brethren, give them a place. Michigan and many other states are almost destitute of laborers; for but little encouragement has been given to men who if encouraged would do a good work. Give them your confidence. All are but human, and if imperfections are seen in your laborers, do not lead them, by your words and actions to lose all confidence in themselves, to think that they can do nothing. Lay hold of every jot of ability that God places within your reach. Cultivate the talents entrusted to human beings. Do not turn away from those who err in judgment. Remember that you have faults which you do not see. Seek to correct their mistakes. Encourage them to overcome, as you would desire to be encouraged were you in their place. Pray with them and for them. [Cf: 1888 Mtl. p. 907 para. 01] p. 600, Para. 3, [1890MS].

There is a great work to be done. We need all the talent that Bro. Smith has gained in his experience. God calls upon him to come into the mount, that he may hear his voice and behold his glory, that he may reflect this glory upon those with whom he is associated. He needs to work with an eye single to the glory of God. He needs to drink deep of the spirit and power of present truth. He has a logical mind, and he can see through the cheap, feeble propositions that are too often made and seconded as right. [Cf: 1888 Mtl. p. 908 para. 01] p. 600, Para. 4, [1890MS].

Eld. Littlejohn is needed. His talent of intellect is of value, and his brethren can help him by showing that they appreciate his ability. It requires much labor and taxing thought to put to the tax the highest mental and moral abilities with which nature, study, and the word of God have endowed him. His success will be proportionate to his devotion and consecration rather than to his natural and acquired ability. Eld. Littlejohn should have a place in your counsels. The Lord has given him talents to use to his glory. If sanctified, his clear, strong judgment will be a great help in your deliberations. If he will connect with God, God can use him. But you will have to prepare his way if he works to advantage. If you show that you place little value on his time and labor, you cut him away from the work and discourage him from engaging in active service. This will be a loss to him and to the cause of God. [Cf: 1888 Mtl. p. 908 para. 02] p. 601, Para. 1, [1890MS].

Always remember that Eld. Littlejohn has been deprived of his natural sight. Brethren, do your duty by encouraging him to bring his ability into the work. [Cf: 1888 Mtl. p. 909 para. 01] p. 601, Para. 2, [1890MS].

A lack of faith has been shown by practicing a too rigid economy. Economy is praiseworthy, but there is danger of carrying it too far. You have gone to extremes in practicing economy. In dealing with Eld. Littlejohn sharp words have been uttered over the price given him for his labor. Those who have placed stumbling blocks in his way, who have thought that he was demanding too much, have revealed the spirit controlling them. Men who have an abundance of means, and who are blessed with all their senses, have manifested a parsimonious spirit which is an offence to God. As they cultivate this selfishness they are causing dark chapters to be written in the books of heaven. They do not deal justly; they do not bring mercy and the love of God into their religious experience. They are weighed today in the balances of the sanctuary and found wanting. They would turn even a blind man from his rights. [Cf: 1888 Mtl. p. 909 para. 02] p. 601, Para. 3, [1890MS].

Brethren, you may be quick to see things in Eld. Littlejohn that do not please you. You say he is sharp in money matters. Is he dishonest? He has erred in some things, but those who pronounce judgment against him have made and continue to make mistakes in their religious experience. Those who have criticised so freely must remember that Eld. Littlejohn is a blind man. If you read the Old Testament scriptures you will see that the Lord has a special care for the blind. He has a love exceeding the love of a mother for her afflicted children, and he has given special directions in regard to how they should be treated. Those who for several years in the past have made no difference between those who are blind and those who can see, have not obeyed the voice of the Lord. They have followed their own impulses, irrespective of our infirmities of the men who could be a help and blessing to the work, if they would make a place for them. Those who treat their afflicted brethren coldly pursue a course condemned by God. [Cf: 1888 Mtl. p. 909 para. 03] p. 601, Para. 4, [1890MS].

The Lord has men prepared for the times. One does his part, carrying the people with him in reforms. The Lord raises up another who answers the call to duty saying, "Here am I, send me." The Lord tests and proves him, to see if he will deal justly, love mercy, and walk humbly with God. But when a man begins to regard his judgment as infallible,

God can no longer use him as a representative of what a man who occupies a responsible position should be. The instruction God gives is that his people are ever to press forward and upward. Many cease to advance any further than their teachers carry them. This difficulty has existed in every age of the Christian world. God servants find their greatest success among a class who are not wedded to their previous teacher, who ask, Is this the way of the Lord? [Cf: 1888 Mtl. p. 910 para. 01] p. 601, Para. 5, [1890MS].

Thus the work goes on. God has his men of opportunity, who are ready to do his bidding, who give fresh impetus to the work by bringing in food for needy souls, who wait and pray and watch and work. Be sure men are not chosen to act on your councils who have withstood the Spirit of God and have opposed truth and righteousness. [Cf: 1888 Mtl. p. 910 para. 02] p. 602, Para. 1, [1890MS].

In the fear and love of God I tell those before whom I stand to-day that there is increased light for us, and that great blessings come with the reception of this light. And when I see my brethren stirred with anger against God's messages and messengers, I think of similar scenes in the life of Christ and the reformers. The reception given to God's servants in past ages is the same as the reception that those to-day receive through whom God is sending precious rays of light. The leaders of the people to-day pursue the same course of action that the Jews pursued. They criticize and ply question after question, and refuse to admit evidence, treating the light sent them in the very same way that the Jews treated the light Christ brought them. [Cf: 1888 Mtl. p. 911 para. 01] p. 602, Para. 2, [1890MS].

In Christ's work there can be no neutrality, no middle ground He declared, "He that is not with me, is against me, and he that gathereth not with me scattereth abroad." Jesus saw and read like an open book the motives which actuated those before him, whose consciences pronounced them guilty. The great controversy was waxing strong. Christ was not warring against finite men, but against principalities and powers, against spiritual wickedness in high places. He tells his hearers that all manner of sin and blasphemy may be forgiven if done in ignorance. In their great blindness they might speak words of insult and derision against the Son of man, and yet be within the boundary of mercy. But when the power and Spirit of God rested upon his messengers they were on holy ground. To ignore the Spirit of God, to change it with being the Spirit of the devil, placed them in a position where God had no power to reach their souls. [Cf: 1888 Mtl. p. 911 para. 02] p. 602, Para. 3, [1890MS].

Some in Battle Creek will surely reach this point if they do not change their course. They will place themselves where none of God's ordained means will be able to set them right. Their will is not God's will, their persistency is not the perseverance of the saints. To speak against Christ, charging his work to Satanic agencies, and attributing the manifestations of the Spirit to fanaticism, is not of itself a damning sin, but the spirit that leads men to make these assertions places them in a position of stubborn resistance, where they cannot see spiritual light, Some will never retrace their steps, they will never humble their hearts by acknowledging their wrongs, but like the Jews will continually make assertions that mislead others. They refuse to investigate evidence candidly and frankly, but like Koran, Dathan, and

Abiram, set themselves against the light. [Cf: 1888 Mtl. p. 912 para. 01] p. 602, Para. 4, [1890MS].

The evil heart of unbelief will make falsehood appear as truth and truth as falsehood, and will adhere to this position, whatever evidence may be produced. The terrible accusation against Christ, if perseveringly persisted in, places the guilty ones in a position where rays of light from heaven cannot reach them. They will continue to walk in the light of the sparks of their own kindling, until they will blaspheme the most sacred influences that ever came from heaven. They enter upon a path that leads to the darkness of midnight. They think they are following sound reason, but they are following another leader. They have placed themselves under the control of a power which in their blindness they are wholly ignorant of. They have resisted the only Spirit that could lead them, enlighten them, save them. They are following in the path of guilt for which there can be no forgiveness, in this life or in the life to come. Not that any degree of guilt would exhaust the mercy of God, but because pride and persistent stubbornness leads them to do despite to the Spirit of God, to occupy a place where no manifestation of the Spirit can convince them of their error. They will not yield their stubborn wills. [Cf: 1888 Mtl. p. 912 para. 02] p. 602, Para. 5, [1890MS].

In this our day men have placed themselves where they are wholly unable to fulfil the conditions of repentance and confession; therefore they cannot find mercy and pardon. The sin of blasphemy against the Holy Spirit does not lie in any sudden word or deed; it is the firm, determined resistance of truth and evidence. [Cf: 1888 Mtl. p. 913 para. 01] p. 603, Para. 1, [1890MS].

The Lord has been calling his people. In a most marked manner he has revealed his divine presence. But the message and the messengers have not been received but despised. I longed that those who have greatly needed the message of divine love would hear Christ's knock at the door of the heart, and let the heavenly guest enter. But at the hearts of some Jesus has knocked in vain. In rejecting the message given at Minneapolis, men committed sin. They have committed far greater sin by retaining for years the same hatred against God's messengers, by rejecting the truth that the Holy Spirit has been urging home. By making light of the message given, they are making light of the word of God. Every appeal rejected, every entreated unheeded, furthers the work of heart-hardening, and places them in the seat of the scornful. [Cf: 1888 Mtl. p. 913 para. 02] p. 603, Para. 2, [1890MS].

These rejecters of light cease to recognize light. Their souls are surrounded by a malarious atmosphere, and though some may not show open hostility, those who have spiritual discernment will realize the icy coldness which surrounds their souls. [Cf: 1888 Mtl. p. 914 para. 01] p. 603, Para. 3, [1890MS].

I am constrained by God to call your attention to Christ's words, "Yet a little while is the light with you, walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light. . . . He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that

whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." "Hear ye, and give ear; be not proud: for the Lord hath spoken. Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and while ye look for light, he turn it into the shadow of death, and make it gross darkness. But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, because the Lord's flock is carried away captive." [Cf: 1888 Mtl. p. 914 para. 02] p. 603, Para. 4, [1890MS].

From Olivet Christ looked upon Jerusalem, and with trembling lips and grief-burdened soul he said, if thou hadst known, even thou, in this thy day the things that belong unto thy peace: but now they are hid from thy eyes. He thought of what Jerusalem might have been had she maintained a living connection with God, of what blessings might have rested upon the people had they improved their privileges and blessings they enjoyed through the mercy and grace of a long suffering God. Jerusalem would have become beautiful for situation, the joy of the whole earth. God would have made Zion his holy habitation. [Cf: 1888 Mtl. p. 915 para. 01] p. 603, Para. 5, [1890MS].

Christ's heart had said "How can I give thee up." He had dealt with Israel as a loving forgiving father would deal with an ungrateful wayward child. With the eye of Omniscience he saw that the city of Jerusalem had decided her own destiny. For centuries there had been a turning away from God. Grace had been resisted, privileges abused, opportunities slighted. The people themselves had been loading the cloud of vengeance which unmingled with mercy was about to burst upon them. With choked, half broken utterance, Christ exclaimed, "O that thou hadst known, even thou in this thy day the things that belong unto thy peace; but now they are hid from thine eyes." The irrevocable sentence was pronounced. [Cf: 1888 Mtl. p. 915 para. 02] p. 604, Para. 1, [1890MS].

In this time light from the throne of God has been long resisted as an objectionable thing. It has been regarded as darkness and spoke of as fanaticism, as something dangerous, to be shunned. Thus men have become a guide-post pointing in the wrong direction. They have followed the example set by the Jewish people. They have hugged their false theories and maxims to their hearts until they have become to them as precious fundamental doctrines. They have come to think that if they let them go, the foundations of their faith will be destroyed. If all those who claim to believe present truth had opened their hearts to receive the message, and the spirit of truth, which is the mercy and justice and love of God, they would not have gathered about the darkness so dense that they could not discern light. They would not have called the operations of the Holy Spirit fanaticism and error. [Cf: 1888 Mtl. p. 915 para. 03] p. 604, Para. 2, [1890MS].

At Salamanca , November 3, 1890, while bowed in earnest prayer, I seemed to be lost to everything around me, and I was bearing a message to an assembly which seemed to be the General Conference. I was moved by the Spirit of God to say many things, to make most earnest appeals,

for the truth was urged upon me that great danger lay before those at the heart of the work. [Cf: 1888 Mtl. p. 917 para. 01] p. 604, Para. 3, [1890MS].

I had been, and still was, bowed down with distress of body and of mind. It seemed to me that I must bear a message to our people at Battle Creek. The words were to be in earnest. "Speak the words that I shall give thee, to prevent their doing things which would separate God from the publishing house and sacrifice pure and holy principles which must be maintained. The eyes of God were bent upon them in sorrow mingled with severe displeasure, and the words were spoken, "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." Rev. 3:4,5. There is no time to lose. God speaks. Men are serving the enemy and betraying sacred principles. [Cf: 1888 Mtl. p. 917 para. 02] p. 604, Para. 4, [1890MS].

Many things were unfolded to me. The eyes which once wept over impenitent Jerusalem--for their impenitence, their ignorance of God and of Jesus Christ, their Redeemer--were bent upon the great heart of the work in Battle Creek. They were in great peril through forming a confederacy, but they knew it not. They were walking in the sparks of their own kindling. Human impenitence had blinded their eyes, and yet human wisdom was seeking to guide the important interests, especially in the workings and methods of the publishing house. Men's hands had hold of the work. Men's human judgment was gathering in finite hands the lines of control, while God and His will, His way, and His counsel were not earnestly, humbly sought--not considered indispensable. Men of stubborn, unbending, iron will were exercising their own traits of character to drive things through on their own judgment. [Cf: 1888 Mtl. p. 917 para. 03] p. 604, Para. 5, [1890MS].

I said to them, You cannot do this. The power of control of these large interests cannot be vested wholly in men who have so little experience in the things of God as you manifest. You know not the way of the Lord. All through our ranks truth is misrepresented. The people of God must not have their faith disappointed and shaken in their own institution--the publishing house at Battle Creek,--because of the mismanagement of human minds that magnify self. [Cf: 1888 Mtl. p. 918 para. 01] p. 605, Para. 1, [1890MS].

If you lay your hand upon the work of the great instrumentality of God--to write your superscription upon it and put your mould upon it--it will be dangerous business for you, and disastrous to the work of God. It will be as great a sin in the sight of God as when Uzzah put forth his hand to steady the ark of God. All that God requires of you who have entered into other men's labors, is humbly to do your individual duty. You are to deal justly toward all those employed for the work by the people, you are to love mercy, and to walk humbly with your God. This you have not done. Your works testify against you. If you fail to do this, whatever may be your position, whatever your responsibility--if you have as much authority as did Ahab--you will find that God is above you and His sovereignty must and will be supreme. [Cf: 1888 Mtl. p. 918 para. 02] p. 605, Para. 2, [1890MS].

In everyone connected with the actual management of the Office, there is altogether too little fear and love and reverence for the God of heaven; and too little faith, genuine faith, in God and His providential workings. But there is One whose eye is upon all the lines of work, all the plans, all the imaginings of every mind. That Eye sees beneath the surface of things; that Eye is a discerner of the very thoughts and intents and purposes of the heart. Not a deed of darkness, not a plan, not an imagination of the heart, but He reads it like an open book. Every act, every purpose, is noted. Every word, every action, every plan is faithfully chronicled in the books of the great Heartsearcher who says, "I know thy works." [Cf: 1888 Mtl. p. 918 para. 03] p. 605, Para. 3, [1890MS].

I was shown that the follies of Israel in the days of Samuel will be repeated unless men have greater humility and less confidence in themselves, and greater confidence in the Lord God of Israel, the Ruler of His people. The ability and wisdom of any man is only derived from God. Connected with God, his life bound up with God, he will work the works of God. God has wisdom underived. He is the Infinite One; the human is finite, erring. He is the Fountain of the light and life and glory of the world. One leak will sink the mightiest vessel that ever rode the proud ocean; so will the church make shipwreck amid the perils of these last days unless the holy Captain of her salvation shall not only serve as Captain but Pilot. [Cf: 1888 Mtl. p. 919 para. 01] p. 605, Para. 4, [1890MS].

We have a living Head, and every man in office where sacred responsibilities are involved must inquire at every step, "Is this the way of the Lord?" He must look constantly and continuously to Jesus for His guidance, and maintain principle at any cost. It is not what finite men can do, but what God can do through finite men who are teachable, humble, unselfish, and sanctified. We cannot put the least confidence in human ability, unless the divine power cooperate with the human. When men make God their trust, it will be evidenced by meekness, by much prayer, by love, by Christian politeness and genuine courtesy to all people, and by great caution in their position and movements. They will reveal dependence upon God, and give evidence that they have a firm platform of solid, uncontaminated principle beneath their feet. These men will show that they have the mind of Christ. [Cf: 1888 Mtl. p. 919 para. 02] p. 605, Para. 5, [1890MS].

There is altogether too much self-confidence and self-sufficiency, altogether too much pride of heart and self-esteem, without giving glory to God. God has given minds and talents to men only in trust, on trial, to test and prove them to see if they will work in His way and do His will, and put not confidence in themselves alone. If they do not stand the test, they are false to His kingdom. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." Jer. 9:23, 24. [Cf: 1888 Mtl. p. 920 para. 01] p. 606, Para. 1, [1890MS].

The Lord permitted Israel to have their own way, after plainly telling them through Samuel it was not the right way and the best way. In their

own mind and in their own judgment it was the way that would bring, as they imagined, the most glory to themselves as a nation. The Lord granted them the desire of their unsanctified hearts. [Cf: 1888 Mtl. p. 920 para. 02] p. 606, Para. 2, [1890MS].

When Israel demanded a king to "judge us like all the nations," "the thing displeased Samuel." "And Samuel prayed unto the Lord. And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee." 1 Sam. 8:5-7. [Cf: 1888 Mtl. p. 920 para. 03] p. 606, Para. 3, [1890MS].

It was not Samuel alone who made his sons judges in Israel. Samuel had educated and trained his sons and they were well qualified to do the work in judging Israel, if they had done as Daniel did in the courts of Babylon--if they had purposed in their hearts to be true to the principles of the instruction given. God would have been with them and honored them, if they had sought His counsel and His wisdom and had honored God. [Cf: 1888 Mtl. p. 920 para. 04] p. 606, Para. 4, [1890MS].

"And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment." 1 Sam. 8:3. Samuel was not to blame for the wrongdoing of his sons. Samuel carried a sore and disappointed heart, that his sons disappointed the expectations of the people. And it is stated in what way. Through love of money they became unjust judges. This was a grievous trial to the aged father, for it was a constant source of temptation to the people to think that Samuel had been neglectful of his duty, like Eli. Samuel suffered far more from their defection than did Israel. Had his sons patterned in some degree after the example they had seen in their father? No! No! but after that seen in those with whom they had associated. [Cf: 1888 Mtl. p. 921 para. 01] p. 606, Para. 5, [1890MS].

The man whom the Lord had placed over His people was well stricken in years, but he had had a valuable experience in keeping the ways of the Lord. If Samuel had failed to do his duty to his sons, God would have sent to him a message as He did to Eli. In this instance it is seen how children by their course of action can weaken and counteract the best efforts of their parents. [Cf: 1888 Mtl. p. 921 para. 02] p. 606, Para. 6, [1890MS].

But the Lord communicated to Samuel, even giving him special directions as to what he should do in the case of Israel's defection. "Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them." 1 Sam. 8:9. Samuel faithfully told all the words of the Lord unto the people that asked of him a king. 1 Sam. 8:11-2. Did the solemn words spoken by Samuel under the direction of God change their purpose? No! Their minds were bent on following their own judgment and casting aside the wisdom of God. [Cf: 1888 Mtl. p. 921 para. 03] p. 607, Para. 1, [1890MS].

Israel had become tired of pious rulers who kept God's purposes and

God's will and God's honor ever before them according to God's instructions. They wanted a reformed religion that they might by external flattering prosperity be esteemed great in the eyes of the surrounding nations. As they at one time hankered after the leeks and onions of Egypt, and murmured because they did not have everything to gratify their appetites, and declared their choice to go back into bondage rather than deny their appetites, so they now insulted God to His face in throwing off His wise rule. They were hankering after riches and splendor like those of other nations around them. [Cf: 1888 Mtl. p. 922 para. 01] p. 607, Para. 2, [1890MS].

God was grieved with the ingratitude of His chosen people. When Samuel prayed to the Lord in the grief of his soul, the Lord told him it was not the man Samuel they were dissatisfied with, but with the Lord's divine authority, for He as a King over His people, appointed their judges. If the judges became untrue, if they became unsanctified, if they trusted to their own finite wisdom, it was the place of the people to set these things in order, and not to throw off the authority of the God of heaven. This was a continuation of the rebellion which left the dead bodies of their fathers in the wilderness. [Cf: 1888 Mtl. p. 922 para. 02] p. 607, Para. 3, [1890MS].

What effect did the words of Samuel from the Lord have upon the people? "Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles." 1 Sam. 8:19, 20. Now we can see what confidence can be placed in human, finite beings whose hearts are not daily and hourly sanctified and subdued and controlled by the love and fear of the Majesty of heaven. [Cf: 1888 Mtl. p. 922 para. 03] p. 607, Para. 4, [1890MS].

Satan's mind was imbuing the hearts of men that Israel should follow his own satanic counsel. They were bewitched by the devil to carry out their own purposes even in the face of the solemn protestations from their aged prophet, whom they had every reason to respect and to believe spoke to them the words that God Himself had told him to speak. [God desired] to save them from future distress and to keep them under His own merciful guidance in the place of leaving them to the changeable judgment and strong will of men who chose to take themselves out of the hands of God and guide and manage affairs in the government of Israel in their own way. [Cf: 1888 Mtl. p. 922 para. 04] p. 607, Para. 5, [1890MS].

There is no instruction or example that can overcome the natural traits of character that have grown with their growth and strengthened with their strength. External restraints of men of experience will for a time hold in check unsanctified inclinations, but let these restraints be removed, and the sad facts appear that those who are occupying important positions of trust are not men who have made God their fear and inquired at every step, "Is this the way of the Lord?" The Lord wants men who will feel their need of drawing strength from an unseen force, which is God. [Cf: 1888 Mtl. p. 923 para. 01] p. 607, Para. 6, [1890MS].

Israel was given just such a king as they had set their heart on. The Spirit of God came upon Saul, their chosen king, and he was a converted

man. Samuel said to him, "Let it be that thou do as occasion serve thee; for God is with thee." 1 Sam. 10:7. And it is plainly stated, "When he had turned his back to go from Samuel, God gave him another heart." Verse 9. Here we see what God is ready to do for every one of His workers. Had Saul obeyed the Lord in all things he would have been a blessing to Israel if they had hearkened unto him. But should the king throw off his allegiance to God, then woe be unto Israel! He would prove a curse instead of a blessing. [Cf: 1888 Mtl. p. 923 para. 02] p. 608, Para. 1, [1890MS].

All this history is written for our admonition upon whom the ends of the world are come. I have had presented before me again and again that the people of God in these last days could not be safe by trusting in men, and making flesh their arm. By the mighty cleaver of truth God has taken them out of the quarry of the world as rough stones, and brought them into His workshop that He might, by axe and hammer and chisel, work off their rough, unshapely edges, and fit them for a place in His building. But they must be hewed and squared by His prophets. Reproofs, warnings, admonitions, and advice must come to their hearts and make them after Christ's pattern. They must become changed in heart and in character, and must keep the way of the Lord. [Cf: 1888 Mtl. p. 923 para. 03] p. 608, Para. 2, [1890MS].

I raise the warning now that there is danger. The people are to know if there is danger. They are not to be kept in darkness. Eze. 2:17-12. [Cf: 1888 Mtl. p. 924 para. 01] p. 608, Para. 3, [1890MS].

Just as surely as the Lord has in His providence placed men in positions of holy trust, so surely will He qualify these men for their positions. If they will maintain their consecration to God, study His Word prayerfully, pray, and watch unto prayer, He will give them of His Holy Spirit to do the sacred, important work, day by day, hour by hour, and minute by minute. The Lord will work on human hearts if the men who are intrusted with sacred things will give themselves unreservedly to Him and become Bible Christians. [Cf: 1888 Mtl. p. 924 para. 02] p. 608, Para. 4, [1890MS].

Some may say, "I have done the best I can do." Perhaps you have, because you can, of yourself, do no good. You must depend, in living, active, persevering faith upon Jesus Christ. You can shun responsibilities, you can take yourselves still farther away from the channel of light, you can breathe the worldly atmosphere and become purely worldly businessmen. But will it pay? You cannot think so, with eternity in view. Will a separation from the work take you away from temptation? No! Every man who accepts responsibilities must not accept so many that he cannot take time to seek the wisdom which the Lord alone can give him. The Spirit of the Lord will do more for you in your work than you can do in your lifetime without His Holy Spirit. [Cf: 1888 Mtl. p. 924 para. 03] p. 608, Para. 5, [1890MS].

Anyone who has a work to do for the Master in any line must know that he will be liable to make mistakes that he might avoid if he would drop these responsibilities. This would be a much more perilous thing to do. Shall men choose the easier and least responsible positions because of this? Will they remain unconsecrated? Will they not be acting as did the unfaithful servant who buried his talent in the earth, complaining because the Lord's requirements, he declared, were too severe? This

unfaithful man pretended that he knew God, and then really charged Him with fraud. He entertained a false view of the character of God. [Cf: 1888 Mtl. p. 924 para. 04] p. 608, Para. 6, [1890MS].

The speech of the faithless steward--the slothful servant--was not merely an excuse, but it was the outspokening of the true sentiments of his heart. He regarded the Lord just as he expressed. The selfish churl made the Lord's character just like his own. He had no simplicity of heart, no genuine religion, no experimental knowledge of the character of God, and did not believe in His free mercy and His rich gift of grace. [Cf: 1888 Mtl. p. 925 para. 01] p. 609, Para. 1, [1890MS].

To know God is to trust Him fully. Oh, what sentiments men entertain of God today! Men need to be restored to God and to themselves. It is so hard for men to see their own motives and judge correctly of their own spirits, so hard for men to acknowledge frankly from the heart, like David, "I have sinned. I have had a spirit unlike Christ." [Cf: 1888 Mtl. p. 925 para. 02] p. 609, Para. 2, [1890MS].

The men who have had the greatest power in our world have lived in the light reflected from the cross of Calvary. They have poured out their confessions from hearts filled with sorrow because of their errors and wrongs. They have not paraded their goodness, their smartness, and their ability before God, but have said, "In my hands no price I bring, simply to Thy cross I cling." [Cf: 1888 Mtl. p. 925 para. 03] p. 609, Para. 3, [1890MS].

I saw the Lord Jesus looking with grieved countenance upon men handling sacred things, because they did not discern sacred things. He said, "Human character cannot be trusted. Unless Christ is interwoven in the character, it is valueless. Unless there is a transformation of character, there is no hope for the world." [Cf: 1888 Mtl. p. 925 para. 04] p. 609, Para. 4, [1890MS].

The institutions in our midst have all been founded in sacrifice. They belong to the people, and every soul who has denied self and made sacrifices to bring these institutions into existence should feel that he has a special interest in them. He should not lose his interest or faith, or cease to pray for them. Those who have sacrificed for these institutions should not submit to see them demoralized. They have a right to investigate. As the perils of the last days are upon us, they should pray more earnestly. [Cf: 1888 Mtl. p. 926 para. 01] p. 609, Para. 5, [1890MS].

Those men who lifted the burdens when the work went hard should be called into your councils. It is due them, and they should have a voice in the plans devised. There should be no confederacy formed with unbelievers, neither should there be a certain number who think as you think, and say "amen" to all your plans which you may propose. No confederacies are to be formed among our own people after the manner and customs of the world. I was shown especially the dangers in doing this. The world is not to be our criterion. Let the Lord work. Let the Lord's voice be heard. We are to bear a clear-cut message to the world. We are not to heed the counsels to follow the plans which will be suggested to make less prominent the special truths which are of vital interest, which have separated us out from the world and made us what we are. [Cf: 1888 Mtl. p. 926 para. 02] p. 609, Para. 6, [1890MS].

Time is short. The first, second, and third angel's messages are the messages to be given to the world. We hear not literally the voice of the three angels, but these angels in Revelation represent a people who will be upon the earth and give these messages. [Cf: 1888 Mtl. p. 926 para. 03] p. 609, Para. 7, [1890MS].

John saw "Another angel come down from heaven, having great power; and the whole earth was lightened with his glory." Rev. 19:1. That work is the voice of the people of God proclaiming a message of warning to the world. Has God, through John, given us light relating to the things which are to transpire in the remnant of time just at the end? Then with pen and voice we are to proclaim that very message to the world, not in a tame, indistinct whisper. [Cf: 1888 Mtl. p. 926 para. 04] p. 610, Para. 1, [1890MS].

I have been instructed of the Lord that men who are bearing responsibilities in the work need the application of the heavenly anointing, which is the Spirit of God, to quicken and clear their discernment--for they certainly fail to discern sacred and eternal realities in their true significance. They make an atom of a world and a world of an atom. [Cf: 1888 Mtl. p. 927 para. 01] p. 610, Para. 2, [1890MS].

"For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion." Isa. 8:11-18. [Cf: 1888 Mtl. p. 927 para. 02] p. 610, Para. 3, [1890MS].

It is utterly impossible for man to sanctify and purify and bless himself. God alone is our helper. Grace will be imparted to every soul who sincerely desires it. We must put away from us our selfishness, and become righteous--not by merit, but by grace. Now are we the sons of God, and it doth not yet appear what we shall be," but when he who is our life, shall appear, then shall we appear with Him in glory. [Cf: 1888 Mtl. p. 927 para. 03] p. 610, Para. 4, [1890MS].

Our life, if hid with Christ in God, will not be discerned or appreciated by the world. Christian character is sometimes admired by some classes of the world who desire to see consistency, but generally the world is at enmity with God and His people. The world generally will not be pleased with real, vital godliness, with a firm, steadfast character that will not be swayed by any of their sophistries or by science falsely so called. [Cf: 1888 Mtl. p. 928 para. 01] p. 610, Para. 5, [1890MS].

Spiritual things are spiritually discerned. The living stones in the temple of God do not attract the man of the world. He does not understand their position in the building, and sees nothing in them that he appreciates. He sees talent and sharpness of character and begrudges every particle of it. Whatever the Christian may do religiously, conscientiously, for Christ's sake, is not understood or appreciated because the world know not the power of the truth, and know not the Lord or Jesus Christ. [Cf: 1888 Mtl. p. 928 para. 02] p. 610, Para. 6, [1890MS].

Let a Christian walk with the Lord in all humility of mind and he is called narrow, bigoted, exclusive. If he is zealous, the world will call him a fanatic. Let him speak the truth decidedly with pen and voice and go forth in the spirit and power of Elijah to proclaim the day of the Lord, and he is called by the world excitable; they say he is denouncing everything but that which he believes. Let the Christian be whatever grace can make him, and the world cannot understand it. It is the unseen, inner life that is woven with the life of God, represented as hid with Christ in God, that the world cannot discern. [Cf: 1888 Mtl. p. 928 para. 03] p. 611, Para. 1, [1890MS].

Believers have been accused, misrepresented and hated, for Christ's sake. They have passed through much tribulation. They have learned by experience, "Marvel not if the world hate you." They cannot understand your motives. Christian character is something their eyes are too blind to discern, their touch too coarse to handle. Their soul powers are too much perverted to esteem the living heavenly light that shines into the Christian's mind and heart. This light is unknown to the world. [Cf: 1888 Mtl. p. 928 para. 04] p. 611, Para. 2, [1890MS].

Christians indeed are opposed to display. In proportion as they are Christians they are clothed with humility, and this very grace makes them a light in contrast with darkness. If we are Christians we will not seek to be praised or exalted of men, and we will not be drawn away from the work by bribes or any flattering inducement. Christians will not be driven from their post of duty by fear or by reproach, by accusation, hatred, or persecution. [Cf: 1888 Mtl. p. 929 para. 01] p. 611, Para. 3, [1890MS].

Jesus says, "Ye are the light of the world. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." There are some who will observe the example and feel the influence of a consistent Christian life. Jesus does not bid the Christian to strive to shine, but just to let his light shine in clear and distinct rays to the world. Do not blanket your light. Do not sinfully withhold your light. Do not let the mist and fog and malaria of the world put out your light. Do not hide it under a bed or under a bushel, but set it on a candlestick, that it may give light to all that are in the house. Neither take pains to exalt yourself to shine nor go into the cave as did Elijah in his discouragement, but come out, stand with God and shine. God bids you shine, penetrating the moral darkness of the world. Be the salt, the savor of men. [Cf: 1888 Mtl. p. 929 para. 02] p. 611, Para. 4, [1890MS].

If the men connected with the office would pray more, if they would feel that God requires them to attend meetings, if they would seek to secure to their souls the heavenly manna, then they would grow in grace

and in the knowledge of our Lord Jesus Christ even to full stature of men and women in Christ. [Cf: 1888 Mtl. p. 929 para. 03] p. 611, Para. 5, [1890MS].

When those who are in positions of sacred trust shall hold the truth firmly and teach it distinctly and positively, the world will not like it. Yet God's way and plan is that every ray of light given to the living human agencies is to shine amid the moral darkness that envelopes the world. [Cf: 1888 Mtl. p. 929 para. 04] p. 611, Para. 6, [1890MS].

There is no peace to be obtained in uniting our interest with the world, whom Christ says cannot receive the truth because they know not the Father or the Son Jesus Christ. Jesus says, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:18,19. Jesus was drawing the world but they refused to come to Jesus, refused to know Him. "Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my sayings, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me." John 15:20,21. [Cf: 1888 Mtl. p. 930 para. 01] p. 612, Para. 1, [1890MS].

We are the church militant, not the church triumphant. There must be deeper, much deeper spirituality in those who are handling sacred things. There is great danger in self-confidence, in trusting in human wisdom and in not leaning heavily and thoroughly upon God. Whoever tries to secure peace by withholding and not vindicating the truth--present truth, appropriate for this time--will get a peace which will pass into the slumber of death. [Cf: 1888 Mtl. p. 930 para. 02] p. 612, Para. 2, [1890MS].

Now is the time to have every piece of the armor on. "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." Eph. 6:12. Here is our work, and Satan will come in through every avenue that is left unguarded, to blind minds as to the true and vital interests that are at stake for this time. If he can becloud the minds of our responsible men, the leaven will work. They will not see nor understand the workings of God any more than did the Jews in the days when the greatest blessings were within their reach. By their impenitence, self-confidence, and self-righteousness, they were closing the door to their peace. They were closing the door to their only hope, because they were unwilling to accept of God's way and submit their minds and hearts to the light of truth. [Cf: 1888 Mtl. p. 930 para. 03] p. 612, Para. 3, [1890MS].

We want not men to sway the minds of the people as in ancient times to secure peace and anticipated favor and prosperity in laying aside the cross. Such will have a peace but it is after Satan's order, a deceiving peace, not that peace which is from above, the peace which Christ has promised to give. [Cf: 1888 Mtl. p. 931 para. 01] p. 612, Para. 4, [1890MS].

"Who is a wise man and endowed with knowledge among you? let him shew

out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be 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." James 3:13-18. [Cf: 1888 Mtl. p. 931 para. 02] p. 612, Para. 5, [1890MS].

There is no safe peace without the presence of the Spirit of Christ. There is no peace but that which is attached to the cross. The Lord Jesus said, "I will not leave you comfortless." [Cf: 1888 Mtl. p. 931 para. 03] p. 612, Para. 6, [1890MS].

The measure of the love of God to man is found in the gift of Christ. He is the medium to convey the love of God to man. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. God loved us and therefore He gave Christ; not, He gave Christ and therefore He loved us. [Cf: 1888 Mtl. p. 931 para. 04] p. 613, Para. 1, [1890MS].

You who are bearing the weight of responsibility, the Lord Jesus is waiting to receive you prayers, your confessions, your repentance. Unless your daily experience is of a character which give evidence that you are constantly deriving strength from Jesus Christ, you are not safe one moment. [Cf: 1888 Mtl. p. 931 para. 05] p. 613, Para. 2, [1890MS].

"Well," says one, "I will let go. I will step out, and someone else can come in my place." Better not do this unless you have fully decided that you will not maintain a close connection with God. If you leave space for Satan to come in between you and Jesus, Satan will be fruitful in suggestions. There will be an abundance of machinery and a trusting in the mechanical operations but leaving out the only One who can infuse you with His Holy Spirit and in times of danger lift up a standard for you against the enemy. It will not do to depend on your finite wisdom, for you have a limited experience at best, and do not know half as much in regard to the safe and wise management of the work in your hands as you think you do. [Cf: 1888 Mtl. p. 932 para. 01] p. 613, Para. 3, [1890MS].

When you see to a man the necessity of putting self out of sight, of having an eye single to the glory of God, not thinking or consulting as to what the world will say, what the world will think, what motives they will attribute to our work, but following your Leader, keeping step with the Captain of your salvation, keeping your senses wide awake to catch His orders and to obey them to the letter, then, although you have not had experience your faith will lay hold on Jesus' power. With Him there is no danger of failure. [Cf: 1888 Mtl. p. 932 para. 02] p. 613, Para. 4, [1890MS].

It is easier to crush and destroy the world than to reform it, but Christ gave His life to reform it. Disorder, darkness, and death cover the world like a funeral pall. Cannot men limited in experience learn by sitting at Jesus' feet? By beholding His ways and His works, and

viewing His self denying life, they become changed. "Learn of me," He says, "for I am meek and lowly in heart, and ye shall find rest [peace] unto your souls." Matt. 11:29. [Cf: 1888 Mtl. p. 932 para. 03] p. 613, Para. 5, [1890MS].

"Take my yoke upon you." When you yoke up with Christ, as colaborers with Him, you are learners, not dictators. Christ does the dictating. You may be the human agent to diffuse light to the world. Be careful that you do not gather in the darkness of the devil and call it the wisdom from above. The Spirit of Christ alone, a living principle abiding in the soul, gives competence for the task of being laborers together with God. The Lord Jesus Christ takes man into the firm, and makes him co-partner with Himself in saving the souls of men. [Cf: 1888 Mtl. p. 933 para. 01] p. 613, Para. 6, [1890MS].

The Lord sent prophets and messages from heaven to save men, but they refused to accept the terms. The Lord Jesus Christ came into the world to flash light into every dark corner of the world, but Satan interposed himself between Christ and men, to shut out the divine communications, as if to crush out all hope from the heart of Omnipotence. In his counsels he set in operation a line of action which caused the humanity to drop out of the hearts of men and the satanic to take possession of them. [Cf: 1888 Mtl. p. 933 para. 02] p. 613, Para. 7, [1890MS].

Wicked hands crucified the Lord of glory. But the parent vine was planted on the other side of the wall. Though its boughs hang over to the world, the precious root was safe, never to be uprooted, and the dry, sapless stalks can be grafted into the living Vine and bear rich clusters of fruit. [Cf: 1888 Mtl. p. 933 para. 03] p. 614, Para. 1, [1890MS].

Jesus says, " I will send you the Comforter. My Spirit alone is competent for the task of saving the world, if they will accept of the provisions of My grace. The Comforter shall convince the world of sin, of righteousness, and of judgment." [Cf: 1888 Mtl. p. 933 para. 04] p. 614, Para. 2, [1890MS].

Then let every man work in God's lines to convince the world of sin, of righteousness, and of judgment. This is my work; this is the work of every colaborer with Jesus Christ. The agencies that are employed in any department of the work to transform the world must not form a confederacy with the world, to do what they shall or shall not do. We must obey the orders from above. Any suggestions made by those who receive not the truth, who know not what the work of God is doing for this time, weaken the power of the work. They drop Christ out of their counsels and accept the counsel of the gods of Ekron. [Cf: 1888 Mtl. p. 933 para. 05] p. 614, Para. 3, [1890MS].

The Lord has been prodigal of His means to save man. Boundless are His resources. Heavenly intelligences are ready to unite with human agencies and men may come into immediate contact with Jesus Christ, the divine Advocate. When men feel that Jesus Christ must have entire control of the whole heart, of all the affections, then He will be with every worker, carrying the heavy end of the yoke. He moves upon human hearts by His Holy Spirit. We have a work to do to go into all the world with the light God has given, asserting with pen and voice the

rights of God and vindicating the claims of God. Jesus is to be our only trust and confidence. His righteousness is to be our assurance forever. [Cf: 1888 Mtl. p. 934 para. 01] p. 614, Para. 4, [1890MS].

Jesus said, "No man can come unto me, except it were given unto him of my Father." John 6:65. Man does his part, as God's human agent, to reach humanity; but Jesus, not man, does this work of transforming man's character. His Spirit is diffused through all the capabilities and entrusted powers of men, shedding light into the understanding and bringing under His own control the heart that has been serving sin. [Cf: 1888 Mtl. p. 934 para. 02] p. 614, Para. 5, [1890MS].

If men of talent and influence trust in themselves, then Jesus leaves them, and He will employ the weakest instruments and the simplest means to do His work, as in the case of Gideon and in the taking of Jericho. It is not man that is to be the object of attraction. It is not man that is to lift up himself. It is not man that is to glory or receive praise or glory, but the Lord God of Israel. [Cf: 1888 Mtl. p. 934 para. 03] p. 614, Para. 6, [1890MS].

The Review and Herald Office is not in a right position before God. The Lord requires that every one of His servants do His bidding, but there is a great neglect of this. The atmosphere in the Review Office is not healthful. The managers are not fervent in spirit, serving the Lord. While they profess to believe the Bible they fail in practicing its teachings. They are hearers but not doers of the Word. The heavenly graces are not in the heart and woven into the character. The requirement is, "Seek ye first the kingdom of God, and his righteousness." Matt. 6:33. The truth as it is in Jesus will lead men to make Christ first and the world second. They will not engage in the sacred work of God without most earnestly seeking heavenly direction, because Christ has said, "Without me ye can do nothing." John 15:5. [Cf: 1888 Mtl. p. 934 para. 04] p. 614, Para. 7, [1890MS].

The men who are engaged in the work in the publishing house need divine enlightenment in all their business transactions. Everything that relates to the work is to be done with the strictest integrity, not only with those of our faith, but with nonbelievers. The angels of God are watching all the workers, to help all those who need help and whose hearts are drawn out for help. Every transaction of man with his fellow man must be characterized by the purest equity. One man is not to be highly favored and another put down as a footstool, for God declares He will judge for these things. [Cf: 1888 Mtl. p. 935 para. 01] p. 615, Para. 1, [1890MS].

What if business matters are done without Jesus to preside? What if these matters are made all-engrossing, as has been done, and the things which belong to our eternal interest and peace of mind are neglected? Then we sin against God, commit robbery and deal dishonestly with our Saviour, whose property we are. We are defrauding our own souls and neglecting to be doers of the Word. No one can lade himself down with business so as to lose the sense of his great need of spiritual nourishment, and have no fervor of spirit in serving the Lord, without present and eternal loss. Men make mistakes in their own finite wisdom. They feel not that they are dependent upon God for every breath they draw, and they become self-important. [Cf: 1888 Mtl. p. 935 para. 02] p. 615, Para. 2, [1890MS].

Thus it has been in the Office. God is not pleased. There is a harsh, dictatorial spirit. God sees it all. It is written in His book, and every action between man and man will appear just as it is. Christ identifies His interest with suffering humanity, and if a man, in his pride of spirit, in his lofty ideas of himself, bruises the soul of his fellow man, the Lord Jesus writes it as done to Himself. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40. If you could every one see and realize the effect of those sharp, rasping words that hurt and discourage the soul, and could see Jesus wounded and bruised because of those words, you would have great carefulness. You would not dare to exhibit your defects and objectionable traits of character. You would obey the Word. [Cf: 1888 Mtl. p. 936 para. 01] p. 615, Para. 3, [1890MS].

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity (love), which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. 3:12. [Cf: 1888 Mtl. p. 936 para. 02] p. 615, Para. 4, [1890MS].

Oh, that the leading men in the Office would practice the teachings of Christ Jesus! Col. 4. "Continue in prayer, and watch in the same with thanksgiving." "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man." Col. 4:2, 6. "Who is a wise man and endued with knowledge among you?" James 3:13-18. The Lord Jesus Christ says, "Behold, I stand at the door, and knock: If any man will hear my voice, and open the door, I will come in to him, and sup with him, and he with me." Rev. 3:20. [Cf: 1888 Mtl. p. 936 para. 03] p. 615, Para. 5, [1890MS].

The cold, critical, sarcastic spirit which has found place in your hearts has driven out the love of Jesus. Expel this spirit which is not of Christ, supply the vacuum with the spirit of Jesus, and you will then be vessels unto honor, workmen for God who need not to be ashamed. [Cf: 1888 Mtl. p. 937 para. 01] p. 616, Para. 1, [1890MS].

There is danger. The workmen are separating from Jesus Christ and a worldly mold is being placed upon the work. The Lord is against all this. Let every one who is handling sacred things remember that the gospel stands in sharp antagonism to the world that lieth in wickedness. Unless the workmen are daily walking with God an influence will be exerted that will bring the displeasure of God upon the workers. Noble integrity is not practiced in all your business transactions, and those who are workers in the Office will have examples given them which may be the means of the loss of their souls. [Cf: 1888 Mtl. p. 937 para. 02] p. 616, Para. 2, [1890MS].

Every sharp transaction in deal, every bargain made to advantage yourselves to the disadvantage of another, is a violation of God's law. You do not love your neighbor as you love yourself and you are

registered--even you that handle sacred things--as transgressors of the law of God. Those who are doing the work of God cannot dishonor His name more decidedly than by being sharp and dishonest in deal. You may not call these sharp, keen transactions dishonest; but God calls them so. You can never gain respect as Christians unless you represent Christ in spirit, in temper, in deportment, in all your business transactions. In order to do good to those connected with you in the work, you must inspire them with sound confidence in your piety and the purity of your principles. If they see you stern, iron-hearted, unfeeling, cold, unloving, they know you are not Christians. Christ says, "Love one another, as I have loved you." John 15:12. [Cf: 1888 Mtl. p. 937 para. 03] p. 616, Para. 3, [1890MS].

Let us see the character of God as presented or proclaimed by Himself: "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; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and the fourth generation." Ex. 34:6, 7. [Cf: 1888 Mtl. p. 938 para. 01] p. 616, Para. 4, [1890MS].

"Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." Jer. 9:23-25. p. 616, Para. 5, [1890MS].

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:8. [Cf: 1888 Mtl. p. 938 para. 03] p. 616, Para. 6, [1890MS].

"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Isa. 1:16, 17. [Cf: 1888 Mtl. p. 938 para. 04] p. 616, Para. 7, [1890MS].

The Lord requires another spirit in the leading men in the office. In all their councils they need the spirit of meekness, not of pomposity. They need not a strong, hard, exacting spirit, but need to act as Christian gentlemen. Your light is to shine forth not in sparks of your own kindling, but in the light of the Sun of Righteousness. The beginning of your confidence in God and His truth must be held firmly unto the end. There must be a lifelong, persevering, untiring effort, a fighting of the good fight of faith. The struggle is lifelong and the victory is certain. Every soul who has Christ abiding in him will receive grace for grace. As he adds the graces, God works on the plan of multiplication. He will maintain a noble spirit, after the holy example of Christ. He will represent Christ's character, maintaining integrity, purity, and holiness. [Cf: 1888 Mtl. p. 938 para. 05] p. 617, Para. 1, [1890MS].

"Ye therefore beloved, seeing ye knew these things before, beware lest ye also, being led away with the error of the wicked, fall from your

own steadfastness." 2 Pet. 3:17. Neglect no means of grace. In this you are to be an example to all in the office. Christ in His prayer to His Father said, "I sanctify myself, that they also might be sanctified." John 17:19. You are to show that there is much need of giving attention to the means of grace, that others may do as you do. [Cf: 1888 Mtl. p. 939 para. 01] p. 617, Para. 2, [1890MS].

You in the office who profess to be Christians, put away your levity and your criticism, which are an offense to God. God has men upon whom He is laying burdens to connect with His work in the office. You can greatly mar their experience by your own lack of piety and by your want of respect for sacred things. God calls upon you to be men under the control of His Spirit that you may be guides to lead the youth heavenward. You need Jesus at every step. This time--1891--is a period when we may expect God to manifest His power to His people. The missionary enterprise will not be limited, but enlarged. Men must be in close connection with God, or the enemy will interpose himself between them and God, that they will take his suggestions as the voice of God. [Cf: 1888 Mtl. p. 939 para. 02] p. 617, Para. 3, [1890MS].

The work for this time is represented by the first, second, and third angels flying in the midst of heaven. The first angel has his message, the second follows the first and bears his message. But the first is not dropped; it loses none of its force as the second is proclaimed. So also with the third. These angels represent the people of God proclaiming the word of God to the world, whereby are produced impressions so powerful that truth is separated from the rubbish of error and stands revealed in its unblemished pure beauty. These messages of truth open the most lofty contemplation of scenes through which they conduct us--solemn, refining, and awfully grand. [Cf: 1888 Mtl. p. 939 para. 03] p. 617, Para. 4, [1890MS].

This has been the case from the first discovery of the present truth for this age. We are to call on the Lord to open the way, to sacrifice ourselves, and then pray the Lord for help. Men who have been working in the interest of our nation have been, in their schemes and plans, penetrating beyond the present, and have been greatly honored for their comprehensiveness in their far-reaching ideas. God has wrought through human instrumentalities in proclaiming the messages of truth He has given them to bear. From a very small beginning in their missionary work, great results have been accomplished. This work lies in a sphere so heavenly that the devices of human ambition have never reached it. It requires so large a scope that the worldly-wise policies of worldly statesmen would add nothing to its success, but be spent and lost. [Cf: 1888 Mtl. p. 940 para. 01] p. 617, Para. 5, [1890MS].

The field is the world. The light of truth must be borne amid the moral darkness. It is not a message which we need cringe to declare. No one who works for the Master is to cover it, that it shall not reveal its origin and its purpose. It must move on triumphantly, elevating, ennobling, and purifying everything it touches and giving dignity to all who come under its influence. Its agents must be men who will not hold their peace day or night, for it involves the mightiest conflicts. The results touch both worlds, link earth to heaven, invest men with its own exalted character. The cross--the cross of Christ--is lifted up and stands prominent, infusing into the message a new vigor. Its power is seen and its efficacy comprehended, showing the greatness of the

authority of the sin-pardoning Saviour in the heart of the broken law. His power to forgive sins is high and broad and deep. It is without limit. [Cf: 1888 Mtl. p. 940 para. 02] p. 618, Para. 1, [1890MS].

What reserve power has the Lord of Israel to reach those who have cast His warnings and reproofs behind them and accredited all with coming from no higher source than Sister White? What can you say in excuse to God in the judgment for your turning from the evidence He has given you of His work? "By their fruits ye shall know them." Whatever dealings God has had and manifested in and by me in the past I would not produce or rehearse before you. It is the present evidences for which you are accountable. [Cf: 1888 Mtl. p. 941 para. 01] p. 618, Para. 2, [1890MS].

What pain of heart I have because of the spirit which has characterized the board meetings and councils! What a spirit has been brought into them! The ideas and opinions of one affect another, and there has been a large amount of caviling and witticisms. A Witness has been in your meetings and registered it all. These weapons debase the one who uses them, but give him no victories. There has been a bringing down of sacred things to the common. Witticisms and your sharp criticisms, after the infidel style, please the devil but not the Lord. The Spirit of God has not been controlling in your councils. There have been misstatements of messengers and of the messages they bring. How dare you do it? [Cf: 1888 Mtl. p. 941 para. 02] p. 618, Para. 3, [1890MS].

Ridicule and witticisms are poor arguments. Ridicule cheapens the mind of any one who engages in it, for it separates his soul from God. No confidence should be placed in the judgment of those who do this thing, no weight attached to their advice or resolutions. Caviling and criticism are not in God's order. They leave the soul without dew or grace, as dry as the hills of Gilboa. Accusing the workmen and the work of the ones whom God is using is accusing Jesus Christ in the person of His saints. Your comments when in or out of the council are of no special weight with God. That which you all need is to cultivate your religious faculties, that you may have correct discernment of religious things. There has been a decided failure with you to distinguish between the pure gold and the tinsel and gilded objects; between the substance and the shadow. [Cf: 1888 Mtl. p. 941 para. 03] p. 618, Para. 4, [1890MS].

The prejudices and opinions that prevailed at Minneapolis are not dead by any means. The seeds there sown are ready to spring into life and bear a like harvest, because the roots are still left. The tops have been cut off, but the roots are not dead, and will bear their unholy fruit, to poison the perception and blind the understanding of those you connect with, in regard to the messengers and messages that God sends. When you destroy the root of bitterness by thorough confession, then you will see light in God's light. Only study the Word of God with a purpose. You need to do this. Do not study with a purpose to confirm your ideas, but bring your ideas to the Bible to be trimmed, condemned or approved in the light of the Old and New Testaments. Make God and your Bible your constant companions. Study the Testimonies with the same purpose, with much prayer. [Cf: 1888 Mtl. p. 942 para. 01] p. 618, Para. 5, [1890MS].

The Lord possesses infinite wisdom and omnipotent power. His goodness and mercy are unlimited, without partiality and without hypocrisy. God will not plan, nor His power execute, any purpose which is not in perfect harmony with infinite goodness. Neither does His justice make any requirements or demands that are in opposition to the desires or claims of His mercy. There must be the cooperation of justice and mercy, each drawing vitality, power, and infinite efficiency from the union and sympathetic cooperation of all God's attributes. This our workers in the office, high and low, will need to learn. [Cf: 1888 Mtl. p. 942 para. 02] p. 619, Para. 1, [1890MS].

I was present in one of your councils. One arose, and in a very earnest, decided manner, held up a paper. I could read the heading plainly--American Sentinel. There were criticisms made upon the articles published therein. It was declared that this must be cut out, and that must be changed. Strong words were uttered and a strong unchristlike spirit prevailed. My guide gave me words to speak to the ones who were present who were not slow to make their accusations. In substance I will state the reproof given: That there was a spirit of strife in the midst of the council. The Lord had not presided in their councils and their minds and hearts were not under the controlling influence of the Spirit of God. Let the adversaries of our faith be the ones to instigate and develop the plans which are being formed. While all the plans are not objectionable, principles are being brought in which will dishonor God. [Cf: 1888 Mtl. p. 942 para. 03] p. 619, Para. 2, [1890MS].

The light which the Lord has given should be respected for your own safety, as well as for the safety of the church of God. If the steps being taken by a few become established among the remnant people of God, you will certainly not be sustained of God for the Lord will bring to naught the counsels of the prudent--the ones who flattered themselves that they were prudent. It is made evident by your own course of action that you have laid your plans and purposes without the aid of the One mighty in counsel. The Lord will work. The men who come to these decisions need their eyes anointed with spiritual eyesalve. You have felt mighty in your own strength, and there is One who can bind the arm of the mighty and bring to naught the counsels of the prudent. 1 Peter 2:1-12. [Cf: 1888 Mtl. p. 943 para. 01] p. 619, Para. 3, [1890MS].

The great controversy between the two great powers is soon to be ended, and up to the time of its close there will be a wonderful, sharp contest. It is the time now to purpose, as did Daniel and his fellows in the courts of Babylon, that you will be true to principle. The flaming fiery furnace heated seven times hotter than it was wont did not swerve [the three Hebrews] from their principles. They held firm, and were cast into the furnace of fire. The form of the Fourth was with them, and even the smell of fire was not upon their garments. The gaping den of lions was open to receive the faithful, praying Daniel, but did he hide his purpose? Did he haul down his colors? Three times a day, as was his wont, he sought his Lord in his chamber with his window open toward Jerusalem. God delivered Daniel. [Cf: 1888 Mtl. p. 943 para. 02] p. 619, Para. 4, [1890MS].

Let us look at the case of Elijah. He meets his mortal enemy, the king, the despotic ruler, an apostate from true religion. The king

accuses Elijah, "Art thou he that troubleth Israel?" 1 Kings 18:17. Does Elijah excuse himself? Does he resort to flattery? Does he betray sacred trusts because Israel has perverted her faith and disowned her allegiance to her God? Does he prophesy smooth things to please and pacify the king and secure his favor? No, no! Will he evade the issue? Will he conceal from the king the true cause of the judgments of God that are falling upon the whole land of Israel? No, no! Elijah is a man who proclaims the truth, just such truth as the occasion demands. He carries a weight, a great burden and sorrow for apostate Israel. He must hold up before them their defection that they may humble themselves before God that He may turn away His fierce anger from them. The answer came from Elijah, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." 1 Kings 18:18. [Cf: 1888 Mtl. p. 944 para. 01] p. 619, Para. 5, [1890MS].

This is the very course men will take who are now in office. The world today is full of flatterers and dissemblers but God forbid that those who claim to be guardians of sacred trusts shall betray sacred interests through the instigations, suggestions, and devices of Satan. I have a warning to give to this body assembled in this house in General Conference. There is danger of our institutions creating plans and ways and means that mean not success, but defeat. I dare not let this Conference close and those assembled return to their homes without telling you to consider carefully every proposition presented, every plan laid before you. Give not hastily to these plans your "yea" and "amen," and be not carried away with propositions that appear innocent, but whose end is disaster and forfeiture of the favor of God. [Cf: 1888 Mtl. p. 944 para. 02] p. 620, Para. 1, [1890MS].

There is danger. I sound the signal trumpet of warning. God calls for you to humble yourselves under the mighty hand of God, 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 to complain over your unsuccessful labor. Look unto Jesus. Take hold of His strength by living faith and make peace with God. You have too great a desire for praise of men. [Cf: 1888 Mtl. p. 945 para. 01] p. 620, Para. 2, [1890MS].

"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 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. 55:6-9. [Cf: 1888 Mtl. p. 945 para. 02] p. 620, Para. 3, [1890MS].

"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." Isa. 57:15. [Cf: 1888 Mtl. p. 945 para. 03] p. 620, Para. 4, [1890MS].

"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." Isaiah 49:7,8. [Cf: 1888 Mtl. p. 945 para. 04] p. 620, Para. 5, [1890MS].

Let not men exalt themselves and seek to carry through their ideas, without the sanction and cooperation of the people of God. Your strong spirit is not to become a power of rule. Your loud contentious councils are not in harmony with Christ or His manner and His ways. You must bear the divine credentials before you make decided movements. [Cf: 1888 Mtl. p. 946 para. 01] p. 620, Para. 6, [1890MS].

Just as surely as we believe in Jesus Christ and do His will, not exalting self, but walking in all humility of mind, just so sure will the Lord be with us. But He despises your fierce spirit. He is grieved with the hardness of your hearts. Pray Him to give you a heart of flesh, that can always feel and be touched with human woe; a heart that will not turn a deaf ear to the widow or to the fatherless; that has bowels of mercy for the poor, the infirm, and the oppressed; that loves justice and hates robbery; that will not make a difference in your favor but will consider the needy. Then the promises revealed in Isaiah 58 will be experienced by you. [Cf: 1888 Mtl. p. 946 para. 02] p. 620, Para. 7, [1890MS].

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 faith. Then help them, not by halting yourselves, but by standing like men--firm, tried, proved men--firm as a rock for principle. I know that a work must be done for the people or many will not receive the light of the angel which is sent from heaven to fill the whole earth with his glory. [Cf: 1888 Mtl. p. 946 para. 03] p. 621, Para. 1, [1890MS].

Do not think that when the latter rain comes you will be a vessel unto honor to receive the showers of blessing--even the glory of God--when you have been lifting up your souls unto vanity, speaking perverse things, secretly cherishing the roots of bitterness you brought to Minneapolis, which you have carefully cultivated and watered ever since. The frown of God will surely be upon every soul who manifests a spirit so unlike the spirit and mind of Christ. There is work to do in your own individual hearts, else you will sow tares. When the Lord touches your lips with a live coal from off His altar, then the trumpet of every true watchman will give a certain sound--very different from that which we have heard. [Cf: 1888 Mtl. p. 946 para. 04] p. 621, Para. 2, [1890MS].

God has a living testimony, not a tame, lifeless, sermonizing. Men in responsible positions are not to study to meet the world's plans, to cater to the world's ideas, to speak smooth words and prophesy deceit. The Comforter--the Holy Spirit of God whom Christ said the Father would send in His name--with unsparing lips reproves the world of sin, and of righteousness, and of judgment. "Reprove, rebuke, exhort, with all longsuffering and doctrine." 2 Tim. 4:2. [Cf: 1888 Mtl. p. 947 para. 01] p. 621, Para. 3, [1890MS].

We have a heaven to gain and a hell to shun. We stand forth under the Divine commission, and the solemn vows made to God. We stand forth as messengers in Christ's stead, as the stewards of the mysteries of God.

Ever remember that we are surrounded with a cloud of witnesses. The heavenly intelligences are looking upon us as the ambassadors of the King of kings and Lord of lords. We have a right to lift the standard high. Thus saith the Lord, who realizes the dignity of our calling, the sacredness of our work. We may well humble ourselves under the mighty hand of God, else He will humble us. The Lord looks upon men-pleasing with disfavor, where there is a satanic accusing of the men who should be respected, whom God is using. [Cf: 1888 Mtl. p. 947 para. 02] p. 621, Para. 4, [1890MS].

The tenderness, the kindness, the true courtesy, and the refinement of feelings which evidence that men are learning in Christ's school, have been dropped out of the hearts and characters of many who think God is using them. The True Witness says, "I have somewhat against thee, because thou hast left thy first love. . . . I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Rev. 2: 4, 5. If there were far more repenting, and less self-sufficiency and self-boasting, we should see spiritual things much more clearly. God wants you to come into vital connection with Himself. Then there will be a purer flame kindled in every soul, and the love of Christ will abide in the heart. [Cf: 1888 Mtl. p. 947 para. 03] p. 621, Para. 5, [1890MS].

There has been a departure from God, and there has not as yet been zealous work in repenting and coming back to the first love. Infidelity has had a large place among us. It is the fashion to depart from Christ, to forsake the Lord and accept skepticism. "We will not have this man to reign over us." Luke 19:14. Baal will be the purpose, the faith, the religion of a sorrowful number among us, because they choose their own way instead of God's way. The true religion, the only religion of the Bible--believing in the forgiveness of sins, the righteousness of Christ, and the blood of the Lamb--has been not only slighted and spoken against, ridiculed, and criticised, but suspicions and jealousies have been created, leading into fanaticism and atheism. The true life in Jesus Christ alone is the true religion of the Bible. The Holy Spirit of God is to be an active, working principle in the religious character. The love of Christ must become an abiding principle to make the soul fruitful unto good works. It should be the force and power of every message that falls from human lips. [Cf: 1888 Mtl. p. 948 para. 01] p. 621, Para. 6, [1890MS].

What kind of a future is before us if men will be united in Christ? If this long controversy that has been kept up through satanic agencies shall end in the unity that Christ prayed might exist, then we will not see men framing plans and [dictating the] manner of working when they have not spiritual eye sight to discern spiritual things. They see men as trees walking. They need the divine touch that they may see as God sees and work as Christ worked. Zion's watchmen then will sound the trumpet in clearer, louder notes because they see the sword coming. [Cf: 1888 Mtl. p. 948 para. 02] p. 622, Para. 1, [1890MS].

It is no time now for us who claim to keep God's commandments to range ourselves on the side of the transgressors, to see with their eyes and hear with their ears and understand with their perverted senses. We must press together. We must labor to be a unit, to be holy in life and character, and no longer bow the knees to the idol of men's opinions or to any shameful lust. We must no longer bring the offering of a

polluted, sin-stained soul to the Lord. "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 in ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell." Matt. 11:21-23. [Cf: 1888 Mtl. p. 948 para. 03] p. 622, Para. 2, [1890MS].

November 3, 1890, while laboring at Salamanca, N. Y., as I was in communion with God in the night season, I was taken out of and away from myself to assemblies in different States, where I bore a decided testimony of reproof and warning. In Battle Creek a council of ministers and responsible men from the publishing house and other institutions was convened, and I heard those assembled, in no gentle spirit, advance sentiments and urge measures for adoption that filled me with apprehension and distress. [Cf: 1888 Mtl. p. 950 para. 01] p. 622, Para. 3, [1890MS].

Years before, I had been called to pass through a similar experience, and the Lord then revealed to me many things of vital importance, and gave me warnings that must be delivered to those in peril. On the night of November 3, these warnings were brought to my mind, and I was commanded to present them before those in responsible offices of trust, and to fail not, nor be discouraged. There were laid out before me some things which I could not comprehend; but the assurance was given me that the Lord would not allow his people to be enshrouded in the fogs of worldly skepticism and infidelity, bound up in bundles with the world; but if they would only hear and follow his voice, rendering obedience to his commandments, he would lead them above the mists of skepticism and unbelief, and place their feet upon the Rock, where they might breathe the atmosphere of security and triumph. [Cf: 1888 Mtl. p. 950 para. 02] p. 622, Para. 4, [1890MS].

While engaged in earnest prayer, I was lost to everything around me: the room was filled with light, and I was bearing a message to an assembly that seemed to be the General Conference. I was moved by the spirit of God to make a most earnest appeal; for I was impressed that great danger was before us at the heart of the work. I had been, and still was, bowed down with distress of mind and body, burdened with the thought that I must bear a message to our people at Battle Creek, to warn them against a line of action that would separate God from the publishing house. [Cf: 1888 Mtl. p. 950 para. 03] p. 623, Para. 1, [1890MS].

The eyes of the Lord were bent upon the people in sorrow mingled with displeasure, and the words were spoken. "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." He who wept over impenitent Israel, noting their ignorance of God, and of Christ their Redeemer, looked upon the heart of the work at Battle Creek. Great peril was about the people, but some knew it not. Unbelief and impenitence blinded their eyes, and they trusted to human wisdom in the guidance of the most important interests of the cause of God relating to the publishing work. In the weakness of human judgment, men were gathering into their finite hands

the lines of control, while God's will, God's way and counsel, were not sought as indispensable. Men of stubborn, iron-like will, both in and out of the office, were confederating together, determined to drive certain measures through in accordance with their own judgment. I said to them: "You cannot do this. The control of these large interests cannot be vested wholly in those who make it manifest that they have little experience in the things of God, and have not spiritual discernment. The people of God throughout our ranks must not, because of mismanagement on the part of erring men, have their confidence shaken in the important interests at the great heart of the work, which have a decided influence upon our churches in the United States and in foreign lands. If you lay your hand upon the publishing work, this great instrumentality of God, to place your mould and superscription upon it, you will find that it will be dangerous to your own souls, and disastrous to the work of God. It will be as great a sin in the sight of God as was the sin of Uzzah when he put forth his hand to steady the ark. There are those who have entered into other men's labors, and all that God requires of them is to deal justly, to love mercy, and walk humbly with God, to labor conscientiously as men employed by the people to do the work entrusted to their hands. Some have failed to do this, as their works testify. Whatever may be their position, whatever their responsibility, if they have as much authority even as had Ahab, they will find that God is above them, that his sovereignty is supreme." [Cf: 1888 Mtl. p. 951 para. 01] p. 623, Para. 2, [1890MS].

Let none of the workers exalt themselves, and seek to carry through their ideas without the sanction and cooperation of the people of God. They will not succeed, for God will not permit it. The foundations of the institutions among us were laid in sacrifice. They belong to the people, and all who have denied self, and made sacrifices great or small according to their ability, to bring these instrumentalities into existence, should feel that they have a special interest in them. They should not lose their interest, or become despondent in regard to the success of the work. As the perils of the last days thicken about us, they should pray more earnestly that the work may prosper. Those who have lifted burdens when the work went hard, should have a part in important councils; for they acted a part when counseling together was considered a far more solemn and sacred matter than it is now. No confederacy should be formed with unbelievers, neither should you call together a certain chosen number who think as you do, and who will say Amen to all that you propose, while others are excluded, who you think will not be in harmony. I was shown that there was great danger of doing this. [Cf: 1888 Mtl. p. 951 para. 02] p. 623, Para. 3, [1890MS].

"For the Lord spake thus unto me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy, neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself: and let him be your fear, and let him be your dread.... To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." The world is not to be our criterion. Let the Lord work, let the Lord's voice be heard. [Cf: 1888 Mtl. p. 952 para. 01] p. 624, Para. 1, [1890MS].

Those employed in any department of the work whereby the world may be transformed, must not enter into alliance with those who know not the truth. The world know not the Father or the Son, and they have no

spiritual discernment as to the character of our work, as to what we shall do, or shall not do. We must obey the orders that come from above. We are not to hear the counsel or follow the plans suggested by unbelievers. Suggestions made by those who know not the work that God is doing for this time, will be such as to weaken the power of the instrumentalities of God. By accepting such suggestions, the counsel of Christ is set at naught. [Cf: 1888 Mtl. p. 952 para. 02] p. 624, Para. 2, [1890MS].

There is cherished altogether too little fear, love, and reverence for the God of heaven. There is far too little faith in the workings of his providence, in matters concerning his cause, with those who are connected with the active management of the publishing house. Why is this? Because they are not spiritually wise. The great peril is in the fact that men live so far apart from Jesus that they fail to discern his voice, receive his counsel, keep his way, and honor his name; they become self-exalted, and walk in the sparks of their own kindling. Because of this they fail to understand the devices of Satan, and are led to adopt measures that appear right, although they are instigated by the artful enemy of God and man, to place a human mould upon the work, dishonoring the name of God. [Cf: 1888 Mtl. p. 952 para. 03] p. 624, Para. 3, [1890MS].

As far back as 1882, testimonies of the deepest interest on points of vital importance, were presented to our people, in regard to the work, and the spirit that should characterize the workers. Because these warnings have been neglected, the same evils that they pointed out have been cherished by many, hindering the progress of the work, and imperilling many souls. Satan is wide awake, and while men sleep, he sows his tares. In completing the work of rebellion, Satan is represented as a roaring lion, going about seeking whom he may devour. Those who are self-sufficient, who do not feel the necessity of constant prayer and watchfulness, will be ensnared. Through living faith and earnest prayer the sentinels of God must become partakers of the divine nature, or they will be found professedly working for God, but in reality giving their service to the prince of darkness. Because their eyes are not anointed with the heavenly eye-salve, their understanding will be blinded, and they will be ignorant of the wonderfully specious devices of the enemy. Their vision will be perverted through their dependence on human wisdom, which is foolishness in the sight of God. [Cf: 1888 Mtl. p. 952 para. 04] p. 624, Para. 4, [1890MS].

The eye of the Lord is upon all the work, all the plans, all the imaginings of every mind; he sees beneath the surface of things, discerning the thoughts and intents of the heart. There is not a deed of darkness, not a plan, not an imagination of the heart, not a thought of the mind, but that he reads it as an open book. Every act, every word, every motive, is faithfully chronicled in the records by the great Heart-searcher, who said, "I know thy works." [Cf: 1888 Mtl. p. 952 para. 05] p. 624, Para. 5, [1890MS].

I was shown that the follies of Israel in the days of Samuel will be repeated among the people of God to day, unless there is greater humility, less confidence in self, and more trust in the Lord God of Israel, the Ruler of the people. It is only as divine power is combined with human effort that the work will abide the test. When men lean no

longer on men or on their own judgment, but make God their trust, it will be made manifest in every instance by meekness of spirit, by less talking and much more praying, by the exercise of caution in their plans and movements. Such men will reveal the fact that their dependence is in God that they have the mind of Christ. [Cf: 1888 Mtl. p. 953 para. 01] p. 625, Para. 1, [1890MS].

Again and again I have been shown that the people of God in these last days could not be safe in trusting in men, and making flesh their arm. The mighty cleaver of truth has taken them out of the world as rough stones that are to be hewed and squared and polished for the heavenly building. They must be hewed by the prophets with reproof, warning, admonition, and advice, that they may be fashioned after the divine Pattern; this is the specified work of the Comforter, to transform heart and character, that men may keep the way of the Lord. [Cf: 1888 Mtl. p. 953 para. 02] p. 625, Para. 2, [1890MS].

I now raise my voice in warning; for you are in danger. The people are to know when peril is threatening them; they are not to be left in darkness. "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life: the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die; because thou hast not given him warning, he shall die in his sins, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man that the righteous man sin not, and he doth not sin, he shall surely live because he is warned; also thou hast delivered thy soul." [Cf: 1888 Mtl. p. 953 para. 03] p. 625, Para. 3, [1890MS].

Since 1845 the dangers of the people of God have from time to time been laid open before me, and I have been shown the perils that would thicken about the remnant in the last days. These perils have been revealed to me down to the present time. Great scenes are soon to open before us. The Lord is coming with power and great glory. And Satan knows that his usurped authority will soon be forever at an end. His last opportunity to gain control of the world is now before him, and he will make most decided efforts to accomplish the destruction of the inhabitants of the earth. Those who believe the truth must be as faithful sentinels on the watchtower, or Satan will suggest specious reasonings to them, and they will give utterance to opinions that will betray sacred, holy trusts. The enmity of Satan against good, will be manifested more and more, as he brings his forces into activity in his last work of rebellion, and every soul that is not fully surrendered to God, and kept by divine power, will form an alliance with Satan against heaven, and join in battle against the Ruler of the universe. [Cf: 1888 Mtl. p. 953 para. 04] p. 625, Para. 4, [1890MS].

In a vision given in 1880 I asked. "Where is the security for the people of God in these days of peril?" The answer was, "Jesus maketh intercession for his people, though Satan standeth 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?" As man's Intercessor and Advocate, Jesus will lead all who are willing to be led, saying. "Follow me upward, step by step, where the clear light of the Sun of Righteousness shines." [Cf: 1888 Mtl. p. 953 para. 05] p. 626, Para. 1, [1890MS].

But not all are following the light. Some are moving away from the safe path, which at every step is a path of humility. God has committed to his servants a message for this time; but this message does not in every particular coincide with the ideas of all the leading men, and some criticize the message and the messengers. They dare even to reject the words of reproof sent to them from God through his Holy Spirit. [Cf: 1888 Mtl. p. 954 para. 01] p. 626, Para. 2, [1890MS].

What reserve power has the Lord with which to reach those who have cast aside his warnings and reproofs, and have accredited the testimonies of the Spirit of God to no higher source than human wisdom? In the Judgment, what can you who have done this, offer to God as an excuse for turning from the evidences he has given you that God was in the work?" By their fruits ye shall know them." I would not now rehearse before you the evidences given in the past two years of the dealings of God by his chosen servants; but the present evidence of his working is revealed to you, and you are now under obligation to believe. You cannot neglect God's messages of warning, you cannot reject them or treat them lightly, but at the peril of infinite loss. Caviling, ridicule, and misrepresentation can be indulged in only at the expense of the debasement of your own souls. The use of such weapons does not gain precious victories for you, but rather cheapens the mind, and separates the soul from God. Sacred things are brought down to the level of the common, and a condition of things is created that pleases the prince of darkness, and grieves away the Spirit of God. Caviling and criticism leave the soul as devoid of the dew of grace as the hills of Gilboa were destitute of rain. Confidence cannot be placed in the judgment of those who indulge in ridicule and misrepresentation. No weight can be attached to their advice or resolutions. You must bear the divine credentials before you make decided movements to shape the working of God's cause. [Cf: 1888 Mtl. p. 954 para. 02] p. 626, Para. 3, [1890MS].

To accuse and criticize those whom God is using, is to accuse and criticize the Lord, who has sent them. All need to cultivate their religious faculties, that they may have a right discernment of religious things. Some have failed to distinguish between pure gold and mere glitter, between the substance and the shadow. [Cf: 1888 Mtl. p. 954 para. 03] p. 626, Para. 4, [1890MS].

The prejudices and opinions that prevailed at Minneapolis are not dead by any means; the seeds sown there in some hearts are ready to spring into life and bear a like harvest. The tops have been cut down, but the roots have never been eradicated, and they still bear their unholy fruit to poison the judgment, pervert the perceptions, and blind the understanding of those with whom you connect, in regard to the message and the messengers. When by thorough confession, you destroy the root of bitterness, you will see light in God's light. Without this thorough work you will never clear your souls. You need to study the word of God

with a purpose, not to confirm your own ideas, but to bring them to be trimmed, to be condemned or approved, as they are or are not in harmony with the word of God. The Bible should be your constant companion. You should study the Testimonies, not to pick out certain sentences to use as you see fit, to strengthen your assertions, while you disregard the plainest statements given to correct your course of action. [Cf: 1888 Mtl. p. 954 para. 04] p. 626, Para. 5, [1890MS].

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 has been making its inroads into our ranks; for it is the fashion to depart from Christ, and give place to skepticism. With many 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 only 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, and rejected. It has been denounced as leading to enthusiasm and fanaticism. 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 for God 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. 955 para. 01] p. 627, Para. 1, [1890MS].

When we are united in the unity for which Christ prayed, this long controversy that 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 eye-sight 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 unitedly 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. 955 para. 02] p. 627, Para. 2, [1890MS].

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, in principle firm as a rock. 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. 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. 955 para. 03] p. 627, Para. 3, [1890MS].

As the Spirit of the Lord rested upon me, I seemed to be present in one of your councils. One of your number rose; his manner was very decided and earnest as he held up a paper before you. I could read plainly the heading of the paper; it was the *American Sentinel*.

Criticisms were then passed upon the paper and the character of the articles therein published. Those in council pointed to certain passages, declaring that this must be cut out, and that must be changed. Strong words were uttered in criticism of the methods of the paper, and a strong unchristlike spirit prevailed. Voices were decided and defiant. [Cf: 1888 Mtl. p. 955 para. 04] p. 627, Para. 4, [1890MS].

My guide gave me words of warning and reproof to speak to those who took part in this proceeding, who were not slow to utter their accusations and condemnation. In substance this was the reproof given: The Lord has not presided at this council, and there is a spirit of strife among the counselors. The minds and hearts of these men are not under the controlling influence of the Spirit of God. Let the adversaries of our faith be the ones to suggest and develop such plans as you are now discussing. From the world's point of view some of these plans are not objectionable; but they are not to be adopted by those who have had the light of heaven. The light which God has given should be respected, not only for your own safety, but also for the safety of the church of God. The steps now being taken by the few cannot be followed by the remnant people of God. Your course cannot be sustained by the Lord. It is made evident by your course of action that you have laid your plans without the aid of Him who is mighty in counsel; but the Lord will work. Those who have criticised the work of God need to have their eyes anointed, for they have felt mighty in their own strength; but there is One who can bind the arm of the mighty, and bring to naught the counsels of the prudent. [Cf: 1888 Mtl. p. 955 para. 05] p. 627, Para. 5, [1890MS].

The message we have to bear is not a message that men need cringe to declare. They are not to seek to cover it, to conceal its origin and purpose. Its advocates must be men who will not hold their peace day nor night. 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, we are under obligation to declare faithfully the whole counsel of God. We are not to make less prominent the special truths that have separated us from the world, and made us what we are; for they are fraught with eternal interests. God has given us light in regard to the things that are now taking place in the last remnant of time, and with pen and voice we are to proclaim the truth to the world, not in a tame, spiritless way, but in demonstration of the Spirit and power of God. The mightiest conflicts are involved in the furtherance of the message, and the results of its promulgation are of moment to both heaven and earth. [Cf: 1888 Mtl. p. 956 para. 01] p. 628, Para. 1, [1890MS].

The controversy between the two great powers of good and evil is soon to be ended; but to the time of its close, there will be continual and sharp contests. We should now purpose, as did Daniel and his fellows in Babylon, that we will be true to principle, come what may. The flaming fiery furnace heated seven times hotter than it was wont to be heated, did not cause these faithful servants of God to turn aside from allegiance to the truth. They stood firm in the time of trial, and were cast into the furnace; and they were not forsaken of God. The form of the Fourth was seen walking with them in the flames, and they came forth not having even the smell of fire upon their garments. [Cf: 1888 Mtl. p. 956 para. 02] p. 628, Para. 2, [1890MS].

The den of lions did not deter Daniel from a steady adherence to duty. He did not hide his purpose or lower his colors because death threatened him if he stood faithful to his God. Three times a day, in the face of the king's decree, he sought his Lord in his chamber, with his window open toward Jerusalem. He was cast into the den of lions, but God delivered him. [Cf: 1888 Mtl. p. 956 para. 03] p. 628, Para. 3, [1890MS].

Let us look at the case of Elijah. The time has come when he must meet his mortal enemy, the cruel Ahab, the despot of Israel, the apostate from the religion of his fathers. In anger the king inquires, "Art thou he that troubleth Israel?" Does Elijah weaken before the king? Does he cringe and cower, and resort to flattery in order to mollify the feelings of the enraged ruler? Israel has perverted her way, and forsaken the path of allegiance to God, and now shall the prophet, to preserve his life, betray sacred, holy trusts? Does he prophesy smooth things to please the king, and to obtain his favor? Will he evade the issue? Will he conceal from the king the true reason why the judgments of God are falling upon the land of Israel? No; as the messenger of God he must proclaim the truth, just such truth as the occasion demands. He carries a great weight of sorrow on account of the apostasy of Israel. He must hold up before them their defection, that they may humble themselves in the sight of the Lord, that his fierce anger may be turned away from them. Elijah faces the enraged king, and answers, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." [Cf: 1888 Mtl. p. 956 para. 04] p. 628, Para. 4, [1890MS].

To-day the world is full of flatterers and dissemblers: but God forbid that those who claim to be guardians of sacred trust, shall betray the interests of God's cause through the insinuating suggestions and devices of the enemy of all righteousness. [Cf: 1888 Mtl. p. 957 para. 01] p. 629, Para. 1, [1890MS].

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 labor to become a unit, to be holy in life and pure in character. Let those who profess to be servants of the living God 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. Ellen G. White. [Cf: 1888 Mtl. p. 957 para. 02] p. 629, Para. 2, [1890MS].

The third angel's message embraces more than the finite mind of man comprehends. The earth is to be lightened with its glory. The truth must be published far more extensively than it yet has been. It must be defined in clear, sharp lines before the people. It must be presented in short, but conclusive arguments, and plans must be laid that at every meeting where the Truth has been set before the people, it may be followed by the distribution of tracts and pamphlets. At first it may be found necessary to give these away, but they will be a power for good. The discourses given in the desk would be far more effective if reading-matter were circulated, educating the hearers in the doctrines of the Bible. God will make many willing to read, but there will also be many who will refuse to see or hear anything upon the present truth.

But we should not even think these cases beyond hope, for Christ is drawing many to himself. There are many who will see no special importance in the truth proclaimed either by pen or voice, but we should not cease our efforts because of this, we should give them a tract or pamphlet, and though it may do them no good, some other soul may be saved through its instrumentality. [Cf: The Home Missionary 02-01-90 para. 01] p. 629, Para. 3, [1890MS].

Publications upon health reform will be received by many who would not read upon any Bible topic. Intemperate gratification of appetite is doing its work of death, and this evil must be met with united intelligent effort. We should make known to others the ills that result from beclouding the mind God has given us, through indulgence in wine and strong drink. The truth upon health reform must be presented to the people, and it will be found an efficient way to bring before them Bible truth. You should go forth with your hands filled with proper reading matter, and your heart filled with the love of God. Many are being drawn by the Lord Jesus Christ, and they will respond to your Christian efforts for their salvation. Many are disgusted with the dry formalism which exists in the Christian world; many are becoming infidels because they see the lack of true piety in those who profess to be Christians. A good work could be done to prepare the way for the introduction of the truth, if decided testimonies were borne upon the health and temperance branch of the work. Many of those who profess to believe the truth are lamentably ignorant of the laws of health, and need to be educated line upon line and precept upon precept, here a little and there a little. This subject needs to be kept fresh in the minds of the people. [Cf: The Home Missionary 02-01-90 para. 02] p. 629, Para. 4, [1890MS].

It has been shown to me that through judicious attention to this part of the work, a large degree of prejudice might be removed from the minds of intelligent persons who have been hindered from a candid investigation of the truth. The minds of the people must be arrested, and their attention must be held, or the seeds of truth will not accomplish what they might if proper care had been taken. In comparison to the number that reject the truth, those who receive it will be very small, but one soul is of more value than worlds besides. We must not become discouraged although our work does not seem to bring large returns. It is written of Christ, "He shall not fail nor be discouraged." Shall we talk of failure or discouragement? Let us think of the price our Lord has paid that man should not perish, but have everlasting life. Although the greatest portion of the world will reject the truth, some will accept it, some will respond to the drawing power of Christ. Those in whose hands the reading-matter is placed may turn from the light, and refuse to obey the convictions of conscience, but the messenger that they despise, through the providence of God may fall into the hands of others, and be as meat in due season to them. They will be aroused to search the Scriptures, to pray to know what is truth, and they will not ask in vain. Angels of God will minister to their necessities. Many who are in harmony with the truth, whose hearts are full of peace and gladness because of the light for these last days, have received their knowledge from the pages that others rejected. Those who are susceptible to the evidences of truth will yield to the convictions of the Spirit of God. Like the noble Bereans, they will search the Scriptures daily to see if these things are true, and they will be converted to God. [Cf: The Home Missionary 02-01-90

para. 03] p. 629, Para. 5, [1890MS].

Satan is no idler; he watches his chances, and takes advantage of every opportunity to win souls to his side. He constantly sows his tares in every heart that is not barricaded with the truth. The people of God are in a condition of slumber; they do not discern what favorable opportunities for winning souls they are letting slip by. It has been shown to me that Satan is stealing a march upon us. The law of God through the agency of Satan is to be made void in our land of boasted freedom; religious liberty will come to an end. The contest will be decided over the Sabbath question, which will agitate the whole world. Our time for work is limited, and God calls us as ministers and people to be minute men. Teachers as wise as serpents and as harmless as doves must come to the help of the Lord, to the help of the Lord against the mighty. There are many who do not understand the prophecies relating to these days, and they must be enlightened. It is the duty of both watchmen and laymen to give the trumpet a certain sound. Some are inclined to think that too great a stir is being made, but in their position of ease they say to the people "Peace and safety," when sudden destruction is about to fall upon the world. I tremble as I think of the words that have been spoken to me concerning those who do not act in accordance with the truth for this time. Said my guide, "Those who do not arouse will be passed by, and God will move upon men who will respond to his call, and carry his work forward and upward." God calls the watchmen and privates connected with his army to strengthen the outposts, to guard the fort. [Cf: The Home Missionary 02-01-90 para. 04] p. 630, Para. 1, [1890MS].

Many are ready to investigate the truth, for angels of God have prepared their hearts for its reception. Publications should be issued, written in the plainest, simplest language, explaining the subjects of vital interest, and making known the things that are to come upon the world. The condition of the earth demands that light should shine upon its darkness. Will not the people to whom has been committed sacred responsibilities awake and put away every indifference, every jealousy, every misunderstanding, and take hold of the work with determined energy? Men claiming to be teachers of Bible truth will assail those who embrace the truth, who have no experience in meeting objections, and they will seek to overwhelm them with false statements and wily reasoning. On this account, as well as for other reasons, it is necessary to have publications explaining the doctrines and meeting the arguments of objectors. If those who come into the faith can have a clear statement of the truths assailed, they will be armed with arguments with which to meet opposers, and defend themselves. In defending themselves, they will unconsciously be sowing seeds of truth. Men will misrepresent the doctrines we believe and teach as Bible truth, and it is necessary that wise plans should be laid to secure the privilege of inserting articles into the secular papers, for this will be a means of awakening souls to see the truth. God will raise up men who will be qualified to sow beside all waters. God has given great light upon important truths, and it must come to the world. [Cf: The Home Missionary 02-01-90 para. 05] p. 630, Para. 2, [1890MS].

We have been too narrow in our views concerning publications, but we should be so no longer. We should multiply books on our faith in English, German, French, Danish, Norwegian, Italian, and other tongues, and other nationalities should be enlightened and educated that they

too may join in the work. This will require means, and every child of God should practice self-denial and economy in the expenditure of the Lord's intrusted capital. The work should move forward with dispatch, for Satan has already outdone us in his preparations to make our work of small effect. Those who have talent should be recognized, respected, and encouraged by being set to work to devise ways and means of advancing the cause of God. Matter of a different order than that which has been prepared should be arranged for the press, and we should see that something is done at once. Young men and young women should consecrate their talents to the Master, that they may sow beside all waters. Far greater zeal and perseverance should be manifested than has been manifested in the past, in making the most of opportunities and privileges. There is work to be done now that admits of no delay. The rays of truth should shine out with steady light into the prevailing darkness of error, for many are uncertain in regard to what is truth. Many for fear of being repulsed do not work as they might to circulate our publications, but this is an evidence of pride, and pride must be put away. Precious opportunities are passing away, and not half is accomplished that should be in this advanced state of the work. If our brethren would but consecrate themselves to God without reserve, much more would be done in improving opportunities and in making the most of privileges than has been in the past. Much has been lost because your eyes have not been anointed with heavenly eye-salve that you might discern where God was working, and unite your efforts with his in well directed labor which would have resulted in the salvation of many souls. [Cf: The Home Missionary 02-01-90 para. 06] p. 630, Para. 3, [1890MS].

We must not think of such a thing as discouragement, but hold fast to souls by the grasp of faith. Do not give up those for whom you are working. Go out in the mountains and seek the lost sheep. They may run from you, but you must follow them up, take them in your arms and bring them to Jesus. Pulpit effort should always be followed by personal labor. The worker must converse and pray with those who are concerned about their souls salvation. Those who listen to discourses should see in those who believe, an example in life and character that will make a deep impression upon them. [Cf: The Home Missionary 02-01-90 para. 07] p. 631, Para. 1, [1890MS].

It is the life that impresses unbelievers and is a savor of life unto life or of death unto death. Publications should be scattered like the leaves of autumn throughout the world. Let reading-matter follow the interest that is aroused at our large gatherings. [Cf: The Home Missionary 02-01-90 para. 08] p. 631, Para. 2, [1890MS].

God would have us bring far more thoughtful intelligence into our labors. We should appoint certain ones to do a certain work, and not lay upon one man several kinds of work, so that he will not have a chance to do any of it with efficiency. Men should be trained up so that they will be prepared to fill different positions of trust. There are many who do not offer themselves to the work, but wise generals will see to it that those who are qualified for the work, shall have a place in it. They will counsel, encourage, and give them assurances of sympathy and confidence. [Cf: The Home Missionary 02-01-90 para. 09] p. 631, Para. 3, [1890MS].

Let there be temperance workers and missionaries in this line, working

on all proper times both in and out of meeting; circulate health tracts, canvassing for health publications with zeal and energy. All this is work that presses to be done. As a people to whom has been intrusted great and important responsibilities, we are far behind what we should be. Not one twentieth part of the work that should be done is being accomplished in the ranks of Sabbath-keepers. Let more and more knowledge be acquired, and let the light shine forth in clear, distinct rays to those who are in darkness and error. A great amount of light has been permitted to shine forth through those whom God has used as channels for his truth. [Cf: The Home Missionary 02-01-90 para. 10] p. 631, Para. 4, [1890MS].

This light has been imparted to the workers, but there are hereditary trusts to be gathered up, and fresh light is to be given. [Cf: The Home Missionary 02-01-90 para. 11] p. 631, Para. 5, [1890MS].

Let rays of light shine continually so that the people will recognize and respond, and let glory flow back to God in grateful thanksgiving, because heaven's light has pierced the darkness of error, and the flock of God has been fed, not with fable and tradition, but with Bible truth. The very best effort is now required that the people may receive the light that God has so graciously given. Mrs. E. G. White. [Cf: The Home Missionary 02-01-90 para. 12] p. 631, Para. 6, [1890MS].

The church of Christ is God's appointed agency for the salvation of men. Its mission is to carry the gospel to the world. Jesus said to the representatives of his church, "Go ye into all the world, and preach the gospel to every creature." There is no limitation to this command. The good news of a Saviour,--Christ dying as our sacrifice upon Calvary, Christ pleading as our high-priest and intercessor before God, Christ our king and deliverer, coming to redeem his children,--this is the message to be carried to all the world, to every nation, kindred, tongue, and people. And the obligation rests upon all Christians. Every one, to the very utmost of his talent and opportunity, is to fulfill this commission. The love of Christ, revealed to us, makes us debtors to all who know him not. They are our brethren, and God has given us light, not for ourselves alone, but to shed upon them. [Cf: The Home Missionary 11-01-90 para. 01] p. 631, Para. 7, [1890MS].

When Jesus gave the commission, he added, "Lo, I am with you always, even unto the end of the world." And he bade the disciples, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." Here is the source of the church's power to fulfill her divine mission,--Christ with us, Christ abiding in our hearts by faith. [Cf: The Home Missionary 11-01-90 para. 02] p. 632, Para. 1, [1890MS].

Without a living faith in Christ as a personal Saviour, it is impossible to make our influence felt in a skeptical world. If you would draw sinners out of the swift running current, your own feet must not stand on slippery places. [Cf: The Home Missionary 11-01-90 para. 03] p. 632, Para. 2, [1890MS].

We cannot impart heaven's light unless we have received it. We cannot reveal a Saviour, of whom we have no knowledge. 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 men, 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." The heavenly influences surrounding the soul of the true worker are felt by those for whom he labors; the presence of heavenly angels is not seen by human eyes, but it is felt. [Cf: The Home Missionary 11-01-90 para. 04] p. 632, Para. 3, [1890MS].

"We are laborers together with God." Bear this ever in mind: Jesus says, "Without me ye can do nothing." It is God who must accomplish the work. The Saviour declared concerning what he himself had wrought, "The Father that dwelleth in me, he doeth the works." The laborers are to be partakers of the divine nature; divinity and humanity must be combined. Humanity will adapt itself to humanity, and by manly resolves and wise efforts, will set the springs of intellectual life in motion under a tide of divine forces that are powerful, thorough, and permanent. [Cf: The Home Missionary 11-01-90 para. 05] p. 632, Para. 4, [1890MS].

Of the disciples after the transfiguration of Christ, it is written that at the close of this wonderful scene they "saw no man, save Jesus only." "Jesus only,"--in these words is the secret of the life and power that marked the early church. When the disciples heard the words of Christ, they felt their need of him. They sought, they found, they followed him. They were with him in the house, at the table, in the closet, in the field. They were as pupils with a teacher, daily receiving from his lips lessons of holy truth. They looked to him as servants to their master, to learn their duty. They followed him as soldiers follow their commander, fighting the good fight of faith. Though Jesus ascended to heaven, the sense of his presence was still with them. It was a personal presence, full of love and light. Jesus, the Saviour, who had walked and talked and prayed with them, who had spoken hope and comfort to their hearts, had, while the message of peace was upon his lips, been taken up from them into heaven, and the tones of his voice had come back to them as the chariot of angels received him "Lo, I am with you always, even unto the end of the world." He had ascended to heaven in the form of humanity. They knew that he was before the throne of God, their friend and Saviour still; that his sympathies were unchanged; that he was still identified with suffering humanity. He was presenting before God the merits of his own precious blood, showing his wounded hands and feet as a remembrance of the price he had paid for his redeemed. They knew that he had ascended to heaven to prepare places for them, and that he would come again, and take them to himself. [Cf: The Home Missionary 11-01-90 para. 06] p. 632, Para. 5, [1890MS].

As they returned from Olivet to Jerusalem, the people looked upon them, expecting to see on their faces expressions of sorrow, confusion, and defeat; but they saw there gladness and triumph. The disciples did not wail over disappointed hopes, but were continually in the temple, praising and blessing God. [Cf: The Home Missionary 11-01-90 para. 07] p. 633, Para. 1, [1890MS].

As they met together, they were eager to present their requests to the Father in the name of Jesus. In solemn awe they bowed in prayer, repeating to one another the assurance of the Saviour, "Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full." During the ten days following the ascension, they with one

accord devoted the time to prayer and praise, waiting for the descent of the Holy Spirit. They extended the hand of faith higher and higher, with the mighty argument, "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." [Cf: The Home Missionary 11-01-90 para. 08] p. 633, Para. 2, [1890MS].

And Pentecost brought them the heavenly illumination. The spiritual truths which they could not comprehend while Christ was with them, were now unfolded. Power from on high was given them, and they became witnesses for Christ, even unto the uttermost part of the earth. [Cf: The Home Missionary 11-01-90 para. 09] p. 633, Para. 3, [1890MS].

All that Christ was to the early disciples, he desires to be to his children to-day. They too may say, with the assurance of the beloved John, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life; . . . that which we have seen and heard declare we unto you." Communion with God through Christ and in Christ,--here is the source, the secret, of all spiritual life. It is a communion not limited to times and places, but constant, abiding. This is not the privilege alone of the minister, the Bible worker, or the missionary, but of the canvasser, the man of business, of all the followers of Christ. All may walk and talk with Jesus; their hearts may be stayed on God. [Cf: The Home Missionary 11-01-90 para. 10] p. 633, Para. 4, [1890MS].

It is because there is so little communion with God, that spiritual life is so feeble, and the efforts of our workers meet with so little success. Our natures must be raised from their earthliness; they must be kindled and purified in the upper brightness of God's divine presence. Why are we so easily satisfied with little flashes of light, when there is a heaven of illumination for us? We drink at shallow streams, when there is a great fountain just above us, if we will only rise a little higher in the pathway of faith. [Cf: The Home Missionary 11-01-90 para. 11] p. 633, Para. 5, [1890MS].

It is by beholding Christ, through faith, that we are to be changed into his likeness. As we meditate upon the perfection of his character, we shall desire to become wholly transformed and renewed in the image of his purity. There will be a hungering and thirsting of soul to be made like him whom we adore. The more our thoughts are upon Christ, the more we shall speak of him to others, and represent him to the world. We shall represent him in our words, in our love for the brethren, in our deep, earnest love for the souls for whom Christ died. [Cf: The Home Missionary 11-01-90 para. 12] p. 633, Para. 6, [1890MS].

We need to study the Bible more, that our minds may dwell upon the infinite sacrifice of Christ, and his mediation in our behalf. Let not Christ's words and the words of some finite being, bear with equal weight upon you. Fill the whole heart with the words of God. They are the living water, quenching your burning thirst. They are the living bread from heaven. Of this bread you must eat, and you will gain in spirituality and power, ever growing in grace and in the knowledge of our Lord Jesus Christ. [Cf: The Home Missionary 11-01-90 para. 13] p. 634, Para. 1, [1890MS].

We need to study the truth for ourselves. We must individually look to God for divine enlightenment; and if we do this, his Spirit will be given us to illuminate the words of the Living Oracles. When Nathanael came to Jesus, the Saviour exclaimed, "Behold an Israelite indeed, in whom is no guile." Nathanael said, "Whence knowest thou me?" Jesus answered, "When thou wast under the fig-tree, I saw thee." And Jesus will see us also in the secret places of prayer, if with the whole heart we will seek him for light, that we may know what is truth. [Cf: The Home Missionary 11-01-90 para. 14] p. 634, Para. 2, [1890MS].

It is impossible for any human mind to comprehend all the richness and greatness of even one promise of God. One catches the glory from one point of view, another the beauty and grace from another point, and the soul is filled with the heavenly light. If we saw all the glory, the spirit would faint; but we can bear far greater revelations from God's abundant promises than we now enjoy. It makes my heart sad to think how many lose sight of the fullness of blessing designed for us; they are so contented, feeling. "I am rich, and increased with goods, and have need of nothing," and know not that they need everything worth having. [Cf: The Home Missionary 11-01-90 para. 15] p. 634, Para. 3, [1890MS].

Dear brethren, pray as you never before prayed, for beams from the Sun of Righteousness to shine upon the word, that you may be able to understand its true meaning. Jesus pleaded that his disciples might be sanctified through the truth,--the word of God. Then how earnestly should we pray that He who "searcheth all things, yea, the deep things of God," He whose office it is to bring all things to the remembrance of his people, and to guide them into all truth, may be with us in the investigation of his holy word. [Cf: The Home Missionary 11-01-90 para. 16] p. 634, Para. 4, [1890MS].

He who desires the truth in his heart, who longs for the working of its power upon his life and character, will be sure to have it. And when our minds are filled with thoughts of God, the realities of the unseen world will open to our understanding, all the powers of the mind will be subject to new, fresh impressions, we shall take higher, holier views of the truth, and a transformation will be going on in us daily. Then we shall be able to present the truth to others in such a way as to make an impression upon their minds. [Cf: The Home Missionary 11-01-90 para. 17] p. 634, Para. 5, [1890MS].

When you have tasted and seen that the Lord is good, you will have something fresh to tell. Like Philip, when he found the Saviour, you will go forth to invite others into his presence, saying, "We have found him of whom Moses in the law, and the prophets, did write." [Cf: The Home Missionary 11-01-90 para. 18] p. 634, Para. 6, [1890MS].

Our prayer and social meetings should be seasons of special help and encouragement. Each one has a work to do to make these gatherings as interesting and profitable as possible. This can best be done by having a fresh experience daily in the things of God, and by not hesitating to speak of his love in the assemblies of his people. If you do not allow darkness and unbelief to enter your hearts, they will not be manifest in your meetings. Do not gratify the enemy by dwelling upon the dark side of your experience, but trust Jesus more fully for help to resist temptation. If we thought and talked more of Jesus, and less of ourselves, we should have much more of his presence. If we will abide

in him, we shall be so filled with peace, faith, and courage, and shall have such an experience to relate when we come to meeting, that others will be refreshed by our clear, strong testimony for God. [Cf: The Home Missionary 11-01-90 para. 19] p. 634, Para. 7, [1890MS].

There is need of a different kind of labor in our churches from what they have had. Those ministers who are inclined merely to preach, and not to visit and put forth personal effort, need to break up this habit by working earnestly in families. Let families invite in their neighbors, and then let the minister hold Bible readings with them, and become acquainted with them. There needs to be less preaching and more pastoral work done in our churches. Those who have no aptitude for this kind of labor, should educate themselves, and come more into harmony with Christ's manner of working. Habit is not formed by one act alone, but is the result of a succession of actions. God's workers are called upon to vary their labor; they should surprise the people and happily disappoint them by doing work that will be instructive, and that will interest the mind. There should be fewer sermons, and more educating. [Cf: The Home Missionary 11-01-90 para. 20] p. 635, Para. 1, [1890MS].

Brethren, we must have less of self, and more of God. We are not to trust for success to what we can do, but to what Christ can do through our efforts. The efficiency of our labor depends upon our hold on God. The Lord requires of you diligent culture of your abilities; unless you are constantly in Christ's school, the tastes and aspirations will become earthly, and the energies intrusted to you for the accomplishment of God's work will be perverted and misplaced. [Cf: The Home Missionary 11-01-90 para. 21] p. 635, Para. 2, [1890MS].

The Holy Spirit is grieved and driven away by the self-sufficiency, the unchristlike spirit, that is cherished. You have no time to spend in contention. Draw near to God, and go to work for Christ and the souls he died to save. If mistakes are made, as they will be, do not fall back, content to make no further effort, but try again. With agony of desire, in humility, with wrestling faith, come to One who is too wise to err, and who will make no mistake in your case; One who knows your every weakness, and who will hear your heart-felt prayers. May God make his servants wise through the divine illumination, that the mould of man may not be seen on any of the great and important enterprises before us! [Cf: The Home Missionary 11-01-90 para. 22] p. 635, Para. 3, [1890MS].

The Lord wants us to come up into the mount,--more directly into his presence. We are coming to a crisis, which, more than any previous time since the world began, will demand the entire consecration of every faculty of the mind and every power of the being, on the part of all who have named the name of Christ. [Cf: The Home Missionary 11-01-90 para. 23] p. 635, Para. 4, [1890MS].

It is through the church that the self-sacrificing love of Jesus is to be made manifest to the world; but by the present example of the church the character of Christ is misrepresented, and a false conception of him is given to the world. Self-love excludes the love of Jesus from the soul, and this is why there is not in the church greater zeal and more fervent love for Him who first loved us. Self is supreme in so many hearts. Their thoughts, their time, their money, are given to self-gratification, while souls for whom Christ died are perishing.

[Cf: The Home Missionary 11-01-90 para. 24] p. 635, Para. 5, [1890MS].

This is why the Lord cannot impart to his church the fullness of his blessing. To honor them in a distinguished manner before the world would be to put his seal upon their works, confirming their false representation of his character. When the church shall come out from the world, and be separate from its maxims, habits, and practices, the Lord Jesus will work with his people; he will pour a large measure of his Spirit upon them, and the world will know that the Father loves them. Will the people of God continue to be so stupefied with selfishness? His blessing hangs over them, but it cannot be bestowed in its fullness because they are so corrupted with the spirit and practices of the world. There is spiritual pride among them; and should the Lord work as his heart longs to do, it would but confirm, them in their self-esteem and self-exaltation. Shall Christ continue to be misrepresented by our people? Shall the grace of God, the divine enlightenment, be shut away from his church, because of their lukewarmness? It will be, unless there is most thorough seeking of God, renunciation of the world, and humbling of the soul before God. The converting power of God must pass through our churches. [Cf: The Home Missionary 11-01-90 para. 25] p. 635, Para. 6, [1890MS].

A revival of true godliness among us is the greatest and most urgent of all our needs. We must have the holy unction from God, the baptism of his Spirit. This is the only efficient agent in the promulgation of sacred truth. It is the Spirit of God that quickens the lifeless faculties of the soul to appreciate heavenly things, and attracts the affections toward God and the truth. What we need, what we cannot do without, is the power of the Holy Spirit to work with our efforts. All pampering of self must be at an end. There is a weakness of intellect, a lack of religious fervor, in those who want to lean upon others, to be petted, waited on, and propped up. There must be an earnest longing, a soul-hunger, for the presence of the Lord. Make him your support, your front guard and your rearward. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." He who has endowed the human mind with all its powers, will so mould these capabilities that there will be no extremes; all will act harmoniously. [Cf: The Home Missionary 11-01-90 para. 26] p. 636, Para. 1, [1890MS].

It is a case of life or death with us. We have been stricken with spiritual paralysis, and every one needs the help of the Great Physician. He alone can reach our case. He is only waiting to be invited by us with earnest heart, with sincere desire. Nothing is wanting but a preparation of heart; we are to clear away the rubbish, open the door, and invite Jesus to come in and abide with us. Simple, earnest, believing prayer always brings him to our side as a mighty helper. He says to us, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." He longs to come in; he is only waiting for us to prepare the way, to open the door, and he will come in. [Cf: The Home Missionary 11-01-90 para. 27] p. 636, Para. 2, [1890MS].

A revival need be expected only in answer to prayer. When churches are revived, it is because some individual seeks earnestly for the blessing of God. He hungers and thirsts after God, and asks in faith, and receives accordingly. He goes to work in earnest, feeling his great dependence upon the Lord, and souls are aroused to seek for a like

blessing, and a season of refreshing falls upon the hearts of men. [Cf: The Home Missionary 11-01-90 para. 28] p. 636, Para. 3, [1890MS].

Many are weary of their half-hearted service. Their souls cry out after the living God. They cannot be satisfied with a form of godliness; they long for the deep movings of the Holy Spirit. Let the weary, discouraged one cry, as did Jacob, for the Comforter. Let him lay bare his soul in the secret place before God. Let him with loathing put away soul-defilement. The work is between him and his God. [Cf: The Home Missionary 11-01-90 para. 29] p. 636, Para. 4, [1890MS].

God is at work; he doeth wonders; and although he is high and lifted up, prayer will 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. [Cf: The Home Missionary 11-01-90 para. 30] p. 636, Para. 5, [1890MS].

We are not to look at ourselves. The more we dwell on our imperfections, the less strength we shall have to overcome them. Jesus says, "Look unto me, and be ye saved." It is not necessary for us to be ever stumbling and repenting, and writing bitter things against ourselves. It is our privilege to believe the promises of the word of God, and accept the blessings that Jesus loves to bestow, that our joy may be full. [Cf: The Home Missionary 11-01-90 para. 31] p. 636, Para. 6, [1890MS].

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. [Cf: The Home Missionary 11-01-90 para. 32] p. 637, Para. 1, [1890MS].

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. [Cf: The Home Missionary 11-01-90 para. 33] p. 637, Para. 2, [1890MS].

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 water, whose leaf does not wither. You may be full of moisture, and be able to refresh others, and to give them grace and comfort. [Cf: The Home Missionary 11-01-90 para. 34] p. 637, Para. 3, [1890MS].

In our schools, the students can do much more than they have done, or are now doing, to exert a right influence upon others. Those who love the truth will be workers together with God to sustain the authority and purity of the school. New students are coming in, and now, at their very introduction to the school, is the time for those who love God to put forth loving, earnest, intelligent effort in behalf of souls out of Christ. Before associations are formed, companions chosen, that will give no religious strength, sow the seed for time and eternity; let the better influences preoccupy the thoughts. A few zealous, wise workers for the Master could secure many souls who are liable to drift in a wrong direction. [Cf: The Home Missionary 11-01-90 para. 35] p. 637,

Para. 4, [1890MS].

As the palm-tree, drawing nourishment from fountains of living water, is green and flourishing in the midst of the desert, so the Christian may draw rich supplies of grace from the fountain of God's love, and may guide weary souls, that are full of unrest, and ready to perish in the desert of sin, to those waters of which they may drink and live. He is ever pointing his fellow-men to Jesus, who invites, "If any man thirst, let him come unto me, and drink." This fountain never fails us; we may draw, and draw again. Mrs. E. G. White. [Cf: The Home Missionary 11-01-90 para. 36] p. 637, Para. 5, [1890MS].

"Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God." There are many who profess to be the sons and daughters of God, but who are walking in the darkness of unbelief. They say, "I have no light. I do not know that God accepts me." For years they have had a name to live, and ought to be far advanced in experience and in the knowledge of God and our Saviour Jesus Christ. They ought to be able to bear a clear, decided testimony to the effect that they have been justified by faith in Christ. No man has power to save himself. If he is walking in the shadow of unbelief, he must look away from himself to Jesus, and trust in that name which is above every name. [Cf: The Present Truth 01-30-90 para. 01] p. 637, Para. 6, [1890MS].

When we yield to the temptations of Satan, and walk in darkness, we say to the world that we have found Christ an insufficient Saviour; we say that the legions of evil angels that surrounded His cross in the hour of His fiercest agony, proved too strong for Him. To indulge in gloomy thoughts and to brood over doubts, will blunt the senses of men, until they have no power to perceive that the Saviour is faithful, and that in the conflict with the powers of darkness, He will work out a complete victory for those who trust in Him. [Cf: The Present Truth 01-30-90 para. 02] p. 638, Para. 1, [1890MS].

Satan claimed man as his rightful property, but the Saviour became a ransom, and with His own precious blood paid the penalty of man's transgression. The great theme of redemption can be understood only as we eat the flesh and drink the blood of the Son of God. It is only as we are partakers of the Divine nature that we can comprehend the great plan of salvation. But it is painfully apparent that the higher truths of God's Word are not comprehended by the majority of those who profess to be followers of Christ. It is not a belief in a theory of the atonement that will save the soul; it is faith in the fact that Jesus died for our transgressions, that melts and subdues the heart. When we believe that Christ is our personal Saviour, we realize that His love has a constraining power over us. It is when we behold a dying Redeemer that we can say "He is my trust, my sanctification, my righteousness." [Cf: The Present Truth 01-30-90 para. 03] p. 638, Para. 2, [1890MS].

We are not to walk in sparks of our own kindling; for if we do, we shall lie down in darkness. If we look away from self to Jesus, abiding continually in Him, gladly and willingly becoming doers of His Word, we shall walk in the light as He is in the light. But if we fail to do the things that are pleasing in His sight, we cannot expect to be cheered by the enlivening influence of the Holy Spirit, and we cannot say, with

assurance, "Christ is my strength and my portion for ever." [Cf: The Present Truth 01-30-90 para. 04] p. 638, Para. 3, [1890MS].

Are there any among our readers to whom these words apply? any "that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light?" To you are addressed the words, "Let him trust in the name of the Lord." I hope there are none who are unwilling to be helped to the platform of faith in God. I have met persons who seemed to feel that it was a virtue to be found mourning, and complaining of their darkness and spiritual misery. O that God would enlighten them, that they might see how faith in a dying Saviour is the stimulating power of the Christian's life! The broken body, the shed blood, of Him who died on Calvary, will avail for him who feels his lost condition. O that those who are in darkness might see the love, the forbearance, the goodness, of our heavenly Father! I would repeat these precious promises that are full of comfort, light, and hope. [Cf: The Present Truth 01-30-90 para. 05] p. 639, Para. 1, [1890MS].

Jesus is the only hope of the soul. By faith every soul may say with the Psalmist, "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee." The moment the sinner lays hold of Christ by faith, his sins are no longer upon him. Christ stands in the sinner's place, and declares, "I have borne his guilt, I have been punished for his transgressions, I have taken his sins, and put My righteousness upon him." In Christ the sinner stands guiltless before the law. But how vain is the hope of entering heaven if we have no present faith in Christ, no delight in spiritual things, no joy in anticipating the joys of heaven. The child of God finds his comfort and peace in Christ. He delights to dwell upon the holiness of his future, immortal home. The Lord commands, "Be ye holy, for I am holy." The Christian's constant endeavour should be to come into perfect conformity to the life of Christ, we must look away from the darkness, and face the light. Do not, by your attitude of unbelief, charge God with partiality or unfaithfulness. Your doubt casts reflections upon the verity of His promises. When in living faith you come to Jesus, and become doers of His Word, you will taste and see that the Lord is good. You will say to all, "By His stripes we are healed." You will think of Jesus, you will talk of Jesus, as One who is willing and able to save to the uttermost all that come unto God by Him. If you believe in Christ as your Saviour, His perfect obedience is set to your account. You are pardoned as you look to Jesus as your substitute and surety. The promise of God is, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." [Cf: The Present Truth 01-30-90 para. 06] p. 639, Para. 2, [1890MS].

If you fail to come to Jesus because you are sinful, you will always remain sinful, and will die in your sins. You cannot feel His cleansing power unless you rely upon Him with implicit faith. You can do nothing yourself to remove one stain of sin. Jesus alone is able to make you clean. Will you come to Christ and be made whole, or will you remain away in unbelief, and still mourn over your wretched state? Look and live. By beholding, we become changed into His image. When you look at the darkness, and talk of the darkness, you are scattering seeds of evil. Words of discouragement and complaint are like tares sown in a field. They fall into other minds, and spring up and bear a harvest after their kind; and souls may be lost through your suggestions of

unbelief. Long after your period of darkness and temptation has passed, the words forgotten by yourself will live in the memory of others, and when temptation comes upon them, the fruit of the seed sown will appear. [Cf: The Present Truth 01-30-90 para. 07] p. 640, Para. 1, [1890MS].

An infinite sacrifice has been made for us; a dear price has been paid. Let us show that we appreciate the great gift bestowed upon us through the merits of Him who shed His blood on the cross of Calvary, and let us permit the Lord to do all that His love has made possible for the sanctification of the soul. We should remember the words of 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." The purchase money has been paid for us, even if we perish. We may degrade the soul by sin, we may enslave the body by lust, but soul and body belong to God. Why not bring to God His own? Why not love Him with undivided affection, and be clothed with His salvation? Why not educate the tongue to praise God, the soul to make melody unto Him? [Cf: The Present Truth 01-30-90 para. 08] p. 640, Para. 2, [1890MS].

We claim to belong to the people of God; then why not show forth the praises of Him who hath called us out of darkness into His marvellous light? Never by thought, or word, or action, cast reflection upon God. Tell of His goodness, sing of His matchless love. Never let Satan hear you utter one word of distrust. Never say before him, "My sins are so great the Lord cannot forgive me." Satan delights to have those for whom Christ died, doubt the benefits of Divine grace, and by so doing bring in a testimony of unbelief in the efficacy of the infinite sacrifice made on Calvary. Is God pleased or honoured to have you remain under a cloud, failing to appropriate His rich promises, and saying by your despair that there has not been a sufficient offering made to avail in your case? What a terrible thing it is to bear such a testimony to the world! Away with your unbelief! Begin to work on the faith side of the question. [Cf: The Present Truth 01-30-90 para. 09] p. 641, Para. 1, [1890MS].

Many, instead of trusting in God, and resting in Him, are trusting in themselves. They make feeling their criterion. If their emotions are stirred they feel pleased, and build up their hopes upon their impulses. But when their feelings change, they become sad. Feeling is their god, but it will never work their sanctification; for they give evidence through this fact that they are trusting to their works for acceptance and salvation. When those who are walking in darkness take Christ as their Saviour, they will find peace and rest in a new life. Christ takes the place of self, and he who trusts in the Saviour, finds no longer a support in self. Jesus is his whole dependence. He can say with heart and soul, "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." [Cf: The Present Truth 01-30-90 para. 10] p. 641, Para. 2, [1890MS].

Every day we are to gather strength from Jesus until we have grown to be like him. Through His grace we can say, "We have feared the Lord, we have obeyed the voice of his servants, we have trusted in the name of the Lord, and stayed upon our God; we do not trust in our own

righteousness, we do not boast in our holiness, but we trust in Christ's merit. We accept by faith the robe of Christ's righteousness, and are one with Christ. We are righteous, because He is righteous. We present to the Father the merits of the blood of a crucified and risen Saviour." [Cf: The Present Truth 01-30-90 para. 11] p. 641, Para. 3, [1890MS].

Many say, "I am weak and ignorant and sinful. I must be in a different condition before I can come to Jesus." I would say to such, Do not parley with the enemy one moment, but come; for the Spirit of the Lord is drawing you. The Saviour said, "And I, if I be lifted up from the earth, will draw all men unto Me." Christ draws the souls of men, and though many refuse and resist, He still continues to woo them by His tender Spirit, and some respond to His love. You may be ignorant, but Christ invites you to unite your ignorance with His wisdom, your weakness with His strength, your frailty with His enduring might. You must come to Jesus just as you are; it is His grace that will remove the defects from your character. Without His Divine grace you can never do the work of cleansing your heart. Yet there are steps necessary for you to take in order that you may receive the heavenly gift; for you are to work out your salvation with fear and trembling, as God works in you to will and to do of His good pleasure. [Cf: The Present Truth 01-30-90 para. 12] p. 642, Para. 1, [1890MS].

God co-operates with man in the work of his salvation, but He can do nothing for man unless man is willing to become a co-labourer with Heaven. We must put our will on the side of God's will, but it is in the strength which Christ imparts, the grace which He gives, that the soul is strengthened and cleansed. If you have been jealous, if malice has had a place in your heart even toward those who have done you wrong, you must put it away, or you cannot come to God with pure desires, lifting up holy hands without wrath and doubting. It is sin that has hedged up the way; it is your own perverse will that has kept you from the favour of God. [Cf: The Present Truth 01-30-90 para. 13] p. 642, Para. 2, [1890MS].

We should endeavour to see our deficiencies, and escape from the control of sluggishness, envy, evil surmisings, jealousies, pride, and selfishness. The conscience must be fully aroused, that we may make decided efforts to clear the King's highway. We must not stand as stumbling-blocks to others, and thus hinder the work of God. [Cf: The Present Truth 01-30-90 para. 14] p. 642, Para. 3, [1890MS].

The Saviour has said, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." There are many who do not follow this instruction, and this is why their prayers are not heard. They ask the Lord to do for them that which they are unwilling to do for others. They ask God to forgive, and then refuse forgiveness to him who has trespassed against them. These are in controversy with God. We must cherish a forgiving spirit in our hearts, or we cannot expect that our heavenly Father will forgive our trespasses. [Cf: The Present Truth 01-30-90 para. 15] p. 643, Para. 1, [1890MS].

Jesus says, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am

meeke and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Brethren, Jesus says, "Come unto Me." He does not say, "Go unto your brethren, and lay your burden upon them." Do you follow the Lord's directions? Do you come with your load of care to the Burden-bearer? Do you lay it at His feet, and wear His yoke and carry His burden? How does His gracious promise of "rest unto your souls" harmonize with your complaints? Your experience of doubt and wretchedness does not agree in the least with this precious promise of rest. Has Jesus made a mistake in giving us such a blessed assurance, that if we will come to Him with our burdens, He will give us rest? The rest He promises is found in learning of Him who is meek and lowly in heart, in wearing His yoke and carrying His burden. [Cf: The Present Truth 01-30-90 para. 16] p. 643, Para. 2, [1890MS].

Many are impatient if they do not at once receive special evidences that God has heard their prayers. They will manifest gratitude if all their expectations are met immediately; but they repine and become fretful if they have to wait, and trust in God. The Lord Jesus is the great Teacher, and it is His providence to teach us lessons of patient trust. He does not propose to indulge us as some parents indulge spoiled children. The promises of God are sure, and they act an important part in our spiritual training; but if the promise should be fulfilled in the very way that we had marked out, it might work our ruin. The promise which, if fulfilled when we desired, would work us injury, waits for fulfilment until we are further disciplined, that we may appreciate the blessing when God sees best to bestow it. Special mercies are often withheld for a time, that we may more earnestly supplicate the throne of grace. We must stay ourselves upon God, and not measure the time by our own finite fancies. Our impulses must not rule over us, but we must rest in the Lord, and wait patiently for Him, nor let our sunshine turn to darkness, our faith to distrust. The Psalmist says, "Delight thyself also in the Lord; and He shall give thee the desires of thine heart." Let not your hope languish; only believe that God is true. "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it," and shall not we have that patience and faith that will endure the test, and wait for the harvest of God's promises? [Cf: The Present Truth 01-30-90 para. 17] p. 643, Para. 3, [1890MS].

It is not best to mark out some special way in which God must work to fulfil your desires. Your ways, your plans, may not be God's ways or God's plans. The promise that you have thought suited to your need will be fulfilled in unlooked-for blessings, greater than you have asked or thought. Remember that you are not to doubt because you do not receive the very thing for which you asked. Paul requested that the troublesome thorn in the flesh might be removed, but the Lord gave that which was more valuable,--grace to endure it patiently. The strength of Jesus was made perfect in weakness, and Paul was able through Christ to bear about in his body the dying of the Lord Jesus. Jesus prayed that if it were possible, the bitter cup might be removed, but He was not released from the obligation of drinking it. Strength was imparted to Him to drain its bitterest dregs. Jesus said, "Not as I will, but as Thou wilt." With these precious examples before us, let us trust in the name of the Lord, and stay upon our God. [Cf: The Present Truth 01-30-90 para. 18] p. 644, Para. 1, [1890MS].

We do not glorify God when we walk in sadness and gloom, and complain

that we have no light. "Thus saith the Lord, in an acceptable time have I heard thee, and in the 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." [Cf: The Present Truth 01-30-90 para. 19] p. 644, Para. 2, [1890MS].

With such blessed assurances as these, why do we doubt God? Why bring dishonour upon His holy name? Why bring shame and darkness upon our own souls? I repeat the words of the prophet for the comfort and instruction of those who have been bowed down in doubt and sorrow: "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God." By Mrs. E.G. White. [Cf: The Present Truth 01-30-90 para. 20] p. 644, Para. 3, [1890MS].

Remarks at the Bible School, Battle Creek, Michigan. Monday, February 3, 1890. My brethren, I am laboring most earnestly day and night. My mind is traveling. Things are constantly being revived to my mind that have been revealed in times past, all the way along. I feel such a burden pressing and urging upon me that I cannot keep my tongue silent. Now, we have talked it, and we have urged it, and we have set it before you, and begged and pleaded and prayed and wrestled with all the strength of our being, until we have felt afterward--after the occasion was over--the whole being was so feeble that my breath might stop and my life end at any time. Still on another occasion I am urged in behalf of the people. Now, why can't you do some of this? Every time our people assemble, they come, and they hear, and they go away as they came. They may have a little light, but they do not act on it. They do not take their position on the Lord's side. You do not see that they have opened up the avenues of the heart where the Spirit of God, with its illuminating power, can come right into the heart and soul, so that they will respond. [Cf: Sermons and Talks, Volume 1 p. 121 para. 01] p. 645, Para. 1, [1890MS].

If God is working upon me in this direction, why is there not a more decided response from our brethren, and they take hold of the work too? Is it so that the burden may press upon me constantly, and yet my brethren and sisters sit as though it must always be so, and as though they had no special work to do in this matter? Now, brethren, we want to know whether we will take hold of that which is our privilege to lay hold of in Jesus Christ. [Cf: Sermons and Talks, Volume 1 p. 121 para. 02] p. 645, Para. 2, [1890MS].

I know there have been efforts--a contrary influence--to throw back the light, the light which God has been forcing in here upon us in regard to the righteousness of Christ; but if God has ever spoken by me, it is the truth, brethren. It is the truth that every soul of you will receive, or your soul will be left in darkness as barren as the hills of Gilboa--without dew or rain. [Cf: Sermons and Talks, Volume 1 p. 122 para. 01] p. 645, Para. 3, [1890MS].

The question will come up, How is it? Is it by conditions that we receive salvation? Never by conditions do we come to Christ. And if we come to Christ, then what is the condition? The condition is that by living faith we lay hold wholly and entirely upon the merits of the blood of a crucified and risen Saviour. When we do that, then we work the works of righteousness. But when God is calling the sinner in our world, and inviting him, there is no condition there; he is drawn by the invitation of Christ and it is not, "Now you have got to respond in order to come to God." The sinner comes, and as he comes and views Christ elevated upon that cross of Calvary, which God impresses upon his mind, there is a love beyond anything that is imagined that he has taken hold of. And what then? As he beholds that love, why he says that he is a sinner. Well, then, what is sin? Why at once he has to come here to find out. There is no definition given in our world but that transgression is the transgression of the law; and therefore he finds out what sin is. And there is repentance toward God; and what then?-- why, faith toward our Lord and Saviour Jesus Christ that can speak pardon to the transgressor. [Cf: Sermons and Talks, Volume 1 p. 122 para. 02] p. 645, Para. 4, [1890MS].

Christ is drawing everyone that is not past the boundary. He is drawing him to Himself today. No matter how great that sinner is, He is drawing him. If the sinner can get his arm fixed upon the cross of Calvary, then there is no conviction of sin. What is he there for? Because the law has been transgressed, and he begins to see that he is a sinner; and Christ died because the law was transgressed. And then he begins to look to the righteousness of Christ as the only thing that can cleanse the sinner from his sins and from his transgressions. [Cf: Sermons and Talks, Volume 1 p. 122 para. 03] p. 645, Para. 5, [1890MS].

Now, we want to have an intelligent knowledge of this thing. We want to take hold of the righteousness of Jesus Christ by living faith, and know that we have not any. We may work to the very best of our ability, but we cannot make a single virtue in ourselves; it is the righteousness of Jesus Christ alone that can do it. Then, as we are clothed with the righteousness of Christ, we have a power and a strength that is imparted unto us, and we will not want to sin; we cannot do it with the righteousness of Christ, and with ourselves in a position where we shall have Christ working with us and by us. We may make mistakes; we may make errors; but we shall hate these sins--the sins that caused the suffering of the Son of God in our behalf because we were transgressors of the law of God. [Cf: Sermons and Talks, Volume 1 p. 123 para. 01] p. 646, Para. 1, [1890MS].

Now, I want to say, brethren, there is a door open, and no man can close it to you--no matter whether it is those in the highest position or the lowest position--they cannot close it. But you can. You can close the door of your heart that the light which God has sent you for the last year-and-a-half--or nearly that--shall not have its influence and its effect upon your life, nor be brought into your religious experience. This is what God sends His messengers for. [Cf: Sermons and Talks, Volume 1 p. 123 para. 02] p. 646, Para. 2, [1890MS].

As John went forth to proclaim his message, God have him a work to do. He had to do that work and arouse the attention of the people. He had to cry aloud, lift up his voice like a trumpet in the wilderness, just

as spoken in Isaiah: "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). Well now, Christ had not come yet upon the stage of action as a minister. But after the ministry of Christ commenced, here was John to prepare the way for the ministry of Christ, that the minds of the people might be agitated, that their hard hearts, and principles, and customs, and practices might be all stirred up. He condemned their course, and condemned their practices, calling them a generation of vipers. The Christ comes in with a healing balm, with a message which, with the heart broken up, the seed can fall into prepared soil. [Cf: Sermons and Talks, Volume 1 p. 123 para. 03] p. 646, Para. 3, [1890MS].

When John's disciples became jealous of Christ, they say, "This man, Christ, is baptizing, and all men go unto him." And they bring it in to stir up jealousy. John tells them, "There cometh one after me who is preferred before me, whose shoe's latchet I am not worthy to unloose" (See John 3:26; 1:27). Here was the very work to be done. Well, now, do you think that John had no human feelings? Of course he had! But those human feelings should not have a power over him on that occasion. No; when he sees Christ in the crowd, why he says, "Behold the lamb of God, which taketh away the sin of the world" (John 1:29). He directed the people right to Christ, and two of the disciples immediately followed Him. [Cf: Sermons and Talks, Volume 1 p. 124 para. 01] p. 646, Para. 4, [1890MS].

God has workmen. They carry the work so far and they can carry it no further, because it is just as natural for the mold of man to be placed upon man as it is to breathe. Now, God calls upon another workman to come right in and advance that work. The one that was working becomes circumscribed. He cannot see that the very line of work that he is working in is not to be pursued to the very close of time. There has to be more light and power infused into the work than we have had. There are workmen to come and carry that work upward and forward. That breaks up the old mold that would be an injury to them, and which would have crippled their experience and advance. But this mold has got to be taken off. The mold of man, the peculiarities of man, are stamped upon it, and it comes to be deified by all those that receive of his labor. Now there comes in another element that takes the old mold off. This work is to be carried upward and forward, and the building is to go up. Thus God has worked with His workmen; He buried the workmen, but the work progresses still. [Cf: Sermons and Talks, Volume 1 p. 124 para. 02] p. 646, Para. 5, [1890MS].

When I sat with the hand of my dying husband in my own, I knew that God was at work. While I sat there on the bed by his side, he in such feverness, it was there, like a clear chain of light presented before me: The workmen are buried, but the work shall go on. I have workmen that shall take hold of this work. Fear not; be not discouraged; it shall go forward. [Cf: Sermons and Talks, Volume 1 p. 125 para. 01] p. 647, Para. 1, [1890MS].

It was there I understood that I was to take the work and a burden stronger than I had ever borne before. It was there that I promised the Lord that I would stand at my post of duty, and I have tried to do it. I do, as far as possible, the work that God has given me to do, with the understanding that God was to bring an element in this work that we

have not had yet. [Cf: Sermons and Talks, Volume 1 p. 125 para. 02] p. 647, Para. 2, [1890MS].

Our young men look at the older men that stand still as a stick and will not move to accept any new light that is brought in; they will laugh and ridicule what these men say and what they do as of no consequence. Who carries the burden of that laugh, and of that contempt, I ask you? Who carries it? It is the very ones that have interposed themselves between the light that God has given, that it shall not go to the people who should have it. I know what I am talking about. These things have not been revealed to me for the last forty years and I [remain] in ignorance in regard to them. [Cf: Sermons and Talks, Volume 1 p. 125 para. 03] p. 647, Para. 3, [1890MS].

Now, brethren, I say, clear the King's highway, for your soul's sake. If you have interposed between the people and the light, get out of the way, or God will move you out of the way. I tell you that God calls for men to come up to the help of the Lord, to the help of the Lord against the mighty. They are not to pull back; they are not to put their weight against the chariot so as to pull it back; but they are to push with all the might and energy that God has given them. [Cf: Sermons and Talks, Volume 1 p. 126 para. 01] p. 647, Para. 4, [1890MS].

Now it is just exactly as in the days of the Jews. When a message came in, why all the power of the leaders was put against it, that it should not have access to the people. Now, brethren, go to God for yourselves, and on your knees plead with God. We cannot bear that men should go away from the very center and heart of the work here with wrong impressions. I cannot bear that they should go away from here with a cloud on their minds. If God sends us light, let it come to us, and let no man close the door, or try to close it. Don't close it yourselves. Open the door of your heart and let the brilliant rays of light shine into your heart and into your mind. I pray you, let the Sun of Righteousness in. [Cf: Sermons and Talks, Volume 1 p. 126 para. 02] p. 647, Para. 5, [1890MS].

Now, if it is my work, and if God wants me to stand and oppose this matter to the end, I can. But how long before you decide you will receive my testimony? How long before it shall have any weight with you? How long before you will accept the word that has been among us from its very commencement? How long will you reject or turn from the testimony to your own feelings, and your own ideas, and your own impulses? I have stood here and fought every inch of ground that we may have the very message that this people has had, that I might work together with God. I want to know how that God will let His people deny and hedge up the way, that the light He has sent to His people cannot reach them. How long is this thing to be tampered with? How long is the grace of God to come to this people in vain? I plead with you, for Christ's sake, clear the King's highway, and trifle not with the Spirit of God. [Cf: Sermons and Talks, Volume 1 p. 126 para. 03] p. 647, Para. 6, [1890MS].

We have traveled all through to the different places of the meetings that I might stand side by side with the messengers of God that I knew were His messengers, that I knew had a message for His people. I gave my message with them right in harmony with the very message they were bearing. [Cf: Sermons and Talks, Volume 1 p. 127 para. 01] p. 648,

Para. 1, [1890MS].

What did we see? We saw a power attending the message. In every instance we worked--and some know how hard we worked. I think it was a whole week, going early and late, at Chicago, in order that we might get these ideas in the minds of the brethren. The devil has been working for a year to obliterate these ideas--the whole of them. And it takes hard work to change their old opinions. They think they have to trust in their own righteousness, and in their own works, and keep looking at themselves, and not appropriating the righteousness of Christ and bringing it into their life, and into their character. We worked there for one week. It was after one week had passed away before there was a break and the power of God, like a tidal wave, rolled over that congregation. I tell you, it was to set men free; it was to point them to the Lamb of God which taketh away the sins of the world. [Cf: Sermons and Talks, Volume 1 p. 127 para. 02] p. 648, Para. 2, [1890MS].

And there at South Lancaster, the mighty movings of the Spirit of God were there. Some are here that were in that meeting. God revealed His glory, and every student in the College was brought to the door there in confession, and the movings of the Spirit of God were there. And thus [it was] from place to place. Everywhere we went we saw the movings of the Spirit of God. [Cf: Sermons and Talks, Volume 1 p. 128 para. 01] p. 648, Para. 3, [1890MS].

Do you think, like the ten lepers, I shall keep silent, that I shall not raise my voice to sing the righteousness of God and praise Him and glorify Him? I try to present it to you, that you may see the evidence that I saw, but it seems that the words go as into empty air. How long is it to be thus? How long will the people at the heart of the work hold themselves against God? How long will men here sustain them in doing this work? Get out of the way, brethren. Take your hand off the ark of God, and let the Spirit of God come in and work in mighty power. I feel to stand at my post of duty. I may fall here as my husband fell, but I need to do a work for God. I need to do a work for eternity. [Cf: Sermons and Talks, Volume 1 p. 128 para. 02] p. 648, Para. 4, [1890MS].

What is the testimony that has been given here? Who are the men to come in and give you anything, infusing new light, and bringing you up to a higher standard? If you can show them to me, if you can show me that the work is advancing, we say amen; but we cannot see it. We want to see that God puts His impress upon the work. We want to see men that bear heavenly credentials carry this work in the very last days to its completion. God will give every man here a chance if he will accept it. . . . [Cf: Sermons and Talks, Volume 1 p. 128 para. 03] p. 648, Para. 5, [1890MS].

Now, brethren, I entreat of you, for Christ's sake, let us be reasonable. Let the Spirit of God have influence upon your hearts. I feel an intense interest for every soul here. Why? Because I look to Calvary, and I see the value of the price that has been paid for the soul; and therefore I do not want that soul to close the door of his heart to God. I entreat of you, brethren and sisters, that you should come near to God, that you should take hold of His power, and that you should not deprive yourselves of the very blessing that God wants you

to have.--Manuscript 9, 1890. (MR 900.9) [Cf: Sermons and Talks, Volume 1 p. 128 para. 04] p. 648, Para. 6, [1890MS].

Remarks of Mrs. E. G. White, February 6, 1890. Jesus has some very precious words I want to read to you: "Neither pray I for these alone (that is, the disciples immediately around him), but for them also which shall believe on me through their word" [John 17:20]. That is us. That means us brethren. "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" [verse 21]. The unity and the harmony. [Cf: Sermons and Talks, Volume 1 p. 130 para. 01] p. 649, Para. 1, [1890MS].

Now, I have thought of a good many that ought to be here that are not here. Where are Leon Smith, and Brother Ballenger, and Brother Smith? Can't they spend an hour? Will they draw off for fear that they shall be won? Why not gather these men in here? And if they do not know what they are opposing at all, they will not understand. No, brethren, where is your burden? Is it that you should get those that do not understand these things, and are all the time firing in the dark against them? We know they will not come to hear, and where the Lord can impress their hearts and their minds. Can't you see, that is not the way for man to work? [Cf: Sermons and Talks, Volume 1 p. 130 para. 02] p. 649, Para. 2, [1890MS].

Now, brethren, let us look at these matters in the right light. If we have precious things, we want they should have it, we want they should understand where the Spirit of God is; but if they keep on the outskirts of the camp all the time, they do not know the impressions that the Lord is making upon His people. We want them to come right in with us, that we may [have] a unity in faith and in purpose, and we may understand where the Spirit of God is working. And there are a great many others that ought to be here. [Cf: Sermons and Talks, Volume 1 p. 130 para. 03] p. 649, Para. 3, [1890MS].

Now, here is the word: "That the world may believe that thou hast sent me, And the glory which thou gavest me I have given them" [verse 21]. That is what we are waiting for here; we want some of that glory; and it is our privilege to have it. There is darkness enough in the world, and we want the light of the glory of God to lighten our pathway and to lighten the pathway of others. We want some of that glory, that you may go forth to your labors with that glory shining upon our countenances, expressed in your words and in your testimonies, that it will make an impression on minds wherever you go. [Cf: Sermons and Talks, Volume 1 p. 131 para. 01] p. 649, Para. 4, [1890MS].

"And the glory which thou gavest me I have given them; that they may be one, even as we are one." Who is it that is burdened that they may get into unity? Who are they? Where are they? God help us that we may understand what spirit actuates and moves us. "I in them, and thou in me, that they may be made perfect in one" [verse 23]. Now their profit is not in seeing just how far they can keep off, and keep another mind, and their own ideas, and cherish their own ideas, and water their own ideas. No, it is that they may be made perfect in one; and they want to be made in one, and they are trying to be one, and they are trying to get where they may be in unity. [Cf: Sermons and Talks, Volume 1 p. 131 para. 02] p. 649, Para. 5, [1890MS].

"That the world may know that thou hast sent me." Those are the credentials they bear to the world. "And hast loved"--now, mark this. O, it is such a power with me. It has such a power for my heart; it melts and dissolves my very being as I read this. "And hast loved them, as thou hast loved me." Why, brethren, can we comprehend this? Can we take hold of it? Can we measure it? [Cf: Sermons and Talks, Volume 1 p. 131 para. 03] p. 649, Para. 6, [1890MS].

"Hast loved them, as thou hast loved me." Why, that ought to bring every soul of us in gladness and joy and thankfulness and gratitude the whole time to God, that the preparation has been made that this shall be done; that God loves us as His Son. Why? Because we are united in Christ as He is united with the Father. [Cf: Sermons and Talks, Volume 1 p. 132 para. 01] p. 650, Para. 1, [1890MS].

There is a oneness with those that are partakers of the Spirit of Christ. You may bring the horse to the water, but you never can make him drink; he has got to drink for himself. Just so it is with us; we may have a house around us, and the words of life may be presented in all their beauty and in all their clearness, and it is like the bright shining of the candle; but unless they will kindle their tapers from it, unless they are willing to get some light, they won't have any, no, indeed. Now, that is the most precious to me. [Cf: Sermons and Talks, Volume 1 p. 132 para. 02] p. 650, Para. 2, [1890MS].

And He says, "Father, I will that they also [that thou lovest], whom thou hast given me, be with me where I am." Why, in His kingdom they will be right around Him, right about Him. Oh, what a thought! It makes me willing--even if I die at my post--it makes me willing to make an entire sacrifice for the truth's sake. Oh, if I can be with Him where He is! He is my love, my crown of rejoicing; He is my hope and comfort. [Cf: Sermons and Talks, Volume 1 p. 132 para. 03] p. 650, Para. 3, [1890MS].

Now what? "That they may behold my glory." We have felt Him in the humiliation; we have felt Him in the sacrifice; we have felt Him in the trials; we have felt Him in the test; now that we may behold Him; that we may see Him as He is; that we may behold His glory; and if we behold Him we will be a partaker with Him of His glory. [Cf: Sermons and Talks, Volume 1 p. 133 para. 01] p. 650, Para. 4, [1890MS].

"And the glory which thou gavest me I have given them. . . . For thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee" [verses 24, 25]. Oh, how little we know "Thee," and we profess to be His followers. He says, "The world hath not known thee." God forbid that it should be of those that carry the truth to those who are in darkness that Christ will say, "They do not know Thee." How few know my Saviour! [Cf: Sermons and Talks, Volume 1 p. 133 para. 02] p. 650, Para. 5, [1890MS].

"But I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them" [verses 25, 26]. That is His word. We have been reading it for more than the last year more distinctly. "I have declared unto them thy name"--Thy name, its goodness, its mercy, its love, its compassion,

that you may gather up your forces and think, and that you may plant yourselves upon the rock Christ Jesus and believe Him. "I have declared unto them thy name, and will declare it." That is what He came here for. [Cf: Sermons and Talks, Volume 1 p. 133 para. 03] p. 650, Para. 6, [1890MS].

"That the love wherewith thou hast loved me may be in them, and I in them." I am so glad, brethren, I am so glad that we have the privilege. But our minds have become separated from God; and the enemy meant it should be so. He cast his hellish shadow right between us and our hope, and our strength, and our comfort, that we should not see Him; that he might eclipse Jesus, that we should [not] discern Him and what He was to us, and what He would do for us, and what He would be to us--that he should cast this dark and gloomy shadow between us and our Saviour. [Cf: Sermons and Talks, Volume 1 p. 133 para. 04] p. 650, Para. 7, [1890MS].

Now, we have been getting just a glimmering of faith. We have but a little of it. Yet it is so very hard for the mind that has been looking on the dark shadows, and that has been hanging memory's hall all through with disconsolate things and pictures that are draped in mourning, that it seems as though we cannot look upon anything else. But may God help to gather up the jewels of Christ. God help us that we may hang memory's hall all through with the rich promises of God, that when Satan shall come to cast his hellish shadow between us and the source of our strength we may just be armed; we have got the memorials all surrounding us--barricaded with the promises--and we can say, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation" [Hab. 3:17,18]. [Cf: Sermons and Talks, Volume 1 p. 134 para. 01] p. 651, Para. 1, [1890MS].

And when sometimes it seems that the Word is made so hard because unbelief is planted in the hearts where faith ought to be flourishing, I repeat that text over and over and over again, and I bring myself in position where the light and the brightness of the Sun of righteousness I can perceive. I will not look at the darkness. [Cf: Sermons and Talks, Volume 1 p. 134 para. 02] p. 651, Para. 2, [1890MS].

Brethren and sisters, I beg of you for Christ's sake, to lift Him, up--the Man of Calvary. Lift Him up, the sinner's only hope. Learn of Him, every one of you. Oh, may chapters be opened in your experience that you never have opened before in regard to the blessedness and the trust and confidence that you may have in God. [Cf: Sermons and Talks, Volume 1 p. 135 para. 01] p. 651, Para. 3, [1890MS].

Just see what our Saviour says: "When the Son of man cometh, shall he find faith on the earth?" [Luke 18:8]. Why? Why, because the devil has put his dark mantle to enshroud the people, when we want light, light, brethren, light, precious light from the throne of God. Well, then, you want to be sure that you learn how to tell it when you go from here; you want to be so rooted and grounded in it that when you go to those that are fastened in unbelief that they shall not throw their darkness over your mind; that you shall become so settled as to what is truth that you will not be shaken away from it; but that God can reveal to

you His precious, precious light. [Cf: Sermons and Talks, Volume 1 p. 135 para. 02] p. 651, Para. 4, [1890MS].

Now, Paul knew that he was not going to stay very long with Timothy, and he kept giving him lessons all the time; and he says, "My son, be strong in the grace that is in Christ Jesus" Tim 2:1 . That is what every one of us wants--not any of your own opinions, or smartness, or intellect, or any of these things; but be strong in the grace that is in Christ Jesus. [Cf: Sermons and Talks, Volume 1 p. 135 para. 03] p. 651, Para. 5, [1890MS].

"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 also. Thou therefore endure hardness, as a good soldier of Jesus Christ" [verses 2,3]. There is the very word before us. And the very men that ought to be here to feel their interest of having the truth for their positions of trust here in Battle Creek, on this missionary soil--the very men that ought to be fitting for these positions, they are not here at all; they do not come near. [Cf: Sermons and Talks, Volume 1 p. 135 para. 04] p. 651, Para. 6, [1890MS].

Now, brethren, that is not as it ought to be. I want you to meditate over these matters. I want you to seek God in regard to it. I want you to tell the Lord to stir up these souls, that they may begin to feel that they need something more than they [have] got. Brethren, we want light, precious light from the throne of God; and in the place of quibbling, and in the place of fastening upon hooks that you can hang your doubts upon, for Christ's sake go to your knees in prayer; for Christ's sake see the error and mistake of the Jews; because Christ has said, "Light has come, and ye choose darkness rather than light." [See John 3:19] Now, this can be done right where light is shining. You meet men who say, Beware, beware; we must go careful; we must be very careful to press out the darkness, and let the light come in. [Cf: Sermons and Talks, Volume 1 p. 136 para. 01] p. 652, Para. 1, [1890MS].

Brethren, we want to come right up as a man and obtain a living experience here in this meeting. You want light enough that you can carry it with you into eternity. That is what you want. We have not half faith enough. We are only just beginning to learn as little children. The child first takes a step, and falls; and then takes another step, and finally learns how to walk. Now, we want to learn how to exercise faith. [Cf: Sermons and Talks, Volume 1 p. 136 para. 02] p. 652, Para. 2, [1890MS].

When the centurion came to Christ, just look at his faith. Why, he did not claim all the knowledge of the Jews; but here this centurion came, and he says, O Lord, You need not go away down there to heal my servant; You just say it and it will be done. What kind of power did he think was in Christ? Just what was invested in him. Now, said he, You may just say the word. I say to my servant, go, and he goeth, and I say to him, do this, and he doeth. Well now, all You have to say is to command, and it will be done. [Cf: Sermons and Talks, Volume 1 p. 136 para. 03] p. 652, Para. 3, [1890MS].

What was his insight? That there were angels all around Christ; the word of Christ would go right to that sick chamber and heal that soul.

The Jews saw how Christ said to him, "I have not found so great faith, no, not in Israel." Now there are those outside of us that are standing in greater favor to God than we are; and why? Because they live up to every jot of light that they have. And we have light pouring in on us, and for months we have been pleading that the people would come up and accept the light; and they do not know whether to do it or not. They do not seem to see that they can come and drink, that they can open their hearts and let the Saviour in. [Cf: Sermons and Talks, Volume 1 p. 137 para. 01] p. 652, Para. 4, [1890MS].

My soul is agonized at times over these things. But I cannot do anything, I cannot speak to the heart; but God alone can speak to the heart. I entreat of you, as an ambassador of Jesus Christ, to bruise Satan under your feet. I beseech of you to begin to labor for yourself, labor for souls that are in darkness and unbelief. I beseech of you to spend your efforts in order to bring them where they can come where the living waters flow--where the light of heaven may come upon them, that they can stand amid the people as a light, and not as a shadow of darkness. [Cf: Sermons and Talks, Volume 1 p. 137 para. 02] p. 652, Para. 5, [1890MS].

Well, yesterday morning I awoke about two o'clock, and I could not rest; it seemed as though there was an agony of soul upon me, and I could not say anything. I knelt right down before the Lord and I said, You know all about it; You know what the burden is. And I must have something more than this. I cannot carry this load. I feel such a responsibility when I know that men are not walking in the light, when I know that they are going contrary from what God has told me. And it seemed as though there was a light-wave came right down upon me and the peace of God came upon me; and the words, I will be with you; I will give thee My strength, came to me. And since yesterday morning I have felt that I could die for Jesus Christ. And I am not going to worry or put myself under this load; I am going to leave it right in the hands of God. Brethren, do we carry our loads there and leave them? Let us do it. Let us roll it right on the Burden-bearer; and when we have a part to act we will act it. And when you go from this place, Oh be so full of the message that it is like fire shut up in your bones, that you cannot hold your peace. It is true men will say. "You are too excited; you are making too much of this matter, and you do not think enough of the law; now, you must think more of the law; don't be all the time reaching for this righteousness of Christ, but build up the law." [Cf: Sermons and Talks, Volume 1 p. 138 para. 01] p. 652, Para. 6, [1890MS].

Let the law take care of itself. We have been at work on the law until we get as dry as the hills of Gilboa, without dew or rain. Let us trust in the merits of Jesus Christ of Nazareth. May God help us that our eyes may be anointed with eyesalve, that we may see. God helping us, we will draw nigh to Him, and He says he will draw nigh to us. Do we believe? Will we come in God's appointed way? May the Lord help us and enlighten us, that we may go forth from this place as they went forth to proclaim the truth after the day of Pentecost; and there were souls converted; they could not resist the testimony. (MR 900.17) [Cf: Sermons and Talks, Volume 1 p. 138 para. 02] p. 653, Para. 1, [1890MS].

Sermon by Mrs. E. G. White, March 9, 1890. (Re Minneapolis Meeting)--I

want to read a few words from the first chapter of Acts--[the] eighth verse: "But 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." Now we read in the second chapter [verses 1-4], "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." [Cf: Sermons and Talks, Volume 1 p. 140 para. 01] p. 653, Para. 2, [1890MS].

Now, brethren, the blessing that is here spoken of we may receive when we come to God with our whole heart, when we empty it of every kind of prejudice and all this doubting and unbelief; then we can expect the Spirit of God. But it is the case as I presented before you one morning in regard to the presentation of Christ in the temple. The priest took Him in his arms, but he could see nothing there. God did not speak to him and say, "This is the consolation of Israel." But just as soon as Simeon came in, the Spirit of God led him, and because he was under His influence, the Holy Ghost being upon him, he sees there that little Infant in His mother's arms and every indication of the little family being in poverty, but the moment he beholds that, God says to him, "This is the consolation of Israel." [Cf: Sermons and Talks, Volume 1 p. 140 para. 02] p. 653, Para. 3, [1890MS].

Now we have two distinct characters. The priest that was there officiating did not know Him; but here was one who recognized Him because he was where he could discern spiritual things. He was living in close relation with God. He was living in connection with the future eternal interest, and therefore he recognized the Spirit of God. [Cf: Sermons and Talks, Volume 1 p. 141 para. 01] p. 653, Para. 4, [1890MS].

And how is it with us individually? We know that the Spirit of God has been with us. We know that it has been with us time and again in the meetings. We have not a doubt but that the Lord was with Elder Waggoner as he spoke yesterday. We have not a doubt of that. I have not a doubt that the power of God in rich measure was hanging over us, and everything was light in the Lord to me yesterday afternoon in the minister's meeting. Now, if there had been a throwing open the door of the heart and letting Jesus in, we would have had a precious season there yesterday. I have not a doubt of it. [Cf: Sermons and Talks, Volume 1 p. 141 para. 02] p. 653, Para. 5, [1890MS].

It makes every difference to us in what kind of spirit we come to the investigation of the Scriptures. If we come with a teachable spirit, ready to learn, with our hearts emptied of our prejudices, not seeking to bring the Scriptures to our ideas but to bring our ideas to the Scriptures, then we shall know of the doctrine. We shall understand it. But let me tell you, brethren, if you have discernment you can understand where God is working. You do not need wonderful miracles to testify of this, because you see the miracles did not do any good to the Jews. They had it right in their sight but it did not do any good to them. [Cf: Sermons and Talks, Volume 1 p. 141 para. 03] p. 654,

Para. 1, [1890MS].

The woman of Samaria who came and listened to Christ--she accepted Him without miracles at all, because she believed His word. She was glad for the light and went and published it to her neighbors. Here were the very ones who were hated of the Jews. The Samaritans were receiving the light. When Christ came to the Jews with all the power of His majesty, all His grace manifested in mighty healings and in the mighty out-pouring of His Spirit, they would not recognize that. Well, why? Because the very same prejudices that had been in their hearts reigned there, and the most mighty miracles that He could do would have no effect on their hearts at all. [Cf: Sermons and Talks, Volume 1 p. 142 para. 01] p. 654, Para. 2, [1890MS].

If we place ourselves in a position that we will not recognize the light God sends or His messages to us, then we are in danger of sinning against the Holy Ghost. Then for us to turn and see if we can find some little thing that is done that we can hang some of our doubts upon and begin to question! The question is, has God sent the truth? Has God raised up these men to proclaim the truth? I say, yes, God has sent men to bring us the truth that we should not have had unless God had sent somebody to bring it to us. God has let me have a light of what His Spirit is, and therefore I accept it, and I no more dare to lift my hand against these persons, because it would be against Jesus Christ, who is to be recognized in His messengers. [Cf: Sermons and Talks, Volume 1 p. 142 para. 02] p. 654, Para. 3, [1890MS].

Now, I want you to be careful, every one of you, what position you take, whether you enshroud yourselves in the clouds of unbelief because you see imperfections; you see a word or a little item, perhaps, that may take place, and judge them from that. You are to see what God is doing with them. You are to see whether God is working with them, and then you are to acknowledge the Spirit of God that is revealed in them. And if you choose to resist it you will be acting just as the Jews acted. You have all the light and all the evidences that they had. They rejected the light notwithstanding the mighty miracles of God were there. Their hearts were so filled with prejudice that they said at last, Oh, He does miracles by the power of Beelzebub, the prince of devils; that is how He does His miracles. [Cf: Sermons and Talks, Volume 1 p. 142 para. 03] p. 654, Para. 4, [1890MS].

Now, brethren, God wants us to take our position with the man that carries the lantern; we want to take our position where the light is, and where God has given the trumpet a certain sound. We want to give the trumpet a certain sound. We have been in perplexity, and we have been in doubt, and the churches are ready to die. But now here we read: "And after these things 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" [Rev. 18:1,2]. [Cf: Sermons and Talks, Volume 1 p. 143 para. 01] p. 654, Para. 5, [1890MS].

Well now, how are we going to know anything about that message if we are not in a position to recognize anything of the light of heaven when it comes to us? And we will just as soon pick up the darkest deception

when it comes to us from somebody that agrees with us, when we have not a particle of evidence that the Spirit of God has sent them. Christ said, "I come in the name of my Father, but ye will not receive me" [see John 5:43]. Now, that is just the work that has been going on here ever since the meeting at Minneapolis. Because God sends a message in his name that does not agree with your ideas, therefore [you conclude] it cannot be a message from God. How dare you run the risk of trying in the least to shut [Remainder Missing] [Cf: Sermons and Talks, Volume 1 p. 143 para. 02] p. 655, Para. 1, [1890MS].

Sermon by Mrs. E. G. White, March, 16, 1890, Battle Creek, Michigan. I want to say a few words in reference to faith. I want to say, brethren and sisters, it is not natural for us to believe, but it is very natural for us to foster unbelief. This is the besetting sin, and has been the besetting sin of God's people. It has not been natural for me to believe for myself, and I have had very severe lessons on this point until I know that it is not safe for me to cherish for one moment any doubt. I never doubted the truth, but to cherish doubt in regard to myself and my work. [Cf: Sermons and Talks, Volume 1 p. 144 para. 01] p. 655, Para. 2, [1890MS].

Now, I have great sorrow of heart--I have had nearly ever since the Minneapolis meeting--and I will tell you why. Because God has been speaking to me as He has done for the last forty-five years, and I have presented these matters, and the brethren have known and have seen the fruits, and yet unbelief has come right in. But why? They will take the testimony of somebody else, and they will all be credulous in regard to that. Now, when it comes to the manifest movement of the Spirit of God, if the Spirit was in their hearts they would recognize it in a moment. But the trouble is, the Spirit is not in them. And they never will search these things to see if they are so. [Cf: Sermons and Talks, Volume 1 p. 144 para. 02] p. 655, Para. 3, [1890MS].

The reason why I felt so at Minneapolis was that I have seen that everyone who has taken a position similar to the one they took in Minneapolis would go into the darkest unbelief. Have we not seen it acted over and over again? Then when we see just how Christ was tried, when He came upon earth; when we see the hardness of the hearts; when we see what the enemy can do with human nature, putting unbelief into the heart, I should think it would be such a terror to our souls that we would not dare to open the heart to the miseries of unbelief and dwell in that atmosphere, such as there has been since we were in Minneapolis. [Cf: Sermons and Talks, Volume 1 p. 144 para. 03] p. 655, Para. 4, [1890MS].

Well, we wonder why Christ prayed with such an agony. It was not for His own sake, but it was because of the hardness of hearts, that notwithstanding He was the Way, the Truth, and the Life, yet people were so hardened that they could not see it and accept it. And as you took their steps, here was my trouble. As they took their steps in the path of unbelief that day, others are taking the same steps this day, and my grief is the same as Christ's was. They are placing themselves where there is no reserve power that God has to reach them with. Every arrow in His quiver is exhausted. [Cf: Sermons and Talks, Volume 1 p. 145 para. 01] p. 655, Para. 5, [1890MS].

Now, I feel this in every meeting where I have been. I have felt that

there is a pressure of unbelief. It is just as evident as it ever has been. I can go among the unbelieving (just as Christ spoke to the Samaritan woman, and the Samaritans came out and heard); I can go among those that have never heard of the truth, and their hearts are more susceptible than those that have been in the truth and had the evidences of the work of God. But they excuse it all. "Why, we did not know that some things were so and so." When we get the Spirit of God in our hearts, He will speak to us. There is the trouble. When they see that God is working in a certain line, they commence with all the power of brain, and all the power of thought, and all the power of talk, as it has been the case here, to stay the work of God. Let me tell you, the testimony will be this: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes" [Matt. 11:21]. [Cf: Sermons and Talks, Volume 1 p. 145 para. 02] p. 656, Para. 1, [1890MS].

Now, I know what I am talking about, and as I do not expect to have many opportunities to speak to you, I will say again: "Fall on the Rock." I have no hope for you unless you do. I am glad--yes, I am so thankful--that some are beginning to see that there is light for us. If we want to stay in the cellar, we can do it; but the only way for anyone of us is to fight the good fight of faith. It is not anything that is going to come naturally; but we have got to fight the good fight of faith instead of absorbing all the filth of unbelief. If it is a suggestion of unbelief, credence is given to that at once. [Cf: Sermons and Talks, Volume 1 p. 146 para. 01] p. 656, Para. 2, [1890MS].

You will never have greater light and evidence than you have had here; if you wait till the judgment, what you have had here will condemn you. But God has been speaking and His power has been in our midst, and if you have not evidences enough to show you where and how God is working, you never will have it. You will have to gather up the rays of light that you have had, and not question so. [Cf: Sermons and Talks, Volume 1 p. 146 para. 02] p. 656, Para. 3, [1890MS].

"But there are some things that are not explained." Well, what if everything is not explained? Where is the weight of evidence? God will balance the mind if it is susceptible to the influence of the Spirit of God; if it is not, then it will decide on the other side. They will come just exactly where Judas came; they will sell their Lord for thirty pieces of silver or something else. They will sacrifice everything to unbelief. [Cf: Sermons and Talks, Volume 1 p. 146 para. 03] p. 656, Para. 4, [1890MS].

I will tell you why it makes my heart so sad. It is because every such mind that is susceptible to unbelief and the say-so of this one and that one, and that works against the light and the evidences that have been presented since the Minneapolis meeting--I tell you, brethren, I am terribly afraid that they will fall at last. I am terribly afraid that they will never overcome. But the blood of the Lamb and the testimony of the Lamb must be on the right side of the question. When God is working--and they have got no light to know that he is working, and they just place themselves right under the enemy's power and work right in that line--then they make excuses and say, they did not know. "Oh," said Christ, "if they had known that it was the Prince of light,

they would not have crucified Him." Well, why did they not know? Well, if they had only known that these objections that we have been fighting were no objections, then they would not have done it. Well, is that any excuse? Why did they not know? They had the evidences of the Spirit, and it was only the false reasoning, perversion of words and positions, and the misunderstanding, that has led them to this position of danger. [Cf: Sermons and Talks, Volume 1 p. 147 para. 01] p. 656, Para. 5, [1890MS].

Now, I tell you, God will not be trifled with. God is a jealous God, and when He manifests His power as He has manifested it, it is very nigh unto the sin of the Holy Ghost to disbelieve it. The revealings of God's power have not had any effect to move and to stir persons from their position of doubting and unbelief. God help us that we may remove ourselves out of the snares of the devil! If ever a people needed to be removed, it is those that took their position in Minneapolis at that time on the wrong side. [Cf: Sermons and Talks, Volume 1 p. 147 para. 02] p. 657, Para. 1, [1890MS].

It is a true saying that we cannot do anything against the truth, but for it. The precious truth of God will triumph; it has the triumph in it, and it is not going to fall to the ground, but somebody will fall, just as in the days of Christ. They have their boundaries and lines, and God has got to work in their line. God disappoints people a good deal. He works right contrary to what they expect. The Jews expected, of course, they were going to be blessed with a Messiah. You see, there was no place for Christ. He had to make new bottles in order to put His new wine of the kingdom in. Just so He will here. The crown is there in the hands of Christ, but many will lose it, and why? Because they have not run the race. [Cf: Sermons and Talks, Volume 1 p. 148 para. 01] p. 657, Para. 2, [1890MS].

Now, I have seen how the enemy works. He doesn't want to let go of the people here. But, oh, let no soul go out from here with darkness, for he will be a body of darkness wherever he goes. He scatters the seeds of darkness everywhere. He carries all these seeds and he begins to sow them, and it unsettles the confidence of the people in the very truths that God wants to come to His people. I have told our brethren here again and again that God has shown me that He raised up men here to carry the truth to His people, and that this is the truth. Well, what effect did it have on them? They were just the same; so that it should not be made of any account. What is the matter? Brethren, I say again, Fall on the Rock and be broken! Don't try to begin to make excuses. Well, here Christ says when they should bring their offerings and make confession of their sins, if afterward they found that other things came to their remembrance, notwithstanding but one, they should come and make an offering for that. [Cf: Sermons and Talks, Volume 1 p. 148 para. 02] p. 657, Para. 3, [1890MS].

Now, brethren, we want to have the simplicity of Christ. I know that He has a blessing for us. He had it at Minneapolis, and He had it for us at the time of the General Conference here. But there was no reception. Some received the light for the people, and rejoiced in it. Then there were others that stood right back, and their position has given confidence to others to talk unbelief, and cherish it. Now, brethren, if you expect that every difficulty is going to be laid out in clear lines before you, and you wait until it is, then you will

have to wait until the judgment, and you will be weighed in the balances and found wanting. [Cf: Sermons and Talks, Volume 1 p. 149 para. 01] p. 657, Para. 4, [1890MS].

Now, brethren, can there not be some means insured by which we can have a season of prayer? My strength is about exhausted. If it is possible, I want to get away before the last atom of strength shall be gone here. Brethren, why not pray to God? Why not get in such a position that you can lay right hold of the hands of God? Why wait for God to humble us? Now God has been waiting for those men that have stood in the way, to humble themselves; but the word has come to me, "If they do not humble themselves, I will humble them." Now, God will work. He will have the work prepared for His Spirit. There is to be a preparation for the last great day, and we want to come into a position where we can work unitedly with intense earnestness and courage for God. [Cf: Sermons and Talks, Volume 1 p. 149 para. 02] p. 657, Para. 5, [1890MS].

I want that some of these shall assemble again, and then I want those that have been standing here and questioning, and been just about ready to give up the Testimonies--we want to know why; and if anything can be taken out of the way, God help us to do it! We want to know why the enemy is having such power upon human minds as he has here. It is something beyond anything I ever saw in all my experience since I first started in the work. The people of God who have had light and evidences have stood where God would not let His blessing fall upon them. [Cf: Sermons and Talks, Volume 1 p. 149 para. 03] p. 658, Para. 1, [1890MS].

In the chapel hall the power of God was all ready to fall upon us. I felt for a little time as though I could look right into glory; but the spirit that was there drove it away. We want to understand how we are working. I speak these plain things because I know that there is nothing else that will do. We have tried to encourage in regard to faith. [Cf: Sermons and Talks, Volume 1 p. 150 para. 01] p. 658, Para. 2, [1890MS].

One brother thinks that Sister White doesn't understand her own testimonies. Heard that in Minneapolis. Why? Because the brethren did not agree with them. Well, there are some things that I understand. I understand enough to acknowledge the Spirit of God and to follow the voice of the Shepherd. I understand that much. (MR 900,13) [Cf: Sermons and Talks, Volume 1 p. 150 para. 02] p. 658, Para. 3, [1890MS].

(A talk presented at Harbor Heights, Michigan, July 22, 1891.) Matt. 7:1-7. [Verse 7 says, "Ask, and it shall be given you.] Are there any "ifs" in this matter? There is no "if" except "if ye ask." There is no condition of the mind that excludes from asking, if only you desire those things for which you ask. [There are] no conditions spiritually. So, if we desire the things of God we must comply with the condition of seeking them. [Verses 8-11.] "Good things," according to Luke, is [the gift of the] Holy Spirit, and that is what we want, to thirst after godliness. [Verse 12.] [Cf: Sermons and Talks, Volume 1 p. 151 para. 01] p. 658, Para. 4, [1890MS].

This morning we want to dwell especially upon the importance of our exercising that simple faith which takes God at His word. We feel sorry

that there is a necessity of presenting this matter again. I do not know as we are sorry that it is presented, but [that] notwithstanding that it is presented that minds fail to grasp it. But our minds must be broad enough to comprehend the promises made to us. [Cf: Sermons and Talks, Volume 1 p. 151 para. 02] p. 658, Para. 5, [1890MS].

I have taken one of the very promises so simple that a child can understand it [verse 11], and we are told what kind of asking this is. If we ask, there is a possibility of our having the things promised; is that the way it is put? Is there any hesitancy in this matter? We would think so from the actions of those who ask, but there is no need of it; there is no excuse for one doubt. We receive the things we ask, not because we are good; if you expect to wait until you are good enough to receive the blessing, you will never receive it. If you are going to wait until you are good enough to receive the promise, you will wait until after Christ comes, and it will be too late. You may come just as you are, because He is your Saviour; He died for you; in Him dwelt all the fullness of the Godhead bodily; and because He has the whole heaven of gift, of light, of power, of blessings, that He may bestow on every one who will seek them and open the door for Jesus to come in. Do you want it enough to open the door? If you will open the door to receive these blessings, there will be an emptying out of the love of the world, of the pride of life, and the vacuum must be supplied by the Holy Spirit just as soon as there will be an emptying of the heart of its idols. [Cf: Sermons and Talks, Volume 1 p. 151 para. 03] p. 658, Para. 6, [1890MS].

We want to be very particular to stand on the very ground on which the Lord wants us to stand--that is, to recognize that all the blessings that we receive come through the mercy and compassion and goodness of our God, while we are undeserving. It is not because we regard ourselves good in many particulars, but it is because "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." It is not one now and then in one hundred or one thousand, in five or ten thousand [who] may have life. No. Whosoever believeth on Him shall not perish but have everlasting life. [Cf: Sermons and Talks, Volume 1 p. 152 para. 01] p. 659, Para. 1, [1890MS].

Now, have we that inward faith? It rests with us. There are two classes to the end of time--a party to be separated on the left hand He calls "goats," and there is a party to be on the right hand He calls "sheep." Every soul may be saved if he believes in Christ as his personal Saviour. [But] not all will be saved. Not because Jesus does not want them to be saved, for He is drawing every soul. Whatever may be their position, whatever may be their education, their nationality, or their training, He is drawing every soul to Himself. Why? Because in Him is life and light and truth, and all of these are essential to us for our happiness daily in this present life; and all these things are going to help us bear with greater ease the burdens and trials and perplexities of life, and Christ says in His invitation, "Come unto Me, all ye that are weary and heavy laden, and I will give you rest." [Cf: Sermons and Talks, Volume 1 p. 152 para. 02] p. 659, Para. 2, [1890MS].

Now, I receive letters constantly, so many that I could do nothing else than answer them, begging me to pray the Lord that He may have

mercy upon them. Now, I am not their Mediator, and do not ever expect to be, and I am not one who shall open my heart to those individuals as though I was capable of blessing them. I am riding in the same boat with yourself, trusting for salvation in the merits of a crucified and risen Saviour. I want salvation, I want eternal life, and I must know the conditions of my obtaining life eternal. You must know it. [Cf: Sermons and Talks, Volume 1 p. 153 para. 01] p. 659, Para. 3, [1890MS].

How is it so natural for us to pour out all our soul troubles and perplexities upon finite beings as ourselves? I leave you to answer the question. Why do we do this? [The practice might be excusable] if we had not the promise, "Ask and receive," and "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 not "My yoke" that makes your work so hard, that makes your journey so difficult. [Cf: Sermons and Talks, Volume 1 p. 153 para. 02] p. 659, Para. 4, [1890MS].

What is "My yoke"? It is perfect submission to God. Our wills must be submerged in the will of God. In coming to Jesus it is to feel that there is no help for us except in Jesus; (therefore when the Father) gave His Son for the life of the world He is of no avail to anyone who does not receive Him by faith as their personal Saviour. When the worried, perplexed souls come to human, finite mortals for relief, conduct them to Jesus, pray with them and for them in faith, and educate them by precept and example to bring every trial, great and small, to Jesus. We can help these poor souls who bring their troubles to us, only by leading them to Him, to take their cares and burdens to Jesus, and leave them there. I want to be able to stand in that position where I can be a help, and all that I can do is to recommend them to Jesus, pointing them to Calvary. [Cf: Sermons and Talks, Volume 1 p. 153 para. 03] p. 659, Para. 5, [1890MS].

John pointed the people to the Lamb of God who taketh away the sins of the world. He said, "Behold the Lamb of God, which taketh away the sin of the world." There is a great deal in that "taketh away." The question is, Shall we keep on sinning as though it were an impossibility for us to overcome? How are we to overcome? As Christ overcame. He prayed to His heavenly Father; we can do the same, and that is the only way. Then we are to overcome something, for it is stated that those who shall see Him in His beauty shall be "without spot, or wrinkle, or any such thing." Now, if there is a spot or wrinkle in your character, is it not now the very time for you to begin to understand what that defilement is, that you may trust in the blood of Christ to wash it away? [Cf: Sermons and Talks, Volume 1 p. 154 para. 01] p. 660, Para. 1, [1890MS].

"How shall I," says the trembling one, "put it away?" You are to say, "I will try." But you are to put it away by believing that Christ is your Saviour today, and that He cleanseth you from all unrighteousness. You have the lesson in the word that was spoken. When tempted to speak wrong, and do wrong, resist Satan and say, "I will not surrender my will to your control." I will cooperate with divine power, and through grace be conqueror." [Cf: Sermons and Talks, Volume 1 p. 154 para. 02] p. 660, Para. 2, [1890MS].

Satan says to Christ [in the wilderness], "It is certain that the angels shall have charge over You and bear You up in their hands lest at any time You shall dash your foot against a stone." But what did he leave out of that quotation? He was to be kept in the way; in all Thy ways. That was not His way at all. God's way is Christ's way. There is a plan of salvation laid for the race that Christ should not work a miracle on His own account to relieve Himself of any of the necessities of humanity and He was kept in all His ways. The enemy did not quote that at all, but [he did quote that] the angel shall keep Thee lest at any time Thou shalt dash Thy foot against a stone; he was to bear him up. [Cf: Sermons and Talks, Volume 1 p. 154 para. 03] p. 660, Para. 3, [1890MS].

Now, the enemy will have all these attractions for us, and the question is which has the most weight with us. Is it to put ourselves in the channel of the bright rays of the Sun of Righteousness? Is it to go into a meeting and consider that there is the place to be a Christian and that out of the meeting we are to lay it off as a man lays off his overcoat? Are we thus to lay off our religion? Watch unto prayer, says Christ; "watch ye and pray, lest ye enter into temptation." [Cf: Sermons and Talks, Volume 1 p. 155 para. 01] p. 660, Para. 4, [1890MS].

The temptations will surround us just as long as we live. Satan will try us in one way, and if he doesn't overcome us he will try us in another way. And thus his efforts will never cease. But we are always to remember that we are members of the royal family, subjects of the heavenly King, and we are born anew with a new character unto God. The old cheap character, the frivolous character, the character which leads to the world, to pride, to vanity, and to folly, we have parted with that. We have left that, but not in our own strength. We have asked wisdom of God, and He says He giveth to all men--how? In such a stinted measure? No, liberally; and what? Upbraideth not. [Cf: Sermons and Talks, Volume 1 p. 155 para. 02] p. 660, Para. 5, [1890MS].

And what does He say? You ask in faith, and do not waver about it. There is the trouble. We go from our petitions and do not know whether we are blessed or not. We say, "I wish that I did know." What does that mean? "You said it, Lord, but I don't believe it." You must ask without wavering, "for he that wavereth is like a wave of the sea driven with the wind and tossed." He is tossed right between the waves. One wave after another comes, and our faith goes out like water out of a leaky vessel. It is to believe and to watch unto prayer.--Ms 83, 1891. (MR 900.53) [Cf: Sermons and Talks, Volume 1 p. 155 para. 03] p. 660, Para. 6, [1890MS].

[Sermon at Battle Creek, Michigan, February 1, 1890.] [Eph. 6:10-17, quoted.] Now do we do it? Do we obey the very last verse that I have read? Do we take the helmet of salvation and the sword of the Spirit, which is the Word of God? [Cf: Sermons and Talks, Volume 2 p. 58 para. 01] p. 661, Para. 1, [1890MS].

I wish to call your attention this afternoon to the importance of everyone understanding that we cannot keep ourselves, that God has angels. These angels from heaven communicate with the children of men, and not one of us, by anything we may do, can uphold or keep ourselves.

We are where we are, kept every moment by the power of God. I have thought that we do not make the ministration of heavenly angels as important as we should. [Cf: Sermons and Talks, Volume 2 p. 58 para. 02] p. 661, Para. 2, [1890MS].

We do not take in this matter and present it in the church; we do not present it in our families; we do not talk it as we ought, and thus keep in remembrance that every soul with whom we are connected has the guardianship of heavenly angels, sent forth to minister unto those who shall be heirs of salvation. [Cf: Sermons and Talks, Volume 2 p. 58 para. 03] p. 661, Para. 3, [1890MS].

I want you to consider this point, What should we do without them? I want you to consider what kind of position we should be left in if we had not the ministry of holy angels. [Cf: Sermons and Talks, Volume 2 p. 58 para. 04] p. 661, Para. 4, [1890MS].

From my text we see that "we wrestle not against flesh and blood." We meet the opposition of men, but there is someone behind that opposition. It is the prince of the powers of darkness, with his evil angels, who is constantly at work. We want to consider, all of us, that our warfare is against principalities, against powers, against the rulers of the darkness of this world. [Cf: Sermons and Talks, Volume 2 p. 58 para. 05] p. 661, Para. 5, [1890MS].

Who is it that is ruling the world today? And who is it that has chosen to stand under the banner of the prince of darkness? Why, it is nearly the whole world at large. All the world that has not accepted Jesus Christ has chosen for their leader the prince of darkness, and just as soon as they stand under his banner, they have connection with evil angels. [Cf: Sermons and Talks, Volume 2 p. 58 para. 06] p. 662, Para. 1, [1890MS].

Either the evil angels or the angels of God are controlling the minds of men. Our minds are given to the control of God or to the control of the powers of darkness, and it will be well for us to inquire where we are standing today--whether under the blood-stained banner of Prince Emmanuel or under the black banner of the powers of darkness. We must make every preparation in our power in order to resist the enemy of souls. Every provision has been made; everything in God's plan has been arranged so that man should not be left to his own impulses, to his own finite powers, to carry on the warfare against the powers of darkness in his own finite strength, because he would certainly fail if he were thus left to himself I thank the Lord that we have a power provided for us. [Cf: Sermons and Talks, Volume 2 p. 58 para. 07] p. 662, Para. 2, [1890MS].

When Christ bowed on Jordan's banks He encircled the race with His own human arm, while with His divine arm He grasped the throne of the Infinite. And what does that mean? It means that finite man, who is connected with the earth, is again united with God through the merits of Christ, and earth is again united with heaven. [Cf: Sermons and Talks, Volume 2 p. 59 para. 01] p. 662, Para. 3, [1890MS].

Jacob tells us about this. He went out from his home a poor, discouraged, sorrowful man. And on his way, in his discouragement and despair, he was in danger of separating from his God by Satan's casting

his hellish shadow between him and heaven. But that must be prevented. [Cf: Sermons and Talks, Volume 2 p. 59 para. 02] p. 662, Para. 4, [1890MS].

The God of heaven understood the case of Jacob better than he himself. In the night season he dreamed he saw a ladder whose base was planted firmly on earth, the topmost round of which reached to the highest heavens; and God was above it, shedding His glory all along that mystic ladder. And the angels were traversing that ladder, ascending and descending upon the Son of God. Now, we know that as Jacob went out from his father's house so discouraged, God was flashing light and encouragement onto his pathway. Read Gen. 28:12-17. [Cf: Sermons and Talks, Volume 2 p. 59 para. 03] p. 663, Para. 1, [1890MS].

We want you to consider that Christ was that ladder; that Christ was the connecting link between heaven and earth, and that Christ stands as represented by that ladder, that the angels of God may communicate with man. [Cf: Sermons and Talks, Volume 2 p. 59 para. 04] p. 663, Para. 2, [1890MS].

And then what do we want? We want that living faith to believe that we are not alone. When once you impress upon the minds of the youth that there is One who is standing near them, and that He is beholding all their works, and that He is ready to help them in every emergency, do you think that they will so easily fall into temptation and sin? No; for we are kept by the power of God through faith unto salvation, ready to be revealed in the last times. [Cf: Sermons and Talks, Volume 2 p. 59 para. 05] p. 663, Para. 3, [1890MS].

In the Psalms David speaks of God's being a refuge and a strong tower, a refuge and a fortress; unto Him we can run and we can be saved. How precious is the thought that God is our refuge and that He will be our helper in all times and in all places, and that in every emergency we have God with us. He says that He will give His angels charge over us to keep us in all our ways. [Cf: Sermons and Talks, Volume 2 p. 59 para. 06] p. 663, Para. 4, [1890MS].

But why can we not take this matter in? As we walk the streets, or wherever we are, Satan is on our track. When Christ engaged to fight the battles for man on this little speck of a world, He engaged to stand as our substitute and surety, and God put all heaven into His hands, with all the facilities and all the powers that heaven could afford. Now heaven is open to man, and the light and the glory of heaven is imparted to him through the merits of Jesus Christ our Lord. [Cf: Sermons and Talks, Volume 2 p. 60 para. 01] p. 664, Para. 1, [1890MS].

Then in our God we have a helper, and we will trust in Him. We must constantly look in that direction, believing that the angels of God are round about us, and that heaven is in communication with us, because these heavenly messengers are ascending and descending upon the ladder of shining brightness. They are watching and guarding the children of men. They keep us from the influence of sin and sinning, and when the enemy comes in like a flood, the Spirit of the Lord lifts up for us a standard against the enemy. [Cf: Sermons and Talks, Volume 2 p. 60 para. 02] p. 664, Para. 2, [1890MS].

Now suppose that when the devil came to Christ and said, "Cast thyself down from the pinnacle of the temple" [Matt. 4:5,6], that He had done it. That would have been presumption. It would not have been giving God the glory, that according to the suggestion of the wily foe He should cast Himself down from the temple. No; that would not have been fulfilling His mission at all. [Cf: Sermons and Talks, Volume 2 p. 60 para. 03] p. 664, Para. 3, [1890MS].

The plan of salvation was such that He could not call to His aid divine power, or place His life in unnecessary peril, or in any way place Himself in connection with the powers of darkness and respond to Satan's temptations, or in any way succumb to them, because He was working out the salvation of a fallen race. He was to place Himself just where man would be placed, and give man an example of what he should do in like circumstances. [Cf: Sermons and Talks, Volume 2 p. 60 para. 04] p. 664, Para. 4, [1890MS].

When we consider that the Son of man, the Majesty of heaven, would not place Himself in any position to tempt the Lord, how inconsistent for fallen man to yield to the suggestions of Satan. [Cf: Sermons and Talks, Volume 2 p. 60 para. 05] p. 665, Para. 1, [1890MS].

There will be constant temptations that will come to a church, large or small, no matter where it is, and the temptations will come just according to the circumstances. How is it with us? Are we standing with the whole armor on, so that we can work in harmony with the angels of God who are working for us? If we separate ourselves from these angels by taking our own course of action, then we place ourselves where the wicked one can tempt us. [Cf: Sermons and Talks, Volume 2 p. 60 para. 06] p. 665, Para. 2, [1890MS].

We have been pained as we have had brought to our notice papers, advertisers of sorcery and witchcraft, the work of magicians and all this sort of thing, going on in Battle Creek. Who of you who profess to be children of the living God were presumptuous enough to place yourself anywhere near these powers of darkness? There is in these the manifestation of a power that is above human power. And where is it? It is not all sleight of hand. No, indeed. It is the power of Satan; and just as soon as you begin to bring yourselves in connection with these sorcerers, and give them the least license, you dishonor the God of heaven, and imperil your own souls. [Cf: Sermons and Talks, Volume 2 p. 60 para. 07] p. 665, Para. 3, [1890MS].

There is a large church here. Our college has brought in many families, and these families ought to feel before God that they have a responsibility to guard the fort. If they are unfaithful and refuse to stand at their post of duty, who will do this for them? If they have not spirituality, if they have not piety, if they have not devotion, or discernment in regard to how they should conduct themselves and keep themselves separate from such influences as are continually arising in Battle Creek--right where God is at work and where His institutions are, where we may expect that the angels of God as guardians are around about us--those who will do nothing to help the church, why, just as soon as they can find a position outside of Battle Creek, we shall say amen to it. Better not be a burden to the church in this place. [Cf: Sermons and Talks, Volume 2 p. 61 para. 01] p. 665, Para. 4, [1890MS].

Parents and guardians of families, had you decided when you came here that you would keep the fort? Had you decided that you would work in harmony with heaven, and with the angels of God who are communicating with and guarding His people, and who are pressing back the powers of darkness that they shall not have any control over those who shall be heirs of salvation? Are we working in harmony with the angels? This is the line of communication the Lord has established with the children of men. [Cf: Sermons and Talks, Volume 2 p. 61 para. 02] p. 666, Para. 1, [1890MS].

We have a college, a printing establishment, and a sanitarium here in Battle Creek. Have you considered the importance of every soul that comes into this church standing on the Lord's side? Have you considered that you must take upon yourselves the whole armor of righteousness? Things of this character are constantly coming up, and we want to be prepared to meet them; we want to be prepared to stand. [Cf: Sermons and Talks, Volume 2 p. 61 para. 03] p. 666, Para. 2, [1890MS].

Having done all we can on our part, our doing cannot save us. But there is something that will save us, and that is the power of God. Connection with the power of God is our only salvation. There is not one of us but what ought to lay hold of the subject of justification by faith. It means ten times more, yes, a hundredfold more, than many of us seem to realize. We are to feel that we have not a particle of dependence, not a particle of trust in ourselves. We are to trust in the living God, in His power, in His might, and in His grace to keep us, or we shall fall. [Cf: Sermons and Talks, Volume 2 p. 61 para. 04] p. 666, Para. 3, [1890MS].

Now, we want to bring before you something in regard to the work that was done in Ephesus. That work was the burning of the magic books. You will see that in every place God works after the manner that He can best reach the people. When He came to reveal Christ to the Magi, He did not come to them as He did to the shepherds on the plains of Bethlehem. The wise men were reading the works of God in the heavens. "The heavens declare the glory of God" [Ps. 19:1], and God comes to them to educate them in the very manner that He could best reach them. He had a star, a wonderful star, to appear to them. Angels of God hovered in the heavens in the shape of a star, and they saw the star. As they began to understand that something strange was taking place, they began to move, and the star moved before them. [Cf: Sermons and Talks, Volume 2 p. 62 para. 01] p. 666, Para. 4, [1890MS].

Just so, as Paul comes to Ephesus to labor, many were there with curious arts. Read Acts 19:19, 20. Why did they not keep those books on hand? Because it would be a temptation to them. How is Paul to reach these magicians, and those under their influence? How is he to reach that people of Ephesus, where is that great temple of Diana, whose fame had gone out through all the world? [Cf: Sermons and Talks, Volume 2 p. 62 para. 02] p. 667, Para. 1, [1890MS].

The God of heaven came to Paul, and through the Spirit of God miracles were wrought. But there were some men there who tried to imitate the miracles, and the evil spirit fell upon them, and they were beaten and bruised because they took the name of Jesus to use in their sorcery. They cannot mix; they cannot mix at all. [Cf: Sermons and Talks, Volume 2 p. 62 para. 03] p. 667, Para. 2, [1890MS].

But the apostle reached this city through the mighty working of the power of God, that the people might see that there was a power above all the powers of the magicians, and it had effect upon them; therefore they burned their magical books. [Cf: Sermons and Talks, Volume 2 p. 62 para. 04] p. 667, Para. 3, [1890MS].

But you say, What did they lose so much money for? Wasn't that a waste? It was a precious waste. They would be safe so long as directly connected with God, but if the Spirit of God should not shine at all times with manifest power upon them, they would begin to want to go back to the study of something about those books and the beauty of their arrangement. You know how it is with spiritualism. It is just the same here. There is a wonderful power about it. Many were converted. [Cf: Sermons and Talks, Volume 2 p. 62 para. 05] p. 667, Para. 4, [1890MS].

I wish you to bear in mind that they were converted, and on account of their conversion they destroyed their magic books. They consumed them that every temptation might be cut off, that they might not again fall into their hands that they might be a temptation to go back to their sorceries in any future period. This is the way to do. Put up every bar before the enemy so that he will not tempt you and lead you away, for he is using every art to lead you into temptation. [Cf: Sermons and Talks, Volume 2 p. 62 para. 06] p. 667, Para. 5, [1890MS].

How is he working here in Battle Creek? Here come these magicians, and there is an itching curiosity to go and see, and when they go to see they bring themselves into contact with them. And when they bring themselves in contact with them, they are in direct communication with the powers of darkness. [Cf: Sermons and Talks, Volume 2 p. 63 para. 01] p. 668, Para. 1, [1890MS].

Then there is some lottery business connected with it, and one young man who goes there obtains a gold watch. What then? The watch may be genuine gold. It may be no fraud; but ah, there is a fraud back of that, and that is the snare. If he has gained this once, he will want to try it again. Oh, I would rather, if it had been a son of mine, have him lying in his coffin than sporting that gold watch. [Cf: Sermons and Talks, Volume 2 p. 63 para. 02] p. 668, Para. 2, [1890MS].

Then here are other boys. He shows his watch to them, and then there is an itching with them to try their luck in just the same way, and so they will attempt this matter themselves. Then another will attempt it, and another; and so the influence extends from one to another. The devil knows just how to play his game. He is playing a game for the souls of the youth here in Battle Creek. [Cf: Sermons and Talks, Volume 2 p. 63 para. 03] p. 668, Para. 3, [1890MS].

I am sorry to say that those who ought to be guardians in their homes, those who have families outside of the college, do not have that spiritual discernment which they ought to have in order to properly control those who are under their care. The college cannot manage the families of those who have guardians and fathers and mothers in this place. They cannot be looking after them. They can look after those in their own homes, but they cannot go out into the homes of boys and girls to see after families where there are guardians and parents to

look after those children. [Cf: Sermons and Talks, Volume 2 p. 63 para. 04] p. 668, Para. 4, [1890MS].

Now, we want to know what fathers and mothers and guardians are doing here in Battle Creek. Better by far [to] move out of Battle Creek if you have no power of influence to control your children in Battle Creek. You had a great deal better get out on a little piece of land so hard and rocky that it will command labor every day from your children, that they will be taxed to the uttermost in the use of their muscles, in order to keep their minds and their bodies from being debased by the temptations and allurements of the enemy. [Cf: Sermons and Talks, Volume 2 p. 63 para. 05] p. 669, Para. 1, [1890MS].

When you neglect your God-given responsibilities, let me tell you that there are angels of God around you to watch your neglects, and a testimony is carried to heaven and registered in the books of heaven against you, and the result of all your weakness and folly will meet you. [Cf: Sermons and Talks, Volume 2 p. 63 para. 06] p. 669, Para. 2, [1890MS].

Now, as to success of that youth who obtained that watch. Oh, that it never had happened, will be his testimony in the future. Oh, that he had never brought himself in connection with the powers of darkness. It is directly in connection with the powers of the devil, with principalities and powers, and it is the wicked one that is at work--Satan behind the scenes--and yet we do not perceive his power. [Cf: Sermons and Talks, Volume 2 p. 64 para. 01] p. 669, Para. 3, [1890MS].

Again, I understand that the boast was made that they had their greatest patronage from the west end of town. Now brethren, is it not time for us to awake? Is it not time that we had spiritual discernment? Is it not time that we were touching upon the things that concern our eternal welfare? Is it not time that men and women of God who claim to believe in the near coming of the Son of man in the clouds of heaven with power and great glory, should understand and not place themselves in any position of temptation? [Cf: Sermons and Talks, Volume 2 p. 64 para. 02] p. 669, Para. 4, [1890MS].

While we were laboring with all our souls, one of our brethren came into my room bowed down under a great burden of grief, exclaiming, "What shall we do? What can we do for the children and youth in Battle Creek?" Said I, 'I carry that burden; I carry it day and night, and it is wearing me out. And now I believe God sees it all, and I must trust the burden to the Lord.'" [Cf: Sermons and Talks, Volume 2 p. 64 para. 03] p. 670, Para. 1, [1890MS].

I wish the church in Battle Creek were divided up into as many as four or five sections. I wish that the missionary spirit would get hold of them, and they feel like going out of Battle Creek into new places where they could lift the standard of truth, wherever they could work for the salvation of souls, and not throw their dead weight upon the church here at Battle Creek. [Cf: Sermons and Talks, Volume 2 p. 64 para. 04] p. 670, Para. 2, [1890MS].

But there are those who feel no responsibility and do nothing, even for their own families, except to help them downward. Oh, it is a painful picture. While the servants of God may be rising up and

exhausting their vitality, and going down into the grave under the load and under the burden, there are those here who do not lift one ounce [of] weight of the burden. They do not visit the sick, they do not find out the needy, they do not try to be a comfort and a blessing here and there to one another, and there is no spiritual vitality in them. They do not in the fear of God take care of their own families. The fear of the Lord does not circulate in their own homes. [Cf: Sermons and Talks, Volume 2 p. 64 para. 05] p. 670, Para. 3, [1890MS].

My dear brethren and sisters, every soul whose name is upon the church book, who will disgrace the cause of God and themselves by going to such places as where those magicians hold forth, is a subject of church trial. He ought either to be separated from the church or repent before the Lord and confess his backslidings. How do the angels of God, how does the universe of heaven, look upon these things? [Cf: Sermons and Talks, Volume 2 p. 64 para. 06] p. 670, Para. 4, [1890MS].

God has been at the expense of sending His Son Jesus Christ to be a sacrifice for us, to die that man might have eternal life. He has been at all this infinite expense to bring the angels of God in connection with men, that men should not fight the battle with the wily foe in their own strength. And while all heaven is interested in watching over the children of men that they shall not perish but have everlasting life, while they are sheltering and guarding them on the right and on the left, they take themselves right out of the hands of the angels of God and put themselves into the hands of the devil. [Cf: Sermons and Talks, Volume 2 p. 65 para. 01] p. 671, Para. 1, [1890MS].

Curiosity is something bewitching, as says the apostle: "Who hath bewitched you, that ye should not obey the truth?" [Gal. 3:3]. Do you think the devil is asleep? He is not asleep, he is wide-awake, and he is on the track of every one of us. We are right upon the very borders of the eternal world. While some are at strife on little points of doctrine--oh my soul!--they had better be fasting and praying and seeking God with all their hearts that they may find Him. [Cf: Sermons and Talks, Volume 2 p. 65 para. 02] p. 671, Para. 2, [1890MS].

I can tell you instance after instance that I know of, of men who have been warned and reproved, who have sat here in this house and listened to discourse after discourse, but in the place of being doers of the Word, in the place of receiving the Word of God into good and honest hearts, in the place of working with all their might in harmony with heaven, they have hugged their sins to themselves. And then what? The seal of God could not be upon them, and when calamities came, when placed in perilous positions, those very ones have gone down into the grave, and they will not come up in the first resurrection. They will not see the King in His beauty. They were lost simply because they took their own way. They broke away from the Spirit of God and kept venturing and venturing, and tasting and testing the wiles of the devil. [Cf: Sermons and Talks, Volume 2 p. 65 para. 03] p. 671, Para. 3, [1890MS].

There was a man in Ohio who held sittings with the Spiritualists. He had communicated with them. But there came a time when the truth of God reached him and he commenced to break away. For some time he was with us in the truth. We had been holding tent meetings, but I think the power of the enemy came in through temptations in the night. [Cf:

Sermons and Talks, Volume 2 p. 65 para. 04] p. 672, Para. 1, [1890MS].

His wife said that they had sent thirteen baskets full of provisions to support the ministers in the tent, and there were only just as many souls in the church as they sent baskets full of provisions. Well, said I, let us see; a soul for every basket. Jesus Christ would give the world for one of these souls. Jesus Christ would give His life and the whole world today, and now you are complaining that you have sent thirteen baskets full of provisions, and there are only thirteen souls saved? [Cf: Sermons and Talks, Volume 2 p. 65 para. 05] p. 672, Para. 2, [1890MS].

Well, that night we had a praying season, and the next morning we had a meeting a few miles distant. This man harnessed up our horse, and he said that after we started he would come on. But we did not see him all day, and we did not know what it meant. But finally, the next day he came. We had had a most powerful meeting that day. [Cf: Sermons and Talks, Volume 2 p. 66 para. 01] p. 672, Para. 3, [1890MS].

He told us his experience, and said: "I went out to harness my horse, and as I would take the bit to put it in the horse's mouth, a hand would take it and throw it across the barn; and when I would get the bridle and try it again, the hand would again snatch the bridle and throw it again across the barn. I worked the whole forenoon with all my might and main to get those bits into the horse's mouth, but I could not do it; and finally, becoming exhausted, I had to give it up." [Cf: Sermons and Talks, Volume 2 p. 66 para. 02] p. 672, Para. 4, [1890MS].

What power was that? The very same power that made those persons go downtown to those sorcerers. Oh, what a scene it was to see men rolling on the floor and pretending to pick strawberries, and all these things. [Cf: Sermons and Talks, Volume 2 p. 66 para. 03] p. 673, Para. 1, [1890MS].

How could you feel that the universe of heaven could look approvingly upon you who have heard the truth here from Sabbath to Sabbath? How, I ask you again, could they look upon us who united with such gross darkness? [Cf: Sermons and Talks, Volume 2 p. 66 para. 04] p. 673, Para. 2, [1890MS].

Brethren and sisters, let us keep from all such influences, let us show that our rebuke is upon them. Let us by our efforts show that we disapprove of whatever things of like character come in here to engage the attention of the young. And don't let it be said that they get the greatest patronage from this end of town. [Cf: Sermons and Talks, Volume 2 p. 66 para. 05] p. 673, Para. 3, [1890MS].

God help us to be true to the institutions which He has established in our midst. Again, here are individuals working contrary to that which God has told us we should do. Why was that institution, the sanitarium, established here? It was to keep God's people in connection with Himself. It was to be a means whereby we should come to Him when sick and suffering and distressed. But here come in strange doctors and do wonderful cures. Here one minister patronizes them, and he encourages another minister to patronize them, and the work goes on. [Cf: Sermons and Talks, Volume 2 p. 66 para. 06] p. 673, Para. 4, [1890MS].

And there are those things coming up in our midst that are leading to the very things which God has brought His people away from. This work has been going on in our very midst. True, physicians may cure some cases. It would be very strange if they did not. You know how these things will be exaggerated. But it has been opened to me again and again. [Cf: Sermons and Talks, Volume 2 p. 66 para. 07] p. 673, Para. 5, [1890MS].

We are nearing the end; we are nearing the judgment; and every power that can break up our unity, our harmony, our pressing together, is at work to hinder our sustaining those very institutions that God has established. Every influence that can be brought to bear to bring us in connection with tendencies that are evil will arise, and Satan will use his power to confuse the minds. We want to stand as men and women of God. We want to stand with the institutions, the instrumentalities which God has brought into being. [Cf: Sermons and Talks, Volume 2 p. 67 para. 01] p. 674, Para. 1, [1890MS].

There are some that think they are doing a wonderful missionary work. Their letters are going all over the country, and they are getting into college and into the sanitarium even. And these persons are holding out; oh, what wonderful things a certain one can do! What a wonderful work he is doing! There may be cases where that physician may seem to do the very same work as is done at the sanitarium, and imagination is everything; you may imagine that it is a great work that is being done, but it is not; time will show the character of it. [Cf: Sermons and Talks, Volume 2 p. 67 para. 02] p. 674, Para. 2, [1890MS].

There was a man here in Battle Creek, a man unworthy of the confidence of any of our people. Oh, that the inwardness of his life and character could be presented to every one of them. But many of them knew it, and still he was patronized. What is the matter? It is a bewitching power used to weaken and discourage the very ones we are trying to the best of our ability to keep separate from the world and unholy influences. [Cf: Sermons and Talks, Volume 2 p. 67 para. 03] p. 674, Para. 3, [1890MS].

Brethren and sisters, we need a great deal more of God. The angels of God are in our midst, and we want to put ourselves under their guardianship. We must be pressing together, and sustaining one another. In the place of drawing one another down, in the place of beating on the wrong track, we want to work where God works; we want to exert a telling influence in behalf of God's people, and we want to listen for the voice of God. We want to hear what it saith. [Cf: Sermons and Talks, Volume 2 p. 67 para. 04] p. 674, Para. 4, [1890MS].

How hard Balaam tried, oh, how hard he tried, to use his power of magic to put his curse upon Israel. God says, You shall not do it. Angels of God were on the ground, and he could not do it. Balak would take him from one place to another that he might curse Israel, and he desired Balaam to curse only the uttermost part of them, but Balaam said, "How can I curse those whom God has not cursed?" [Num. 23:8]. The blessing of God was upon His people, and prophecies were put into his mouth and forced from his lips by the power of God in favor of His people. [Cf: Sermons and Talks, Volume 2 p. 67 para. 05] p. 675, Para. 1, [1890MS].

We are now coming down to the last days, and the devil wants to shake and confuse the confidence of His people in these various institutions. He wants to bring persons where they will have a bad influence, where they have no love for the truth and things which we believe to be of God. [Cf: Sermons and Talks, Volume 2 p. 68 para. 01] p. 675, Para. 2, [1890MS].

Those who are doing that wonderful missionary work had better find out from whom they get their orders; they had better find out who has commissioned them to do this wonderful missionary work. We want to see that they are sailing under the proper colors. We want to see that they are laboring in harmony with the influence of the Spirit of God. Brethren and sisters, we want to see you come to your senses. [Cf: Sermons and Talks, Volume 2 p. 68 para. 02] p. 675, Para. 3, [1890MS].

God says that the health reform in our midst is not what it ought to be. There is backsliding on this point. God has given us light in regard to how we should live. But these physicians say, "Why, you are living altogether different from what you ought to live. You ought not to be on this ground. You must live differently and eat differently." And so they are leading right away from the path that God has been leading His people in all the way through. [Cf: Sermons and Talks, Volume 2 p. 68 para. 03] p. 675, Para. 4, [1890MS].

Brethren, how can the Lord let His blessing rest upon us when we are going right upon the enemy's ground? Think of the case of Ahaziah's making inquiry of the God of Ekron, and the results that followed, and you can but see how God regarded such things. [Cf: Sermons and Talks, Volume 2 p. 68 para. 04] p. 676, Para. 1, [1890MS].

We want to stand as a unit, and those who stand ready to quibble over little points of doctrine to maintain their ideas are not really converted. Just as soon as you are truly converted, this quibbling will cease. You need to go to God with your Bible, with fasting and prayer. God wants us to be united in bringing this people up to a right standard here in Battle Creek, for Satan is playing a deep game for their souls and many will be ensnared. [Cf: Sermons and Talks, Volume 2 p. 68 para. 05] p. 676, Para. 2, [1890MS].

The Lord wants every father and mother to work for their own household. He wants the converting power of God to be in your own families. He does not want you to let Satan plant his hellish banner right in your family, and you bow to that banner. He wants you to take your place as fathers and mothers. He wants you to teach your children concerning the way of the Lord, to do justice and judgment and walk humbly with God. [Cf: Sermons and Talks, Volume 2 p. 68 para. 06] p. 676, Para. 3, [1890MS].

Teach your families that the angels of God are coming in and going out of your house and guarding and watching over the children of men. He wants you to tell them how they appeared to Peter, how they appeared to John, how they appeared to those who suffered in prison for the truth's sake; how the Lord wrought in behalf of John; how he wrought in behalf of Paul and of Peter; how the angels of God from heaven came right into the prison house and took their prey out of the hands of the enemy. God is constantly working in behalf of His people, and what credit do you give Him for it? [Cf: Sermons and Talks, Volume 2 p. 68 para. 07] p.

676, Para. 4, [1890MS].

Angels of God are all around us. You do not discern them with your human vision. Satan and his angels are here in this house today. Oh, we want to know these things, and fear and tremble, and to think much more of the power of the angels of God that are watching over and guarding us than we have done hitherto. [Cf: Sermons and Talks, Volume 2 p. 69 para. 01] p. 677, Para. 1, [1890MS].

We want to place ourselves under the blood-stained banner of Prince Emmanuel. We do not want to be serving Baal. We do not want to be giving ourselves up to the powers of darkness. Angels of God are commissioned from heaven to guard the children of men, and yet they draw away from their restraining influences and go where they can have communication with the evil angels. And then the evil angels fasten impressions in their minds that they will never get rid of so long as they live, just as going to the theater, billiard hall, and all such places lead them from the path of God to stand under the black banner of the prince of darkness. Oh, that we might all obey the injunction of the apostle (read 2 Cor. 6:17, 18). [Cf: Sermons and Talks, Volume 2 p. 69 para. 02] p. 677, Para. 2, [1890MS].

Oh, what an infinite sacrifice was paid for our redemption! Look at the long fast of Jesus Christ in the wilderness of temptation. Look at all He endured, the agony of the cross, in order to save man; and then, I ask you, What shall we do on our part? God help us that we may come under the influence, the special influence, of the Spirit of God. Then He will let it come upon us with power. He will communicate light to us from heaven, and we will walk in the light, and live in the light as He is in the light. [Cf: Sermons and Talks, Volume 2 p. 69 para. 03] p. 677, Para. 3, [1890MS].

Burn the magical books; burn every last one of them; burn everything--yes, consume it--that will suffer a connection between you and the powers of darkness. "Come out from among them, and be separate, and touch not the unclean thing, and I will receive you" Cor. 6:17 . This is what we should want to do. We want to bow in reverence to the God of heaven. [Cf: Sermons and Talks, Volume 2 p. 69 para. 04] p. 677, Para. 4, [1890MS].

We are coming right upon the time when Satan is to work with all manner of bewitching influences, and those that are charmed with them now, or give them the least countenance now, will be all ready to be swept right in to act a part with the devil then. Evil angels are working all the time upon the hearts of men. Satan is working with everyone who is not under the control of the Spirit of God. It is the lying wonders of the devil that will take the world captive, and he will cause fire to come down from heaven in the sight of men. He is to work miracles; and this wonderful, miracle-working power is to sweep in the whole world. It is now just beginning. [Cf: Sermons and Talks, Volume 2 p. 69 para. 05] p. 678, Para. 1, [1890MS].

I want to tell you another thing. The vials of God's wrath and the sprinkling of them, are already coming. What is the matter that we do not discern it? It is because the light of truth does not affect the heart. The Spirit of God is being withdrawn from the world. [Cf: Sermons and Talks, Volume 2 p. 70 para. 01] p. 678, Para. 2, [1890MS].

You hear of calamities by land and by sea, and they are constantly increasing. What is the matter? The Spirit of God is taken away from those who have the lives of men in their hands, and Satan is coming in to control them, because they give themselves to his control. Those who profess to be the children of God do not place themselves under the guardianship of the heavenly angels, and as Satan is a destroyer, he works through those men and they make mistakes, and they will get drunk, and because of intemperance, many times bring these terrible calamities upon us. [Cf: Sermons and Talks, Volume 2 p. 70 para. 02] p. 678, Para. 3, [1890MS].

And see the storms and tempests! Satan is working in the atmosphere; he is poisoning the atmosphere, and here we are dependent upon God for our lives--our present and eternal life. And being in the position that we are, we need to be wide-awake, wholly devoted, wholly converted, wholly consecrated to God. But we seem to sit as though we were paralyzed. God of heaven, wake us up! [Cf: Sermons and Talks, Volume 2 p. 70 para. 03] p. 678, Para. 4, [1890MS].

Don't you read the newspapers and see the casualties? And don't you feel afraid to place yourself out of the guardianship of the holy angels, under the control of the evil angels by going right where they are? Will you invite them to connect with you? Can we afford it? Why, you insult the living God if you do; and you are not converted, whoever you may be, rich or poor, high or low, in office or out of office; it is an abomination in the sight of God. And not only is it an abomination in the sight of God, but it is an abomination in our land. Let us stand clear from all these things, that the converting power of God may come into our midst. [Cf: Sermons and Talks, Volume 2 p. 70 para. 04] p. 679, Para. 1, [1890MS].

May God help us, brethren and sisters, to realize that this is missionary soil. We claim to be missionaries and workers for Christ, but while you are laboring, be sure that you are seeking to build up what God is building up. Be sure that you are working with all the powers of your being to build up the church, to establish it, and to bring all the piety and all the devotion that the Spirit of God will impart to you, into the church that it may be a living church, and that you may be light bearers to the world. Who is a light to the world? Were those a light to the world who went in there and took their position with those sorcerers? What kind of a light was reflected from that scene? [Cf: Sermons and Talks, Volume 2 p. 70 para. 05] p. 679, Para. 2, [1890MS].

Brethren and sisters, we must come up on higher ground. We have talked it and we have pleaded it, and while we were talking truth, there was a party got up here, and another there, and another somewhere else. Satan was devising these means to draw away from God. It had this very influence. They did not think it, but it had this influence. Anything that the devil can devise, he will get up, that with his hellish influence he may come right into the soul. Brethren and sisters, you want [to have] on the breastplate of righteousness. [Cf: Sermons and Talks, Volume 2 p. 71 para. 01] p. 679, Para. 3, [1890MS].

There is little enough genuine conversion. There is plenty of selfish, hypocritical religion, there is plenty of deadness. Oh, we want to

arouse a spirit of real piety, unselfish devotion, and true religion. We want to press all our forces against the powers of darkness that are gathering right here to take Jesus from our midst. Oh, I would rather that all our children had died in their infancy than to let the devil take them and put them into his ranks. [Cf: Sermons and Talks, Volume 2 p. 71 para. 02] p. 680, Para. 1, [1890MS].

Brethren, those that have experience, come to the front. You that have professed the name of God in Battle Creek, I call upon you in the name of the Lord Jesus Christ to come to the front. We want the help of every soul. If you have a jot of influence, give it. Don't give your influence to tearing down. We need your influence to build up the cause of God, for I tell you the crisis is right upon us. We want now to be seeking God in our homes, with weeping and with fasting and with prayer. [Cf: Sermons and Talks, Volume 2 p. 71 para. 03] p. 680, Para. 2, [1890MS].

Shall we take hold of this work? Shall we take hold of it right? God help us to work where the angels work; God help us to work where Christ works; God help us to work where God works, that we may see the salvation of God.--Ms. 1, 1890. [Cf: Sermons and Talks, Volume 2 p. 71 para. 04] p. 680, Para. 3, [1890MS].

My heart has been sad as I have seen so little accomplished by the workers in Michigan. The members of our churches are not incorrigible; the fault is not so much to be charged upon them as upon their teachers. Their ministers do not feed them. All heaven is actively engaged in the work for man's salvation. The rich gifts of the Holy Spirit are waiting to be given to God's human agents, but the hearts and minds of men are so fully occupied with earthly, sensual things, that there is no room to receive the treasures of grace, and that which they do not receive, they cannot impart to others. Those who are trying to teach others the Bible truth and are not themselves sanctified through obedience to the truth, are as sounding brass and a tinkling cymbal. [Cf: Sermons and Talks, Volume 2 p. 72 para. 01] p. 680, Para. 4, [1890MS].

Those who are one with Christ have the mind of Christ, and work the works of Christ. They are ever improving, ever drawing near to God, ever uplifting the soul to Jesus. By beholding the world's Redeemer, they become changed into His image. A new spiritual life is created, a new motive power supplied. When one is fully emptied of self, when every false god is cast out of the soul, the vacuum is supplied by the inflowing of the Spirit of Christ. Such a one has faith that works by love and purifies the soul from every moral and spiritual defilement. The Holy Spirit, the Comforter, can work upon the heart, influencing, directing, so that he enjoys spiritual things. He [the Christian] is "after the Spirit," and he minds the things of the Spirit. He has no confidence in self. Christ is all and in all. [Cf: Sermons and Talks, Volume 2 p. 72 para. 02] p. 681, Para. 1, [1890MS].

Truth is being constantly unfolded by the Holy Spirit. [The Christian] receives with meekness the engrafted word, and he gives the Lord all the glory, saying, "God hath revealed them to us by His Spirit." "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things which are freely given to us of God" Cor. 2:12 . The Spirit that reveals also works in him the fruits

of righteousness. Christ is in him "a well of water, springing up into everlasting life." He is a branch of the True Vine, and bears rich clusters of fruit to the glory of God. [Cf: Sermons and Talks, Volume 2 p. 72 para. 03] p. 681, Para. 2, [1890MS].

What is the character of the fruit? "The fruit of the Spirit is love." Mark the word--love, not hatred. It is joy, not discontent and mourning; peace, not irritation, anxiety, and manufactured trials. It is "long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law" (Gal. 5:22, 23). [Cf: Sermons and Talks, Volume 2 p. 72 para. 04] p. 681, Para. 3, [1890MS].

Those who have this Spirit will be earnest laborers with God. The heavenly intelligences cooperate with them, and they go weighted with the spirit of the message of truth which they bear. They are a spectacle to the world, to angels, and to men. They are ennobled, refined, through the sanctification of the Spirit and belief of the truth. They have not brought into the treasury of the soul wood, hay, and stubble, but gold, silver, and precious stones. They speak words of solid sense, and from the treasure of the heart bring forth pure and sacred things according to the example of Christ. [Cf: Sermons and Talks, Volume 2 p. 73 para. 01] p. 682, Para. 1, [1890MS].

The true ambassador for Christ is not given to jesting, trifling, idle talk, but he is cheerful, showing forth the praises of Him who hath called him out of darkness into His marvelous light. Every minister who after his discourse will engage in frivolous conversation counteracts the influence of his words in the sacred desk. He does no honor to God or to the truth, but brings the most sacred things down upon a level with the common things, and makes of no effect the truth of heavenly origin. [Cf: Sermons and Talks, Volume 2 p. 73 para. 02] p. 682, Para. 2, [1890MS].

Those who do not walk by the rule laid down in the Word of God should be faithfully admonished, and if they fail to reform, should be deprived of their license or credentials. Otherwise the conference that has sanctioned the labors of these men will share their guilt. It is a mercy to the unfaithful laborer himself to remove him from his position, for the rebuke of God is upon him. It is a duty enjoined by Heaven that souls may not be contaminated by the unholy spiritual atmosphere that surrounds him. [Cf: Sermons and Talks, Volume 2 p. 73 para. 03] p. 682, Para. 3, [1890MS].

You should not cast him off as a reprobate, but let your dealings with him show that he has mistaken his calling. The Lord has laid no such burden upon him, or if He has, the man has never taken it. He is not united to Christ. He knows not the influence of the Holy Spirit of God upon his soul. He has not fixed his eyes upon Jesus and by beholding Him become changed into His image. [Cf: Sermons and Talks, Volume 2 p. 73 para. 04] p. 682, Para. 4, [1890MS].

The fruit of the Spirit is in all goodness, righteousness, and truth. "By their fruits ye shall know them." Solomon testifies: "The tongue of the just is as choice silver: the heart of the wicked is little worth" (Prov. 10:20). Those who are one with Christ cannot enjoy listening to trifling conversation, much less will they engage in it themselves. If the heart is spiritual, there will be spiritual conversation, for "out

of the abundance of the heart, the mouth speaketh" (Matt. 12:34). In our words and actions our thoughts will be revealed just as they are. The life is a true unfurling of the banner, testifying what is in the heart. [Cf: Sermons and Talks, Volume 2 p. 73 para. 05] p. 683, Para. 1, [1890MS].

What I have just written opens to you the reason why there is not more vitality in our churches. The standard of the gospel minister is lowered into the dust. [Cf: Sermons and Talks, Volume 2 p. 73 para. 06] p. 683, Para. 2, [1890MS].

The elders of our churches and the ministers have not been as branches of the Living Vine, drawing nourishment from Christ. They are not rich in spiritual knowledge and heavenly wisdom, but are dry and Christless. Man's words they speak in the desk may be good in themselves, but they are powerless because the heart of the speaker has not been transformed by grace. The churches would be far better without such elders and ministers. [Cf: Sermons and Talks, Volume 2 p. 74 para. 01] p. 683, Para. 3, [1890MS].

Money is drawn from the Lord's treasury to support those who are unconverted and need that one teach them the first principle of the gospel, which is Christ formed within, the hope of glory. When the laborers who are so lacking in spirituality believe in Christ, it will be manifest that they possess the faith that works by love and purifies the soul. The words of Paul to the Corinthians should be heeded by all who labor for the Master: "Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity" (1 Cor. 16:13, 14). [Cf: Sermons and Talks, Volume 2 p. 74 para. 02] p. 683, Para. 4, [1890MS].

For the last fifteen years the deplorable condition of the Michigan Conference has from time to time been presented before me. I have felt anguish of soul as I have seen the true state of things. There are dishonest men in our churches; there are licentious men. In this large conference there is declension in the place of constant advancement to a higher, holier standard. And there is little of the proper labor done by ministers in the churches, because many do not carry the burden of the souls for whom they labor. The truth has not sanctified their own hearts. [Cf: Sermons and Talks, Volume 2 p. 74 para. 03] p. 684, Para. 1, [1890MS].

Oh, there is need of most earnest, devoted, self-sacrificing labor-- the preaching of the truth, preaching Christ and living Christ. Oh, that all our workers would be laborers together with God, not trifling with time, not trifling with sacred responsibilities, with solemn, sacred truth, the presentation of which is deciding the destiny of souls, but representing Christ in all things, watching for souls as they that must give an account, day by day, hour by hour, living in the channel of light. This is the only course that you can pursue with safety in the churches, and among the people in cities and villages, diffusing the light received from the Sun of Righteousness. [Cf: Sermons and Talks, Volume 2 p. 74 para. 04] p. 684, Para. 2, [1890MS].

In order to do this, you must devote much time to prayer. Brethren, be instant in prayer. When in society, when compelled to be among the frivolous, the careless and inconsiderate, you are not to descend to

their level and engage in cheap and frivolous talk, but dart up your petitions to heaven that the God of all grace will keep your souls in the love of Christ. When the workers are thus connected with God, there will be continual growth in every church blessed with this labor in Michigan. [Cf: Sermons and Talks, Volume 2 p. 74 para. 05] p. 684, Para. 3, [1890MS].

Then the finances will be in a prosperous condition. Now the books of heaven bear the record of robbery toward God, in a large degree in tithes and offerings. Men who have been pioneers in the work are becoming disheartened, but they ought not to be. Jesus is their example, of whom it is written, "He shall not fail nor be discouraged." For all who are disheartened, there is but one remedy--faith, prayer, and work. Cease to think gloomy thoughts. Let every soul fall on the Rock, Christ Jesus, and be broken. Then Jesus will fashion the character after His own likeness. Discord and strife will die a natural death because they have nothing to feed upon. [Cf: Sermons and Talks, Volume 2 p. 75 para. 01] p. 685, Para. 1, [1890MS].

Those who are joined to Christ, the Living Vine, will bear the very same kind of fruit as does the parent stock. Christ was the pattern minister. He was the greatest teacher the world ever saw. He gave to His followers, for them to repeat to us, lessons of the utmost importance concerning the salvation of the soul. It is by believing and receiving Him that we secure our own salvation. And when we believe on Him, we cannot keep it to ourselves; we shall tell others what Christ has done for us. [Cf: Sermons and Talks, Volume 2 p. 75 para. 02] p. 685, Para. 2, [1890MS].

There can be no careless disregard of His Word without the terrible consequence that always follows backsliding and neglect. Many have not the Spirit of Christ, and thus give evidence that they are none of His. And yet this very class is seeking to tell others how to be saved. There is need of humiliation of soul before God, need of confession of sins and restitution. There has been unbelief, there has been dishonesty. A spirit of murmuring has been communicated from one to another in the ranks of Sabbath-keepers. They do not discern spiritual things. Discouraging words have been spoken. Do not indulge this spirit, dear brethren and sisters. You please the enemy in so doing. You cannot afford to reap the harvest that will thus be produced. [Cf: Sermons and Talks, Volume 2 p. 75 para. 03] p. 685, Para. 3, [1890MS].

You who have been withholding your means from the cause of God, read the book of Malachi and see what is spoken there in regard to tithes and offerings. Cannot you see that it is not best under any circumstances to withhold your tithes and offerings because you are not in harmony with everything that your brethren do? The tithes and offerings are not the property of any man, but are to be used in doing a certain work for God. Unworthy ministers may receive some of the means thus raised, but dare anyone, because of this, withhold from the treasury and brave the curse of God? I dare not. I pay my tithe gladly and freely, saying, as did David, "Of Thine own have we given Thee." A selfish withholding from God will tend to poverty in our own souls. Act your part, my brethren and sisters. God loves you, and He stands at the helm. If the conference business is not managed according to the order of the Lord, that is the sin of the erring one. The Lord will not hold you responsible for it if you do what you can to correct the evil. But

do not commit sin yourselves by withholding from the Lord His own property. "Cursed be he that doeth the work of the Lord deceitfully" or negligently. [Cf: Sermons and Talks, Volume 2 p. 75 para. 04] p. 686, Para. 1, [1890MS].

When persons declare that they will not pay their tithes because the means is not used as they think it ought to be, will the elder of the church or the minister sympathize with the sinners? Will he aid the enemy in his work? Or will he, as a wise man endued with knowledge, go to work to correct the evil and remove the stumblingblocks? Let those who are dissatisfied state plainly their grievances to the ones who they think have erred instead of talking the matter over with others and thus fanning the flame of discontent. [Cf: Sermons and Talks, Volume 2 p. 76 para. 01] p. 686, Para. 2, [1890MS].

But, brethren, do not be unfaithful in your lot. Stand in your place. Do not by your neglect of duty increase our financial difficulties and thus add to the heavy burden that rests on the president of our General Conference. The conferences, through their delegates, have appointed the one who occupies this difficult and important place, and they are under obligation to sustain him by bearing their part of the burden. Elder Olsen is far from coveting the position. He has said again and again, "Do not lay the burden on me; I am not fitted for such a position." But where are the men who are fitted? They are few indeed. Elder Olsen is a man who loves and fears God. The church needs his labors. He must not be left alone to bear heavy burdens that others will let fall upon him because of their backslidings. [Cf: Sermons and Talks, Volume 2 p. 76 para. 02] p. 687, Para. 1, [1890MS].

Many important interests demand attention from the president of the General Conference. He must have a care for the needs of the various branches of the work. Those who have never occupied such a position have faint conceptions of the perplexities upon his mind. Not only our institutions and the church throughout the United States, but the missions in foreign lands, require his thoughtful consideration and decision. If there are not men who will hold up his hands, as Aaron and Hur held up the hands of Moses, he will faint while pressed under the load as a cart beneath sheaves. Neither the mental nor the physical powers can long endure the strain brought to bear upon him. [Cf: Sermons and Talks, Volume 2 p. 76 para. 03] p. 687, Para. 2, [1890MS].

All the council and committee meetings should be so planned and conducted that these wearing, taxing seasons may be lessened both in number and duration. Those who engage in them should give much thought to the matters to be considered before bringing them before the committee, and [they] should come quickly to the points of interest. Make them plain, and let everyone try to dispatch the business as speedily as possible, and not hold and tax the minds and bodies of men for long hours to do the business that might and should be dispatched promptly. There should be a constant effort for brevity in business meetings. [Cf: Sermons and Talks, Volume 2 p. 76 para. 04] p. 687, Para. 3, [1890MS].

Harmony and simplicity in the work, an avoidance of all unnecessary machinery, will do much to preserve the courage and the physical and mental energies of those who have to consider so many points. Those who have none, or but little, of this kind of labor should be very careful

how they criticize or censure the ones who do have these burdens to bear. Let all so conduct themselves that they will not throw any extra burdens upon our president. They should not depend upon him to do their thinking. If they keep their own souls in the love of God, growing in spirituality, dissension will be shut out. The oil of grace will cause the machinery to run smoothly. [Cf: Sermons and Talks, Volume 2 p. 77 para. 01] p. 688, Para. 1, [1890MS].

I ask you who shall meet in conference, Will you individually act your part, through the grace given you of God, to lift just as much of the burden as you can lift? Bear your own burdens. Pray much, talk less, meditate more. Rid yourselves of every jealous thought and feeling. Your hearts need weeding before you enter upon conference business. Divest yourselves of selfishness, but stand firmly for right principles, cost what it may. The right alone will prevail. [Cf: Sermons and Talks, Volume 2 p. 77 para. 02] p. 688, Para. 2, [1890MS].

Will you yourselves abide in Christ? Will you be true to the laborers who bear the heavy responsibilities? Will you come up to the help of the Lord against the mighty satanic agencies that are working unseen to bring defeat and ruin? Will you have the love and fear of God in your own hearts? From your closets, from your family altars, will you send up, not cold, heartless prayers, but earnest supplications that the Lord will work with Elder Olsen, that the power of Jesus will heal him of infirmities, and give him physical and mental strength to bear the responsibilities that devolve upon him? [Cf: Sermons and Talks, Volume 2 p. 77 para. 03] p. 688, Para. 3, [1890MS].

Do not get together and give expression to criticism and questioning in regard to matters you have learned by hearsay. Do not draw within yourselves and work in secrecy and darkness with a select few, giving no words of encouragement, offering no prayer for the blessing of the Lord to rest upon your president. Come right up to help him, talk with him, encourage him. Keep distrust out of your own hearts. Give the man who carries the heavy responsibilities your hearty cooperation. Do not manufacture burdens to perplex his tired brain and wearied nerves. [Cf: Sermons and Talks, Volume 2 p. 77 para. 04] p. 689, Para. 1, [1890MS].

God calls upon you to act your part with fidelity and guard the interests of the church with which you are connected. Work with an eye single to the glory of God. Keep pressing your way to the light and you will have light. Talk faith, and you will have faith. Seek for harmony. Seek to be of one mind, of one judgment, thus answering the prayer of Christ. Leave not all the agonizing prayer to be poured forth day and night by your soul-burdened president and a few faithful standard-bearers. [Cf: Sermons and Talks, Volume 2 p. 78 para. 01] p. 689, Para. 2, [1890MS].

Brother Olsen is constantly seeking to know the way of the Lord, listening to hear the first words of command from the Master. Will you do the same? Will you close your ears to murmurings and disputings, to words of distrust and jealousy? Will you look up? Will you show that you have confidence in the Captain of our salvation? Or will you, when things go hard, distrust God, and prophesy defeat and disaster and ruin, as did the unfaithful spies? [Cf: Sermons and Talks, Volume 2 p. 78 para. 02] p. 689, Para. 3, [1890MS].

In the various branches of the work there are many things that Elder Olsen and some others feel deeply over, that they know ought to be different. But it takes time to work reforms, and unless God shall soften hearts that have been growing hard and unchristlike, unless the hearts of those in our churches are open to Jesus, Elder Olsen and other faithful workers will carry the heavy burden of disappointed hopes. [Cf: Sermons and Talks, Volume 2 p. 78 para. 03] p. 689, Para. 4, [1890MS].

But this need not be. Brethren in every department of the work, will you, to a man, help him? I feel deeply over this matter. We do not want men who will pity and sympathize with themselves, and with every fault-finder, murmurer, and complainer, and neglect the important duties devolving upon them. Make diligent effort to keep your own souls in the love of God, and help the very ones who need your help. [Cf: Sermons and Talks, Volume 2 p. 78 para. 04] p. 690, Para. 1, [1890MS].

If you open your minds and hearts to the insinuations and suggestions of Satan, you will be led to act a part similar to that of the unfaithful spies. Instead of trusting in God to bring victory, instead of inspiring hearts with firm faith in the leadings of His Spirit, you will talk and act as did the spies. Can you afford to do this? No, no. [Cf: Sermons and Talks, Volume 2 p. 78 para. 05] p. 690, Para. 2, [1890MS].

Let your voice be heard echoing the words of faithful Caleb concerning the land of promise: "Let us go up at once and possess it." Caleb and Joshua "spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then He will bring us into this land, and give it us; a land that floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defense is departed from them, and the Lord is with us: fear them not" [Num. 14:7-9]. This is the spirit that dwelt in Caleb and Joshua. [Cf: Sermons and Talks, Volume 2 p. 78 para. 06] p. 690, Para. 3, [1890MS].

When doubt and murmuring are expressed because of the trials on the way to the heavenly Canaan, let not the elders, the ministers and presidents, by their words of unsanctified sympathy, water the seeds of disaffection, and then present the matter in an exaggerated light, as if a terrible rebellion were about to take place, and suppose they are helping the cause of God in so doing. They strengthen the suggestions and temptations of the prince of darkness, and open a wide door for the enemy to enter and take possession of the souls of the people, as he did under the false report of the unfaithful spies. [Cf: Sermons and Talks, Volume 2 p. 79 para. 01] p. 690, Para. 4, [1890MS].

The false and cruel words of discouragement spoken by the unfaithful spies were received by the people and excited them to desperation. They felt that they were greatly abused, and they mourned and lamented over themselves, and manifested distrust in God, forgetting His mighty works in delivering them from Egyptian bondage, opening the Red Sea before them, and destroying their pursuing foes. Let not one in our ranks be so ungrateful, so forgetful of God, as to repeat the sin of murmuring, rebellious Israel. [Cf: Sermons and Talks, Volume 2 p. 79 para. 02] p. 691, Para. 1, [1890MS].

God's people are tempted and tried because they cannot see the spirit of self-sacrifice and consecration to God in all who manage important interests, and many act as though Jesus were buried in Joseph's new tomb and a great stone rolled before the door. I wish to proclaim with voice and pen, Jesus has risen; He has risen; He is a living Saviour, the head of the church. He is the Good Shepherd. "The sheep follow Him: for they know His voice. And a stranger will they not follow" [John 10:4]. [Cf: Sermons and Talks, Volume 2 p. 79 para. 03] p. 691, Para. 2, [1890MS].

When things become entangled, and cannot easily be adjusted, we are not to lose heart and courage and faith, and talk doubts and unbelief. Discouragement will spread and become as a deadly malady. Again and again during the last forty years of our experience we have been brought into strait places, but the Lord's own power, not human philosophy or wisdom, set things straight. The Lord made His voice to be heard, guarding against rebellion, the seeds of which are sown in hearts that are not right with God. It is the Lord that has saved us from rebellion and apostasy. We cannot fall as long as we hope and trust in God. [Cf: Sermons and Talks, Volume 2 p. 79 para. 04] p. 691, Para. 3, [1890MS].

Let every soul of us, ministers and people, say as did Paul, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air," but with a holy faith and hope, in expectation of winning the prize. Say to your soul, "Hope thou in God, for I shall yet praise Him who is the health of my countenance, and my God." [Cf: Sermons and Talks, Volume 2 p. 79 para. 05] p. 692, Para. 1, [1890MS].

By precept and example encourage faith, confidence, assurance. This is the work of the Comforter, and it is your work to cooperate with God's agencies. A discouraged man can do nothing to uplift others. A discouraged church can only sow doubts, complaints, and disaffection. Let all this be cleansed from us. Cease to look to the darkness. Look to the light. Rejoice in hope of the glory of God. [Cf: Sermons and Talks, Volume 2 p. 80 para. 01] p. 692, Para. 2, [1890MS].

Show that you trust in God to work with His mighty agencies for the upbuilding of His cause, the spread of the truth. Let every ear be sanctified to hear aright. Let the tongue be sanctified to speak aright, and the heart have the treasure of goodness and love, for out of the heart are the issues of life. [Cf: Sermons and Talks, Volume 2 p. 80 para. 02] p. 692, Para. 3, [1890MS].

Look up, and if one tells you that things are all wrong, tell him the Lord Jesus knows all about it, and just close the heart against doubt and unbelief. Look up, and say, My treasure is laid up on high. Through Christ we shall reach the end of our journey if we hold the profession of our faith firm unto the end. [Cf: Sermons and Talks, Volume 2 p. 80 para. 03] p. 692, Para. 4, [1890MS].

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise" [Heb. 11:35, 36]. Do the work of God diligently and in faith. "Press toward the mark for the prize of the high calling of God in Christ Jesus" [Phil. 3:14]. --Ms.

3, 1890. [Cf: Sermons and Talks, Volume 2 p. 80 para. 04] p. 692, Para. 5, [1890MS].

[Mrs. E. G. White's talk before the General Conference Committee, July 14, 1890, at Lake Gogouac.] I have felt that there is too great indifference about discerning talent and making the best use of it. It is a painful thing to me, as the matter was presented, that we cannot arouse our ministers to see the necessity of encouraging men to come to the college to get an education. When they were spoken to in reference to this matter, the answer would always be, "Well, it will take a good deal of means." But I entreated that something should be done. [Cf: Sermons and Talks, Volume 2 p. 81 para. 01] p. 693, Para. 1, [1890MS].

Brother Fargo's ideas were rather narrow and limited, and I wanted to see someone put in his place who would make a change. Someone who would encourage the ministers, who would not look altogether at the means it would require to fit these men for positions of trust, and who would not think that perhaps some of them might make a failure after all. Someone who would look to the future and begin to lay out their work for the prosperity and health of the cause. [Cf: Sermons and Talks, Volume 2 p. 81 para. 02] p. 693, Para. 2, [1890MS].

At the Jackson meeting Brother Butler said, "I will take the presidency of the Michigan Conference." And then I sat down before him and laid it out as plainly and distinctly as I was capable of, what the Lord would have the men in responsible positions do. They should select helpers. He needed one right by his side, and if there were two or three who could work right in with him, and he not do the work but try to educate them, it would be better, and they would thus be trained for the work. [Cf: Sermons and Talks, Volume 2 p. 81 para. 03] p. 693, Para. 3, [1890MS].

Said I, "What are we going to do? We are going to be brought up here without any workers." "Well," he said, "That is the right thing to do." But he never lifted a finger, nor followed the direction given, in one item as I know of. [Cf: Sermons and Talks, Volume 2 p. 81 para. 04] p. 693, Para. 4, [1890MS].

The importance of this has been opened before me again and again, and I would urge the necessity of considering how we are coming out in regard to ministers. But there have been failures. Young men often have some things unpromising, while there are some things promising, and the unpromising traits overbalance the promising. The pain I have felt of seeing that, notwithstanding the directions that have been given, there has been so little done in regard to the matter, is beyond anything I can tell you. [Cf: Sermons and Talks, Volume 2 p. 81 para. 05] p. 694, Para. 1, [1890MS].

When I went to California this season, I saw the great dearth of laborers that exists. Brother Gates and Brother Underwood know how hard we worked at the California camp meeting. But after all had been done that it was possible for us to do, there was not a man left after the camp meeting to bind off the work. And there was Brother Daniels, who needed someone to stand right by his side and tell him what to do and how to work himself out. But he was left, some considering him the worst man who ever lived, and others trying to plaster over his course as though it was not so bad after all. But nobody was left to bind off

the work. [Cf: Sermons and Talks, Volume 2 p. 81 para. 06] p. 694, Para. 2, [1890MS].

Letters have been coming to me asking for help. I see the dearth, and the necessity for faithful, consecrated laborers. Elder Loughborough ought not to be left in that conference as president another year. The man is just about threadbare; his strength is about used up. Look at Brother Olsen; there he is, all worn down. [Cf: Sermons and Talks, Volume 2 p. 82 para. 01] p. 694, Para. 3, [1890MS].

What courage have we--what courage can we have--to put forth efforts in different places that use up our strength and vitality to the very last edge, and then go away and leave it to all ravel out, with nobody to look after it? [Cf: Sermons and Talks, Volume 2 p. 82 para. 02] p. 694, Para. 4, [1890MS].

Now I will just mention my experience. After I stepped on American soil, after coming from Europe, I did not go into a house but went into a hotel and took my dinner, and then went to New Bedford. There was the place of all others where plans should have been laid to keep somebody there to bind off the work. There were wealthy people, and deeply convicted. It was a wonderful interest we had there. The people would come out to the meeting and sit and listen with tears in their eyes; they were deeply impressed. But the matter was left with no one to follow up the interest; everything was allowed to go right back. These things are not pleasing to God. We are either spreading over too much ground and proposing to do too much work, or else matters are not arranged as they ought to be. [Cf: Sermons and Talks, Volume 2 p. 82 para. 03] p. 695, Para. 1, [1890MS].

We are failing in another direction, and that is that men who can work should be linked in their labors with those who are inexperienced, that they may get an experience in the right direction. The inexperienced ones should not be sent out alone. They should stand right by the side of older and experienced ministers, where they could educate them. They should say to them, "You must not copy my gestures, nor the tone of my voice, so that nobody will know whether you are speaking or whether I am speaking. You are to stand in your own armor, with your own phase of character, sanctified by God. You are not to take my phase of character, nor my gestures, nor my tone of voice, nor my expressions, nor my words." [Cf: Sermons and Talks, Volume 2 p. 82 para. 04] p. 695, Para. 2, [1890MS].

I think this has been shown me twenty times in my lifetime, and I have tried to tell it to the brethren; but the evil is not remedied. When one of these men who has not an experience in the work stands by your side, he is not to think in everything just as you think, and look at everything just as you look at it; that if you should give up the truth he would say, "I might as well give it up." Let them stand to obtain a symmetry of character from the God of heaven, not that they should have your ideas, and you have a molding influence on them, but you should carry them right to the Bible as their pattern. The importance of these things has been shown me so many times that I feel a burden on this point. [Cf: Sermons and Talks, Volume 2 p. 83 para. 01] p. 695, Para. 3, [1890MS].

Our camp meetings are a power when they are held in a place where the

community is stirred. They have a great deal more power there than they have among our own people. Advantage should be taken of the impression that is made by our camp meeting. If something is done that will keep up the interest, many souls might be secured. [Cf: Sermons and Talks, Volume 2 p. 83 para. 02] p. 696, Para. 1, [1890MS].

It is as much our duty to look at the after-interests of a camp meeting as it is to look after the present interests, because the next time you go, if they were impressed and convicted and did not yield to that conviction, it is harder to make an impression on their minds than it was before, and you cannot reach them again. [Cf: Sermons and Talks, Volume 2 p. 83 para. 03] p. 696, Para. 2, [1890MS].

There is another point I want to speak about. It is about the preaching at our camp meetings. There is twice the amount of preaching at our camp meetings that there ought to be. Many smaller matters that lead to things of greater importance are utterly neglected. The idea seems to be only to preach. And the ministers are so tired that when it comes to looking after the little points that need to be guarded--which points would close the door to larger evils--they have no vitality, no time to meditate and pray and keep themselves in the love of God during the meeting. [Cf: Sermons and Talks, Volume 2 p. 83 para. 04] p. 696, Para. 3, [1890MS].

The sermons should come, not from a mechanical heart, but from a heart that is filled with the love of God, and is subdued and softened by His grace; that when you speak the angels of God are enlisted on your side, and Christ is on your side, and it is Christ who makes the impression. [Cf: Sermons and Talks, Volume 2 p. 83 para. 05] p. 696, Para. 4, [1890MS].

Now, these things have been neglected at our camp meetings. We have lost two-thirds of all that the camp meetings were designed to accomplish. The idea seems to be woven into the minds of some that all they have to do is to sermonize, sermonize. While sermons are good in their place, there is sermon after sermon given to the people that they cannot retain in their minds--it is an impossibility for them to do it--and they are just wearied out with sermons. [Cf: Sermons and Talks, Volume 2 p. 83 para. 06] p. 697, Para. 1, [1890MS].

And there is another point I want you to see: It is wearing out the ministers, wearing out their vital organs. It is not an easy matter to go to a camp meeting and speak to the congregations in such a high pitch of voice as many do. There is a strain on the vital organs and you do not realize it because you feel enthused with the spirit of the subject and the congregation, but afterward you feel as though you were sapped of your strength. And then the very next thing is, "Well, there, I do not feel the Spirit of God; something is the matter with me." [Cf: Sermons and Talks, Volume 2 p. 84 para. 01] p. 697, Para. 2, [1890MS].

The strain has been so terrible on the brain that there is a letting down. You cannot do otherwise. It is the natural course of things. The next thing is backsliding. You feel too tired to carry the matter out, to believe that God hears you when you do pray. You think something is the matter with you. You are separated from God and you do not know what the matter is. Therefore you will pass over season after season of prayer, and there is a terrible loss in this respect. [Cf: Sermons and

Talks, Volume 2 p. 84 para. 02] p. 697, Para. 3, [1890MS].

From the light that God has given me, our brethren must get together and consider these things. The camp meetings lose two--thirds of their efficiency and success because the people, after so many discourses have been given, do not have anything clear in their minds; it is a commingling of ideas. [Cf: Sermons and Talks, Volume 2 p. 84 para. 03] p. 697, Para. 4, [1890MS].

There should be more time devoted to the spiritual seeking of God. And there should be personal effort with each one on the ground. After the meetings are through, there should be a personal investigation with each one on the ground. Each one should be asked how he is going to take these things, if he is going to make a personal application of them. And then you should watch and see if there is an interest in this one or that. [Cf: Sermons and Talks, Volume 2 p. 84 para. 04] p. 698, Para. 1, [1890MS].

Five words spoken to them privately will do more than the whole discourse has done. But you can do more than that. You can show love and kindness and courtesy, and in doing that you remove prejudice. Why, they say, we heard you were a people who did not believe in conversion, and here you are talking to me about conversion; you are appealing to me on conversion. And all that prejudice is swept away when you talk to individuals in that way. [Cf: Sermons and Talks, Volume 2 p. 84 para. 05] p. 698, Para. 2, [1890MS].

But there is strength exhausted at our camp meetings that need not be, because we can have constant help from God and be strengthening all the time. [Cf: Sermons and Talks, Volume 2 p. 84 para. 06] p. 698, Para. 3, [1890MS].

These things that God had shown me were brought to my mind as I lay there, as it were, under the enemy Death. And I said to those around me, "I am learning my lesson, and I hope I will not have to learn it again." [Cf: Sermons and Talks, Volume 2 p. 84 para. 07] p. 698, Para. 4, [1890MS].

The lesson was that in the education of young men we should not lead them to think that it is sermonizing that is to do the work. We say it, but let them see the results carried out. After the discourse is through, we should take time to seek God by ourselves. That used to be the way. The ministers would go away and pray together, and they would not let loose until the Spirit of God responded to their prayers. They would come away with their faces fairly lighted up, and when they spoke to the congregation their words meant something. They reached the hearts of the people because the Spirit that gave the blessing to them prepared the hearts to receive the message. [Cf: Sermons and Talks, Volume 2 p. 85 para. 01] p. 698, Para. 5, [1890MS].

There is far more being done by the universe of heaven than we have any idea of, in preparing the way so that souls shall be converted. We want to work in harmony with the messengers of heaven. We want more of God. We do not want to feel that it is our talking and our sermonizing that is to do the work. We want to feel that unless the people are reached through God, they never will be reached. [Cf: Sermons and Talks, Volume 2 p. 85 para. 02] p. 699, Para. 1, [1890MS].

And when we see a young man of promise we should use our influence to get him into the college. If they have not any money--young men seldom, if ever, lay by any money--do not say, Go and work a year and then go into the college. No, but try to help them; present them before the churches; bear a decided testimony and say, Brethren, we want you to help these individuals through the college. And all the time keep your eye on them just as though you were their guardian. [Cf: Sermons and Talks, Volume 2 p. 85 para. 03] p. 699, Para. 2, [1890MS].

There are men who lie in their graves today who ought to be alive, and there are those who are going there--and what is the reason that God does not raise them up to health? The Lord wants us to learn our lesson, that we cannot use up the vital energies unreasonably and exhaust them just as though we had to do the work and there was not any God in heaven, and we are determined to make a success even at the cost of our lives. But I tell you we must believe that God does the work, and we should enlist Him in our work. Say to Him, Your Word has said it, that you will be with us always. I do not feel that animation I would like to feel, but God has said it and it will be done. Then, in a straightforward manner, give the practical lessons of Christ for which the people are starving to death. [Cf: Sermons and Talks, Volume 2 p. 85 para. 04] p. 699, Para. 3, [1890MS].

[Elder Underwood:] "Do we preach too long?" [Cf: Sermons and Talks, Volume 2 p. 85 para. 05] p. 700, Para. 1, [1890MS].

[Sister White:] Yes, indeed; and I, too; I take that right to myself. I preach too long. [Cf: Sermons and Talks, Volume 2 p. 85 para. 06] p. 700, Para. 2, [1890MS].

[W C. White:] "Let me ask a question. Are we to take your example as an exponent of your views?" [Cf: Sermons and Talks, Volume 2 p. 85 para. 07] p. 700, Para. 3, [1890MS].

[Sister White:] Well, didn't I just make my confession? And haven't I given you an example? I consider myself an exception, but I think I have ventured too far even in the exception. But I will tell you why I consider myself an exception. I have been taken by my husband and carried on the cars and laid on the seat, and I have gone to a place of meeting and have stood under paralysis that had been upon me for weeks, so that I have not been able to command my language to speak a sentence correctly. And yet I would stand on my feet before the public and make my testimony as straight as a string. The Spirit of the Lord was upon me. Everyone is not an exception. Now, how can I tell when I am going too far? I have been brought up to that point again and again. [Cf: Sermons and Talks, Volume 2 p. 86 para. 01] p. 700, Para. 4, [1890MS].

Notwithstanding I said I had learned my lesson, after I had been three days, as it were, driven, in my mind, on the water of a shoreless ocean, it seemed as though I could not see land. I was there with that little boat like a ship on the water. I could see the cars, but could not reach them. And those who were giving me treatment said, "Sister White, why don't you touch the hem of Jesus' garment?" Well, I tried to all I could. [Cf: Sermons and Talks, Volume 2 p. 86 para. 02] p. 700, Para. 5, [1890MS].

Then I saw a storm coming. I could see the clouds gathering all around me, and everything was so dark. And then in the night season the form of Christ appeared right before me, just as distinct as any one of your persons. Just the moment I saw that form I said, "It is Jesus, it is Jesus; I am saved, I am saved." The moment I looked at Him, I knew it was Jesus. And all the trouble and perplexity which was there was swept away, and I felt as though I was resting. Everything I could commit to Jesus. [Cf: Sermons and Talks, Volume 2 p. 86 para. 03] p. 701, Para. 1, [1890MS].

But there was something more for me. He spoke and said: "Satan is the destroyer, I am your Restorer. I will restore you." Then I was so happy, and so full of joy that He would restore me. I cannot remember the words that were spoken, but this is the import: Your trial is not yet ended. You will be tempted; you will have affliction; you will have suffering; but you are not to judge by this suffering that God is not your Helper. I am your Restorer. You are to look to Jesus. I did not know what the words meant. [Cf: Sermons and Talks, Volume 2 p. 86 para. 04] p. 701, Para. 2, [1890MS].

The next day I was so happy, and I gave my appointment; I would go out by faith. The patients were asking me to speak. They were wealthy people there. The next day when the heart was struck it was as though someone had struck me right across here with a bar of iron, and it seemed to me I was going to die right off. And the next strike was across the kidneys, and I was so nervous it seemed to me as though I would die. If this had come to me before this revelation, I think I would have given up the struggle. And the first thought was, I shall certainly be paralyzed. I had the rheumatism in every nerve and muscle of my body. This was Sabbath. [Cf: Sermons and Talks, Volume 2 p. 86 para. 05] p. 701, Para. 3, [1890MS].

Now, said I, shall I give up to this? I told them, No. Brother Biter came and took me by one arm and Sister Lockwood by the other, and I moved just a little at a time. One carried a chair for me, and they led me into the house and I took my seat in the church on the platform; and then I spoke to the patients. I was never clearer in my life. The blessing of God rested on me, and I was in pain at every breath. [Cf: Sermons and Talks, Volume 2 p. 87 para. 01] p. 702, Para. 1, [1890MS].

There those patients sat with tears rolling down their faces. I said, Lord, I am just as a vessel all broken to pieces. You can affect the people, Lord. And they were affected. Every one of those patients wanted to be introduced to me. And they said to me, Won't you have some little talks with us women in the parlor and tell us what we can do? And then, Won't you pray with us? And they would come from the rooms of those who could not get out and wanted me to come and pray for them. [Cf: Sermons and Talks, Volume 2 p. 87 para. 02] p. 702, Para. 2, [1890MS].

We had a very solemn and impressive meeting. The Lord was my Supporter. The impression that was made came from the Lord, and the things that were talked about--faith in Christ and the righteousness of Christ--were things for which they were just starving. I never saw people grasp anything so. One woman by the name of Farmer said, "The Lord has spoken through you today. I have never before heard such things." And that was the impression that went around. And when I spoke

to the helpers they were just as disappointed as they could be to be turned aside. [Cf: Sermons and Talks, Volume 2 p. 87 para. 03] p. 702, Para. 3, [1890MS].

But I spoke to them the next Sabbath, standing then. We had an excellent meeting. I saw the words of Christ, "I am your Restorer," and I have hung right [on] to them since. And when I heard of Mary's sickness and started on the way, I thought the first two days perhaps I would have to be left on the way, but the third day I began to get strength. [Cf: Sermons and Talks, Volume 2 p. 87 para. 04] p. 702, Para. 4, [1890MS].

You see the position I am brought into. I have had to move wholly by faith. I never yet have been healed out and out; and that is why I do not call anybody to pray for me, because they expect that I will be healed, and I know from the past I will not be healed. That is, that I shall not have the work done right then and there. I have to go by faith. I have to march out without any sight or feeling. If I should say I had a change of feeling, I would tell a falsehood; I have never had it yet. Now, you see, I have had to go in that way, and the Lord has sustained me every time. [Cf: Sermons and Talks, Volume 2 p. 87 para. 05] p. 703, Para. 1, [1890MS].

Now, how far shall I go? I have taken the position that if the Lord gives me a burden for the Battle Creek church, I will tell it to them. But unless I have a burden, I have nothing more to say. I spoke 21 times in as many days there at Battle Creek. I did not speak every day, but some days spoke twice. [Cf: Sermons and Talks, Volume 2 p. 87 para. 06] p. 703, Para. 2, [1890MS].

This was before I left; and I never got rested until it resulted in this terrible sickness. I knew, and told them at Fresno, that I was fighting my last round. And then in those private meetings the labor was worse than speaking in public, and having to tell them such straight things as I had to tell them. [Cf: Sermons and Talks, Volume 2 p. 88 para. 01] p. 703, Para. 3, [1890MS].

Now I do not know whether your question is answered or not. Perhaps it is like a long sermon--it is so long that you have lost the main point. [Cf: Sermons and Talks, Volume 2 p. 88 para. 02] p. 703, Para. 4, [1890MS].

[Elder White:] "Now I have questioned somewhat whether one person had the right to shape his action on another's experience. I have questioned if it was not our duty to shape our action on our own experience." [Cf: Sermons and Talks, Volume 2 p. 88 para. 03] p. 703, Para. 5, [1890MS].

[Sister White:] Well, now, it has been like this. I have been sick and in pain. And I want to tell you that there is never a time when I make an appointment but that before that appointment comes, I have wrestled with the most terrible difficulty of the heart, or some infirmity, that makes it seem like an impossibility for me to go before the public. And yet, just as soon as I stand on my feet before the people, I feel just as sure that the angels of God are right by my side, as if I opened my eyes and looked upon them as I did at Christ at the time He restored me. I am taken right out of and above myself. I feel just as though, as

it were, the judgment is right before me; just as though the universe of heaven is looking upon me, and as though I have these things to do, and I must say them [even] if I drop dead in the desk. [Cf: Sermons and Talks, Volume 2 p. 88 para. 04] p. 704, Para. 1, [1890MS].

Now I do not believe it is the duty of others to do that. And every day I feel that way. It is because the terrible realities of eternity are opened before me, and as soon as I get upon my feet the terrible realities seem to enshroud me like a garment. [Cf: Sermons and Talks, Volume 2 p. 88 para. 05] p. 704, Para. 2, [1890MS].

Now, the time Brother Farnsworth and another brother, whose name I cannot call, came to our house last winter for me to go to a meeting of the young people at the Tabernacle, I was so encompassed with infirmities that I did not dare spend that night without sending for the doctor. I rarely send for a doctor, but I sent for a doctor before those brethren came. And those brethren came in before the doctor came, and I went to the meeting. When the doctor came down, his patient was not there. We had a most precious season at that meeting. Now that is the way my course has been. [Cf: Sermons and Talks, Volume 2 p. 88 para. 06] p. 704, Para. 3, [1890MS].

[Elder Farnsworth:] "Don't you think, Sister White, a great many of our ministers have received great injury from their manner of speaking?" [Cf: Sermons and Talks, Volume 2 p. 88 para. 07] p. 705, Para. 1, [1890MS].

[Sister White:] Oh, yes, indeed; I have seen it over and over. My husband got in the way of sometimes raising his voice very loud, and it seems as though he could not get out of that way. And there is a brother in Texas, Brother Mccutcheon, who is dying just as surely as if he put a knife to his throat. Since I have come here, I have thought of that and I must write to him. [Cf: Sermons and Talks, Volume 2 p. 89 para. 01] p. 705, Para. 2, [1890MS].

[Elder Kilgore:] "He has been told about that." [Cf: Sermons and Talks, Volume 2 p. 89 para. 02] p. 705, Para. 3, [1890MS].

[Elder Farnsworth:] "They are all around in every conference." [Cf: Sermons and Talks, Volume 2 p. 89 para. 03] p. 705, Para. 4, [1890MS].

[Sister White:] In my younger days I used to talk too loud. The Lord has shown me that I could not make the proper impression upon the people by getting the voice to an unnatural pitch. Then Christ was presented before me and His manner of talking. There was a sweet melody in His voice. His voice, in a slow, clam manner, reached those who listened. His words penetrated their hearts, and they were able to catch on to what He said before the next sentence was spoken. Some seem to think they must race right straight along or else they will lose the inspiration and the people will lose the inspiration. If that is inspiration, let them lose it, and the sooner the better. [Cf: Sermons and Talks, Volume 2 p. 89 para. 04] p. 705, Para. 5, [1890MS].

Well, I wrote an article on that point when I was at St. Helena, because I felt as though our ministers were going down, and there was some cause for it. They are violating the laws of their being, and their vital organs are suffering. [Cf: Sermons and Talks, Volume 2 p.

89 para. 05] p. 705, Para. 6, [1890MS].

[Elder Farnsworth:] "Going back to something you said here in the first part of your remarks about our having too much preaching at our camp meetings, have you anything to suggest? For instance, that we cut off a part of the preaching services. Anything to suggest in reference to the way we should fill in this vacancy?" [Cf: Sermons and Talks, Volume 2 p. 89 para. 06] p. 706, Para. 1, [1890MS].

[Sister White:] When the congregation is not so large, mostly of our people, the way would be to take less time in speaking and let the people have a chance to testify to what they have heard. When the crowd is there, that could not interest them. [Cf: Sermons and Talks, Volume 2 p. 89 para. 07] p. 706, Para. 2, [1890MS].

[Elder White]: "I have heard you say, Mother, that we should have more teaching and less preaching; less preaching and more teaching. Speaking of the matter of getting the people together and having Bible readings." [Cf: Sermons and Talks, Volume 2 p. 89 para. 08] p. 706, Para. 3, [1890MS].

[Sister White:] That was the way in Christ's day. He would speak to the people and they would call out a question as to what that meant. He was a teacher of the people. [Cf: Sermons and Talks, Volume 2 p. 89 para. 09] p. 706, Para. 4, [1890MS].

[Elder White:] "Then at one time I remember very distinctly about your saying that, 'As we approach nearer the end I have seen our camp meetings with less preaching and more Bible study; little groups all over the ground with their Bibles in their hands, and different ones leading out in a free conversational study of the Scriptures.'" [Cf: Sermons and Talks, Volume 2 p. 89 para. 10] p. 706, Para. 5, [1890MS].

[Sister White:] That is the work that has been shown me, that our camp meetings would increase in success and interest. There are those who want more definite light. There are some who take a longer time to get hold of things and get what you really mean. If they could have the privilege of having it made a little plainer, they would see that and would catch hold of that. It would be like a nail fastened in a sure place, and it would be written on the tablets of their hearts. [Cf: Sermons and Talks, Volume 2 p. 90 para. 01] p. 706, Para. 6, [1890MS].

When the great throngs would gather about Christ, He gave His lessons of instruction. Then the disciples, in different places and different positions, after the discourse would repeat what Christ had said. The people had misapplied Christ's words, and the disciples would tell the people what the Scriptures said, and what Christ said the Scriptures said. They were learning to be educators. They were next to Christ, getting lessons from Him and giving them to the people. [Cf: Sermons and Talks, Volume 2 p. 90 para. 02] p. 707, Para. 1, [1890MS].

[Elder Olsen:] "In our camp meetings this season, except on Sabbath and Sunday, there has not been more than one, or at the most, two sermons a day; many times not more than one." [Cf: Sermons and Talks, Volume 2 p. 90 para. 03] p. 707, Para. 2, [1890MS].

[Sister White:] There are so many things that come in at our camp

meetings. But the ministers should get together every day and find out what their true feelings are, and what their spiritual impressions are. You should know that everything is drawing in even lines; that you are standing, as the words were spoken to me, shoulder to shoulder, marching right ahead, and not drawing off. There is unity of heart when the work is carried on in this way, and there will be harmony among all. This will be a wonderful means of the blessing of God resting upon the people. There should be hours when the ministers could get together and pray to God. [Cf: Sermons and Talks, Volume 2 p. 90 para. 04] p. 707, Para. 3, [1890MS].

I have held back from saying it, because I thought there were some who would not receive it, but I want to tell you, from the light God has given me, the time that is taken in our camp meetings in the drilling of canvassers should be done at another time. It should be done in the several churches and in meetings especially appointed. It should not be done at our camp meetings. [Cf: Sermons and Talks, Volume 2 p. 90 para. 05] p. 707, Para. 4, [1890MS].

There are some other points that should not be brought in. There is the tract and missionary work, the drilling in the details of how to do the work. The camp meetings are for the spiritual enlightenment of the people, and the spiritual part of our experience is to be attended to at the camp meetings. And when that is done, the power of God will be seen as never before. That is the light I have had. I have been pained to see so much time used up in the canvassing work. [Cf: Sermons and Talks, Volume 2 p. 90 para. 06] p. 708, Para. 1, [1890MS].

[Question]: "Does not the same principle hold good with reference to cooking schools?" [Cf: Sermons and Talks, Volume 2 p. 91 para. 01] p. 708, Para. 2, [1890MS].

[Sister White:] The whole of it. [Cf: Sermons and Talks, Volume 2 p. 91 para. 02] p. 708, Para. 3, [1890MS].

[Elder Underwood:] "Would you think, Sister White, that taking up the detail work of drilling Sabbath school workers would come under the same head?" [Cf: Sermons and Talks, Volume 2 p. 91 para. 03] p. 708, Para. 4, [1890MS].

[Sister White:] Exactly; it is not the place for it. That is to be done, but it has its time and its place. [Cf: Sermons and Talks, Volume 2 p. 91 para. 04] p. 708, Para. 5, [1890MS].

[Elder Underwood:] "Suppose they should call a Sabbath school convention and meet for that purpose?" [Cf: Sermons and Talks, Volume 2 p. 91 para. 05] p. 708, Para. 6, [1890MS].

[Sister White:] Yes; that is all right; and have those engaged to carry out the burden of that work and not hold the people there to hear these particular things. They have no special work to do in that branch. The time is too precious to be spent in that way. This has been repeated to me so many times, "It is the day of God's preparation to prepare a people to stand in the day of the Lord." That has meant a great deal to me. It is all this mechanical work in our camp meetings that has just about destroyed their efficiency and power. But we should not make an abrupt change and rule out all these things, but we should

work to this end and keep this point in view, and the change be brought about gradually. [Cf: Sermons and Talks, Volume 2 p. 91 para. 06] p. 708, Para. 7, [1890MS].

[Elder Underwood:] "I would like to ask a question on the point of having familiar meetings and allowing our brethren and sisters to ask questions in meetings appointed for that purpose. What would you think of that, Sister White?" [Cf: Sermons and Talks, Volume 2 p. 91 para. 07] p. 709, Para. 1, [1890MS].

[Sister White:] That is just the way it was in Christ's teaching. There should not be anything like controversy. And after you have answered their question, be sure that they acknowledge it is answered. Don't let it drop. Don't tell them to ask that again. But feel your way, how much you have gained. When any come in with a spirit of controversy, tell them that the meeting is not appointed for that purpose, but it is to educate those who have been listening and could not understand some things in the discourse. It is not to get in their doctrinal and controverted points. [Cf: Sermons and Talks, Volume 2 p. 91 para. 08] p. 709, Para. 2, [1890MS].

What are our camp meetings put in different places for? It is that the people may be educated, and special efforts should be made for the unbelievers. They should be sought out, and you should tell them, Now we would like to have you, the unbelievers, come into our special meetings. We are to do missionary work. "Ye are the light of the world." [Cf: Sermons and Talks, Volume 2 p. 91 para. 09] p. 709, Para. 3, [1890MS].

Why was it that Christ went out by the seaside and into the mountains? He was to give the word of life to the people. They did not see it just that minute. A good many do not see it now to take their position. But these things are influencing their lives, and when the message goes with a loud voice they will be ready for it. They will not hesitate long. They will come out and take their position. There is a work that we have not done at our camp meetings that ought to be done.--Ms. 19b, 1890. [Cf: Sermons and Talks, Volume 2 p. 92 para. 01] p. 709, Para. 4, [1890MS].

L.B.#00,P.255 File W.35 '90 Battle Creek, Mich., Feb. 16, 1890 Dear Brother Wessels: I shall have to apologize for delaying to answer your letter. It seemed to be my duty to attend the ministerial institute, and to speak to the brethren assembled there. Then I am under the necessity of keeping four workers busy on different kinds of books. This with my much letter writing seems to keep me employed from three o'clock A.M. till seven o'clock P.M. I deeply sympathize with you, my brother, in your perplexities and trials. As to praying for the sick, it is too important a matter to be handled carelessly. I believe we should take everything to the Lord, and make known to God all our weaknesses, and specify all our perplexities. When in sorrow, when uncertain as to what course to pursue, two or three who are accustomed to pray should unite together in asking the Lord to let His light shine upon them, and to impart His special grace; and He will respect their petitions, He will answer their prayers. If we are under infirmities of body it is certainly consistent to trust in the Lord, making supplications to our God in our own case, and if we feel inclined to ask others in whom we have confidence, to unite with us in prayer to

Jesus who is the mighty Healer, help will surely come if we ask in faith. I think we are altogether too faithless, too cold and lukewarm. [Cf: Paulson Collection p. 28 para. 01] p. 710, Para. 1, [1890MS].

I understand the text in James is to be carried out when a person is sick upon his bed; if he calls for the elders of the church, and they carry out the directions in James, anointing the sick with oil, in the name of the Lord, praying over him the prayer of faith. We read, "The prayer of faith shall save the sick, and the Lord shall raise him up; and if he hath committed sins, they shall be forgiven him." It cannot be our duty to call for the elders of the church for every little ailment we have, for this would be putting a task upon the elders. If all should do this, their time would be fully employed,--they could do nothing else; but the Lord gives us the privilege of seeking Him individually in earnest prayer, of unburdening our souls to Him, keeping nothing from Him who has invited us, "Come unto me, all ye who are weary and heavy laden, and I will give you rest." O how grateful we should be that Jesus is willing and able to bear all our infirmities and strengthen and heall all our diseases if it will be for our good and for His glory. Some died in the days of Christ and in the days of the apostles because the Lord knew just what was best for them. I would not speak one word to lessen your faith and perplex and worry you. There is never danger of our being too much in earnest and having too much confidence and trust in God. Be of good courage; look to Jesus constantly. [Cf: Paulson Collection p. 28 para. 02] p. 710, Para. 2, [1890MS].

Now in regard to that which we can do for ourselves. There is a point that requires careful, thoughtful consideration. I must become acquainted with myself, I must be a learner always as to how to take care of this building, the body God has given me, that I may preserve it in the very best condition of health. I must eat those things which will be for my very best good physically, and I must take special care to have my clothing such as will conduce to a healthful circulation of the blood. I must not deprive myself of exercise and air. I must get all the sunlight that it is possible for me to obtain. I must have wisdom to be a faithful guardian of my body. I should do a very unwise thing to enter a cool room when in a perspiration; I should show myself an unwise steward to allow myself to sit in a draught, and thus expose myself so as to take cold. I should be unwise to sit with cold feet and limbs and thus drive back the blood from the extremities to the brain or internal organs. I should always protect my feet in damp weather. I should eat regularly of the most healthful food which will make the best quality of blood, and I should not work intemperately if it is in my power to avoid doing so. And when I violate the laws God has established in my being, I am to repent and reform, and place myself in the most favorable condition under the doctors God has provided,--pure air, pure water, and the healing, prescious sunlight. Water can be used in many ways to relieve suffering. Draughts of clear, hot water, taken before eating (half a quart, more or less), will never do any harm, but will rather be productive of good. A cup of tea made from catnip herb will quiet the nerves. Hop tea will induce sleep. Hop poultices over the stomach will relieve pain. If the eyes are weak, if there is pain in the eyes, or inflammation, soft flannel clothes wet in hot water and salt, will bring relief quickly. When the head is congested, if the feet and limbs are put in a bath with a little mustard, relief will be obtained. There are many more simple remedies which will do much to

restore healthful action to the body. All these simple preparations the Lord expects us to use for ourselves, but man's extremities are God's opportunities. If we neglect to do that which is within the reach of nearly every family, and ask the Lord to relieve pain, when we are too indolent to make use of these remedies within our power, it is simply presumption. The Lord expects us to work in order that we obtain food. He does not propose that we shall gather the harvest unless we break the sod, till the soil, and cultivate the produce. Then God sends the rain and the sunshine and the clouds to cause vegetation to flourish. God works and man cooperates with God. Then there is seed time and harvest. God has caused to grow out of the ground, herbs for the use of man, and if we understand the nature of those roots and herbs, and make a right use of them, there would not be a necessity of running for the doctor, so frequently, and people would be in much better health than they are today. I believe in calling upon the Great Physician when we have used the remedies I have mentioned. In regard to manner of labor, we certainly need to be wise as serpents and harmless as doves. We might be very zealous, but it might be an unwise zeal, and serve to hedge up our way. Then there is danger of being so circumscribed in our work as to do very little good. [Cf: Paulson Collection p. 28 para. 03] p. 710, Para. 3, [1890MS].

Brooklyn, New York, November 25, 1890 "John to the seven churches which are in Asia; Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and forever. Amen. Behold he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is and which was, and which is to come, the Almighty." After this is given a message revealing future events; for John is commanded to write "the things which thou hast seen, and the things which are, and the things which shall be hereafter." [Cf: Paulson Collection p. 385 para. 01] p. 711, Para. 1, [1890MS].

Matters of deep importance were opened before John which were to be given to the world to be read, understood, and appreciated, in the ages to come. Again and again the true witness says, "He that hath ears to hear, let him hear what the Spirit saith unto the churches." But it is evident from what is written that some who have ears to hear, will not hear, will not receive the message, and will not become wise in the scriptures. The Lord Jesus, the Alpha and Omega, gave a message to John in regard to the work of the churches; for he understood how great would be the danger of neglecting their God given work, and thus make a failure of diffusing light to others. The invitation of the gospel was to extend from Christ to the church, and from the church to the world. "And the Spirit and the Bride say, Come. And let him that heareth say Come. And let him that is a thirst say Come, and whosoever will, let him take of the water of life freely." The work of diffusing the gospel is neglected by those who are specified as hearing. But when the professed people of God hear the message to some purpose, when they take on the burden of the work and say to others, "Come," then they will become laborers together with God. [Cf: Paulson Collection p. 385

para. 02] p. 711, Para. 2, [1890MS].

During the night I have been in communion with God. I have been brought by my guide into councils in Battle Creek, and I have a message to bear to you whether you will hear or not, whether you will receive it or reject it. The people must know that they are not moving in the order of God. They have left Christ out of their councils. Leading men are giving a mold to the work that will result in a loss of many souls; for they are moving away from the safe path. Many come here from foreign countries, thinking that Battle Creek, from whence come the publications of truth, will be next to heaven. How disappointed they feel, when they hear in this place, the message of God spoken of lightly, when they hear the messengers of God, by some in responsible places, made a subject of ridicule, and why is this? It is because the message of the messengers does not coincide in every particular with the ideas of these whom the Lord names of his scorners, although it is a message sent from heaven. [Cf: Paulson Collection p. 386 para. 01] p. 711, Para. 3, [1890MS].

Where the truth is rejected, it opens up a way where false waymarks will be set up, and perils will rise on all sides. Through neglect of seeking the earnest counsel of God, men will be connected with the office, who will form themselves into a ring, to echo the sentiments of him whom they consider most influential, and who pleases their human ideas. My guide spoke slowly and solemnly, "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear all ye far countries; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand; for God is with us." [Cf: Paulson Collection p. 386 para. 02] p. 712, Para. 1, [1890MS].

Men may be selected by the Conference to connect with the office of publication, but unless these men look to God, and with a transformation of character, unless they seek counsel of God in large and small matters, concerning things connected with the sacred work of God, unless they are emptied of vanity and self, they will be turned from the safe path, and will turn others from the path cast up for the ransomed of the Lord. Unless these associated together are converted men, and they to walk in, see, and realize the sacredness of the work of God, for these last time, they will surely imperil the work of God, and discouragement will come upon the people. It is not enough that they assent to the truth; the question is, "Are they sanctified through the truth? Has the truth been brought into the inner sanctuary of the soul?" The past, present, and future, was plainly revealed to me. [Cf: Paulson Collection p. 386 para. 03] p. 712, Para. 2, [1890MS].

When Brother Chadwick was connected with the office at first, he needed a decided change in his character; he needed the gentleness of Christ. His connection has not been to his advantage, or to the benefit of those with whom he was connected; but the atmosphere he has breathed, the words, the precepts, and the example of strong minds and firm wills, set in the wrong way, brought to the front objectionable traits in his character. He has become sick at heart and desperate in impulse when opposed, and he is man with another spirit. Saul became another man, because the Spirit of the Lord rested upon him, and he had another heart given him. But in the case of Brother Chadwick, the change is of a different character, and from a different source. I have

no words to speak individually, to the men from whom this influence has come; my words must be spoken to them as a whole. It is not to be left to them to repeat my words as they have done, interpret them as they please, and thus transmit them to others. I wish to present the matter to them from my own lips as God has presented it to me. How long shall blindness be upon men who have evidence piled on evidence that the Testimonies are indicted by the Spirit of God to his people? How long shall men in positions of trust fail to discern how and where God is working? Eyes have they but they see not, ears have they but they hear not, understanding have they, but they understand not the things of God. Reproofs should not harden you, for "Behold, happy is the man whom God correcteth: therefore despise not the chastening of the Almighty; for he maketh sure, and he bindeth up; he woundeth, and his hands maketh whole." [Cf: Paulson Collection p. 387 para. 01] p. 712, Para. 3, [1890MS].

Many of the old, experienced hands have fallen in death. Those who led out in the work of God, and who could tell how it came into existence, have passed away from the scene of action. In every branch of the work, men have been departing from the principles laid down by the Lord Jehovah to control the working of the cause. Inexperienced hands and unsanctified minds have been placing their mold upon the work, and self has been woven into it in every branch. [Cf: Paulson Collection p. 387 para. 02] p. 713, Para. 1, [1890MS].

Before the destruction of the old world, there were talented men, men who possessed skill and knowledge; but they became lifted up in their own imaginations; just as men are doing today, and because they left God out of their plans and councils, they became wise to do that which God had never told them to do, wise to do evil. Their wisdom would have worked destruction to those who should be born who should come in contact with them, and the Lord took the matter in hand, and cut them off from the earth. After sending them warnings for a hundred and twenty years, God's mercy and forbearance was exhausted, and then the day of probation was ended. The probation given them in mercy, they devoted to ridiculing Noah, whom God had sent with a message. They caricatured and criticized him, just as some who thought themselves wise have done; they have laughed at the messengers just as they did in Noah's day for his peculiar earnestness, and for his intense feelings in regard to the judgments that were sure to come. Noah warned them that God would fulfill his word; but they reasoned among themselves, they talked of science, and of the laws controlling nature, and they laughed Noah to scorn, calling him a crazy fanatic. Men who believe themselves to be wise in our day, will do good to their own souls, and to the souls for whom Christ died, if they recognize that there is a wisdom, an unsanctified wisdom, that comes from beneath, which has been in the world ever since the fall. [Cf: Paulson Collection p. 387 para. 03] p. 713, Para. 2, [1890MS].

I have been shown that there is a great want of personal piety among the workers in the office, nearly every one of them, and that their unsanctified wisdom is a result of a lack of connection with God. They take very little time to seek God's counsel with humble contrition of soul, with earnest searching of heart; self-sufficient they walk in the sparks of their own kindling. The spiritual atmosphere which surrounds their soul, does not make manifest that they have constant reliance upon God. The most sacred truths are fast losing their preciousness and

sanctity to them, because they do not have a full connection with God, and receive the things that be of God. Unless the converting power of God shall be felt upon the hearts and characters of men in positions of trust, they will not, cannot, be one with Christ, keeping the way of the Lord, but like the Pharisees in the days of Christ, they will teach the doctrines and commandments of men, and the Lord will have no more use for them. They cannot be laborers together with God, while they keep the spirit that has actuated them in the past. They have felt but little respect for those who have stood under the direction of God in seeking counsel from him who is mighty in wisdom, in founding and building up his great work in the earth. The consecration, the vital piety, the humility which God requires, does not exist among them. Self is exalted, and Jesus is not glorified. Jesus, the blessed and only potentate between God and man, is not working with them. Satan's insinuations are credited, and plain commands of God in regard to mercy and tender compassion are ignored. Those who are handling sacred truths in the publishing work or in any branch of the cause of God, are invited of God to put forth their highest mental and moral energies, to study continually, in their business line, not the will of men, but the will of God. [Cf: Paulson Collection p. 388 para. 01] p. 713, Para. 3, [1890MS].

The office is fast losing its peculiar character of the Lord directed in its establishment, and it is never to take a worldly mold. Those who are welded together to sustain each other, determined to carry out certain plans without the counsel of the church or the people, any succeed for a time, but not long; for God will not permit it. There is too much self, too much confidence in what men can do, too little confidence and dependence upon God, the divine ruler. Men handling sacred things, are not to speak lightly, but with trembling of the work of God. God's grace must be manifested in all the work, of whatever kind it may be. The proud heart must be humbled every day before God, lest he shall humble it. Success of the right kind will attend your efforts in proportion to your consecration, self-denial, and self-sacrifice. [Cf: Paulson Collection p. 388 para. 02] p. 714, Para. 1, [1890MS].

I was instructed that the Lord's will was not fulfilled when the leaders in the office were willing to take such large wages; but how quickly was the bribe taken, how quickly selfishness was manifested. This is greatly at variance with the principles upon which the publishing house was established; and it is not in harmony with the spirit and work of God. There have been serious mistakes made in exalting business above the service and worship of God. Here is where thousands have made shipwreck of faith, and made the greatest possible mistake. The Lord says we are to be "Not slothful in business; fervent in spirit; serving the Lord." The Lord has left a wide door open for those who would go into his work, but energy must be mingled with another element, with living zeal in the service of God. We must be not only diligent in business, but "fervent in spirit, serving the Lord." Devotion and piety and godliness must be interwoven with every transaction. Without this in your business, you will commit robbery toward God, while professing to serve him. We see family and home religion neglected, altars broken down, first love abandoned, and the religion of Christ expelled from the soul, to give place to engaging in speculation and business enterprises, and these things are constantly multiplying. Men are leaving God and Heaven out of their calculations,

and time spent in searching the heart is considered wasted. The Bible is neglected, and a multitude of cares overbalance the precious truth of God in the heart, and spiritual eyesight is put out. How much men need the heavenly anointing! (Signed) Ellen G. White [Cf: Paulson Collection p. 389 para. 01] p. 714, Para. 2, [1890MS].

[Written on the train en route to Lynn, Massachusetts, December, 1890.] During the last fifty years of my life, I have had precious opportunities to obtain an experience. I have had an experience in the first, second, and third angels' messages. The angels are represented as flying in the midst of heaven, proclaiming to the world a message of warning, and having a direct bearing upon the people living in the last days of this earth's history. No one hears the voice of these angels, for they are a symbol to represent the people of God who are working in harmony with the universe of heaven. Men and women, enlightened by the Spirit of God and sanctified through the truth, proclaim the three messages in their order. [Cf: Notebook Leaflets, Volume 1 p. 61 para. 01] p. 714, Para. 3, [1890MS].

I have acted a part in this solemn work. Nearly all my Christian experience is interwoven with it. There are those now living who have an experience similar to my own. They have recognized the truth unfolding for this time; they have kept in step with the great Leader, the Captain of the Lord's host. [Cf: Notebook Leaflets, Volume 1 p. 61 para. 02] p. 715, Para. 1, [1890MS].

Prophecy Fulfilled--In the proclamation of the messages, every specification of prophecy has been fulfilled. Those who were privileged to act a part in proclaiming these messages have gained an experience which is of the highest value to them; and now when we are amid the perils of these last days, when voices will be heard on every side saying, "Here is Christ," "Here is truth"; while the burden of many is to unsettle the foundation of our faith which has led us from the churches and from the world to stand as a peculiar people in the world, like John our testimony will be borne: [Cf: Notebook Leaflets, Volume 1 p. 61 para. 03] p. 715, Para. 2, [1890MS].

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;. . . that which we have seen and heard declare we unto you, that ye also may have fellowship with us." [Cf: Notebook Leaflets, Volume 1 p. 61 para. 04] p. 715, Para. 3, [1890MS].

I testify the things which I have seen, the things which I have heard, the things which my hands have handled of the Word of life. And this testimony I know to be of the Father and the Son. We have seen and do testify that the power of the Holy Ghost has accompanied the presentation of the truth, warning with pen and voice, and giving the messages in their order. To deny this work would be to deny the Holy Ghost, and would place us in that company who have departed from the faith, giving heed to seducing spirits. [Cf: Notebook Leaflets, Volume 1 p. 61 para. 05] p. 715, Para. 4, [1890MS].

Confidence Assailed--The enemy will set everything in operation to uproot the confidence of the believers in the pillars of our faith in the messages of the past, which have placed us upon the elevated platform of eternal truth, and which have established and given

character to the work. The Lord God of Israel has led out His people, unfolding to them truth of heavenly origin. His voice has been heard, and is still heard, saying, Go forward from strength to strength, from grace to grace, from glory to glory. The work is strengthening and broadening, for the Lord God of Israel is the defense of His people. [Cf: Notebook Leaflets, Volume 1 p. 61 para. 06] p. 715, Para. 5, [1890MS].

Those who have a hold of the truth theoretically, with their fingertips as it were, who have not brought its principles into the inner sanctuary of the soul, but have kept the vital truth in the outer court, will see nothing sacred in the past history of this people which has made them what they are, and has established them as earnest, determined, missionary workers in the world. [Cf: Notebook Leaflets, Volume 1 p. 61 para. 07] p. 715, Para. 6, [1890MS].

The truth for this time is precious, but those whose hearts have not been broken by falling on the rock Christ Jesus, will not see and understand what is truth. They will accept that which pleases their ideas, and will begin to manufacture another foundation than that which is laid. They will flatter their own vanity and esteem, thinking that they are capable of removing the pillars of our faith, and replacing them with pillars they have devised. [Cf: Notebook Leaflets, Volume 1 p. 62 para. 01] p. 715, Para. 7, [1890MS].

This will continue to be as long as time shall last. Anyone who has been a close student of the Bible will see and understand the solemn position of those who are living in the closing scenes of this earth's history. They will feel their own inefficiency and weakness, and will make it their first business to have not merely a form of godliness, but a vital connection with God. They will not dare to rest until Christ is formed within, the hope of glory. Self will die; pride will be expelled from the soul, and they will have the meekness and gentleness of Christ.-- MS. 28, 1890. [Cf: Notebook Leaflets, Volume 1 p. 62 para. 02] p. 716, Para. 1, [1890MS].

St. Helena, Calif., May 19, 1890. Dear Brother: I expected ere this to see you and talk with you, or write to you; but I have not been able to do either, neither am I now able; but I feel a deep interest in you and am desirous that you shall not be separated from the work. I have not strength to do justice in conversation with you; your mind is so quick and your tongue so fluent, that I fear I should become very much wearied, and that which I might say would not remain distinct in your mind. [Cf: Notebook Leaflets, Volume 1 p. 109 para. 01] p. 716, Para. 2, [1890MS].

I see your danger; you can readily put your thoughts into words. You put things in a strong light; and your language is not guarded. Your views on some points are so expressed that you make your brethren afraid of you. This need not be. You should not try to get as far from your brethren as you can, making it appear that you do not see alike. [Cf: Notebook Leaflets, Volume 1 p. 109 para. 02] p. 716, Para. 3, [1890MS].

I have been shown that your influence for good is greatly lessened because you feel it your duty to express your ideas on certain points which you do not fully comprehend yourself, and which, with all your

efforts, you cannot make others comprehend. I have been shown that it was not necessary for you to feel that you must dwell upon these points. Some of your ideas are correct, others incorrect and erroneous. [Cf: Notebook Leaflets, Volume 1 p. 109 para. 03] p. 716, Para. 4, [1890MS].

Dwell on Essential Themes--If you would dwell on such subjects as Christ's willingness to forgive sins, to receive the sinner, to save that which is lost, subjects that inspire hope and courage, you would be a blessing. But while you strive to be original and take such extreme views, and use such strong language in presenting them, there is danger of doing much harm. Some may grasp your thought and seem to be benefited, but when tempted and overcome, they lose courage to fight the good fight of faith. [Cf: Notebook Leaflets, Volume 1 p. 109 para. 04] p. 716, Para. 5, [1890MS].

If you will dwell less on these ideas, which seem to you so important, and will restrain your extravagant expressions, you yourself will have more faith. I saw that your mind was at times unbalanced from trying very hard to study into and explain the mystery of godliness, which is just as great a mystery after your study and explanations as it was before. [Cf: Notebook Leaflets, Volume 1 p. 109 para. 05] p. 716, Para. 6, [1890MS].

Differing Experiences in Conversion--Lead the people to look to Jesus as their only hope and helper; leave the Lord room to work upon the mind, to speak to the soul, and to impress the understanding. It is not essential for you to know and tell others all the whys and wherefores as to what constitutes the new heart, or as to the position they can and must reach so as never to sin. You have no such work to do. [Cf: Notebook Leaflets, Volume 1 p. 109 para. 06] p. 716, Para. 7, [1890MS].

All are not constituted alike. Conversions are not all alike. Jesus impresses the heart, and the sinner is born again to new life. Often souls have been drawn to Christ when there was no violent conviction, no soul rending, no remorseful terrors. They looked upon an uplifted Saviour, they lived. They saw the soul's need, they saw the Saviour's sufficiency, and His claims, they heard His voice saying, "Follow Me," and they rose up and followed Him. This conversion was genuine, and the religious life was just as decided as was that of others who suffered all the agony of a violent process. [Cf: Notebook Leaflets, Volume 1 p. 109 para. 07] p. 717, Para. 1, [1890MS].

Our ministers must cease to dwell upon their peculiar ideas with the feeling, "You must see this point as I do, or you cannot be saved." Away with this egotism. The great work to be done in every case is to win souls to Christ. Men must see Jesus on the cross, they must look and live. It is not your ideas they must feed upon, but it is the flesh and blood of the Son of God. He says, "My flesh is meat indeed." "The words that I speak unto you, they are spirit, and they are life." [Cf: Notebook Leaflets, Volume 1 p. 109 para. 08] p. 717, Para. 2, [1890MS].

Leave Christ Room to Work--The soul that accepts Jesus places himself under the care of the Great Physician, and let men be careful how they come between the patient and the physician who discerns all the needs

of the soul. Christ, the Physician of the soul, understands its defects and its maladies, and knows how to heal with the purchase of His own blood. What the soul lacks, He can best supply. But men are so officious, they want to do so much, that they overdo the matter, leaving Christ no room to work. [Cf: Notebook Leaflets, Volume 1 p. 109 para. 09] p. 717, Para. 3, [1890MS].

Whatever molding and fashioning needs to be wrought in the soul, Christ can best do. The conviction may not be deep, but if the sinner comes to Christ, viewing Him upon the cross, the just dying for the unjust, the sight will break every barrier down. Christ has undertaken the work of saving all who trust in Him for salvation. He sees the wrongs that need to be righted, the evils that need to be repressed. He came to seek and save that which was lost. "Him that cometh to Me," He says, "I will in no wise cast out." [Cf: Notebook Leaflets, Volume 1 p. 110 para. 01] p. 717, Para. 4, [1890MS].

Through the goodness and mercy of Christ the sinner is to be restored to the divine favor. God in Christ is daily beseeching men to be reconciled to God. With outstretched arms He is ready to receive and welcome not only the sinner but the prodigal. His dying love, manifested on Calvary, is the sinner's assurance of acceptance, peace, and love. Teach these things in the simplest form, that the sin-darkened soul may see the light shining from the cross of Calvary. [Cf: Notebook Leaflets, Volume 1 p. 110 para. 02] p. 717, Para. 5, [1890MS].

Idolizing Fine-Drawn Theories--Satan is working in many ways, that the very men who ought to preach the message may be occupied with fine-drawn theories which he will cause to appear of such magnitude and importance as to fill the whole mind; and while they think they are making wonderful strides in experience, they are idolizing a few ideas, and their influence is injured, and tells but little on the Lord's side. [Cf: Notebook Leaflets, Volume 1 p. 110 para. 03] p. 717, Para. 6, [1890MS].

Let every minister make earnest efforts to ascertain what is the mind of Christ. Unless your mind becomes better balanced in regard to some things, your course will separate you from the work, and you will not know at what you stumble. You will advance ideas which you might better never have originated. [Cf: Notebook Leaflets, Volume 1 p. 110 para. 04] p. 718, Para. 1, [1890MS].

Detached Sentences--There are those who pick out from the Word of God, and also from the Testimonies, detached paragraphs or sentences that may be interpreted to suit their ideas, and they dwell upon these, and build themselves up in their own positions, when God is not leading them. Here is your danger. [Cf: Notebook Leaflets, Volume 1 p. 110 para. 05] p. 718, Para. 2, [1890MS].

You will take passages in the Testimonies that speak of the close of probation, of the shaking among God's people, and you will talk of a coming out from this people of a purer, holier people that will arise. Now all this pleases the enemy. We should not needlessly take a course that will make differences or create dissension. We should not give the impression that if our particular ideas are not followed, it is because the ministers are lacking in comprehension and in faith, and are

walking in darkness. [Cf: Notebook Leaflets, Volume 1 p. 110 para. 06] p. 718, Para. 3, [1890MS].

Truth Mingled with Supposition--Your mind has been on an unnatural strain for a long time. You have much truth, precious truth, but mingled with suppositions. Your extreme ideas and strong language often destroy the effect of your best efforts. Should many accept the views you advance, and talk and act upon them, we would see one of the greatest fanatical excitements that has ever been witnessed among Seventh-day Adventists. This is what Satan wants. [Cf: Notebook Leaflets, Volume 1 p. 110 para. 07] p. 718, Para. 4, [1890MS].

Now there are in the lessons of Christ, subjects in abundance that you can speak upon. And mysteries which neither you nor your hearers can understand or explain might better be left alone. Give the Lord Jesus Christ room Himself to teach; let Him by the influence of His Spirit open to the understanding the wonderful plan of salvation. [Cf: Notebook Leaflets, Volume 1 p. 110 para. 08] p. 718, Para. 5, [1890MS].

There is a time of trouble coming to the people of God, but we are not to keep that constantly before the people, and rein them up to have a time of trouble beforehand. There is to be a shaking among God's people, but this is not the present truth to carry to the churches. . . . [Cf: Notebook Leaflets, Volume 1 p. 110 para. 09] p. 718, Para. 6, [1890MS].

The ministers should not feel that they have some wonderful advanced ideas, and unless all receive these, they will be shaken out and a people will arise to go forward and upward to the victory. Some of those who are resisting the very principles of the message God has sent for this time, present just such cases as yourself. They point to your extreme views and teaching as an excuse for their neglect of receiving the Lord's messages. [Cf: Notebook Leaflets, Volume 1 p. 110 para. 10] p. 718, Para. 7, [1890MS].

Satan's object is accomplished just as surely when men run ahead of Christ and do the work He has never entrusted to their hand, as when they remain in the Laodicean state, Lukewarm, feeling rich and increased with goods, and in need of nothing. The two classes are equally stumbling blocks. [Cf: Notebook Leaflets, Volume 1 p. 110 para. 11] p. 718, Para. 8, [1890MS].

Straining for Originality--Some zealous ones who are aiming and straining every energy for originality have made a grave mistake in trying to get something startling, wonderful, entrancing before the people, something that they think others do not comprehend; but they do not themselves know what they are talking about. They speculate upon God's Word, advancing ideas that are not a whit of help to themselves or to the churches. For the time being they may excite the imagination, but there is a reaction, and these very ideas become a hindrance. Faith is confounded with fancy, and their views may bias the mind in a wrong direction. [Cf: Notebook Leaflets, Volume 1 p. 111 para. 01] p. 719, Para. 1, [1890MS].

Let the plain, simple statements of the Word of God be food for the mind; this speculating upon ideas that are not clearly presented there

is dangerous business. [Cf: Notebook Leaflets, Volume 1 p. 111 para. 02] p. 719, Para. 2, [1890MS].

You are naturally combative. You do not care much whether you harmonize with your brethren or not. You would like to enter into controversy, would like to fight for your particular ideas; but you should lay this aside, for this is not developing the Christian graces. Work with all your power to answer the prayer of Christ, that His disciples may be one, as He is one with the Father. [Cf: Notebook Leaflets, Volume 1 p. 111 para. 03] p. 719, Para. 3, [1890MS].

Not a soul of us is safe unless we learn of Jesus daily, His meekness, His lowliness of heart. When you go to any place to labor, do not be dictatorial, do not be severe, do not be antagonistic. Preach the love of Christ, and this will melt and subdue hearts. Seek to be of one mind and of one judgment, coming close in harmony with your brethren, and to speak the same things. [Cf: Notebook Leaflets, Volume 1 p. 111 para. 04] p. 719, Para. 4, [1890MS].

Talk Not of Divisions--This talking about divisions because all do not have the same ideas as present themselves to your mind, is not the work of God, but of the enemy. Talk the simple truths wherein you can agree. Talk of unity; do not become narrow and conceited; let your mind broaden. [Cf: Notebook Leaflets, Volume 1 p. 111 para. 05] p. 719, Para. 5, [1890MS].

Christ does not weigh character in scales of human judgment. He says, "I, if I be lifted up from the earth, will draw all men unto Me." Every soul who responds to this drawing will turn from iniquity. Christ is able to save to the uttermost all who come unto Him. He who comes to Jesus is setting his feet upon a ladder that reaches from earth to heaven. Teach it by pen, by voice, that God is above the ladder; the bright rays of His glory are shining upon every round of the ladder. He is looking graciously upon all who are climbing painfully upward, that He may send them help, divine help, when the hand seems to be relaxing and the foot trembling. Yes, tell it, tell it in words that will melt the heart, that not one who shall perseveringly climb the ladder will fail of an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ; those who believe in Christ shall never perish, neither shall any pluck them out of His hand. [Cf: Notebook Leaflets, Volume 1 p. 111 para. 06] p. 719, Para. 6, [1890MS].

Tell the people in clear, hopeful language how they may escape the heritage of shame which is our deserved portion. But for Christ's sake do not present before them ideas that will discourage them, that will make the way to heaven seem very difficult. Keep all these overstrained ideas to yourself. [Cf: Notebook Leaflets, Volume 1 p. 111 para. 07] p. 720, Para. 1, [1890MS].

While we must often impress the mind with the fact that the Christian life is a life of warfare, that we must watch and pray and toil, that there is peril to the soul in relaxing the spiritual vigilance for one moment, the completeness of the salvation proffered us from Jesus who loves us and gave Himself that we should not perish, but have everlasting life, is to be the theme. [Cf: Notebook Leaflets, Volume 1 p. 111 para. 08] p. 720, Para. 2, [1890MS].

Walk Day by Day with God--Day by day we may walk with God, day by day following on to know the Lord, entering into the holiest by the blood of Jesus, laying hold on the hope set before us. If we reach heaven it must be by binding the soul to the Mediator, becoming partakers of the divine nature. Leaning on Christ, your life being hid with Christ in God and led by His Spirit, you have the genuine faith. [Cf: Notebook Leaflets, Volume 1 p. 111 para. 09] p. 720, Para. 3, [1890MS].

Believing fully in the efficacy of His atoning sacrifice, we shall be laborers together with God. Trusting in His merits, we are to work out our own salvation with fear and trembling; for it is God that worketh in us both to will and to do of His good pleasure. Always keeping hold of Christ, we are coming nearer and nearer to God. Jesus desires us to keep this always prominent. Do not arouse your combative spirit; the wisdom that is from above is first pure, then peaceable, easy to be entreated, full of mercy and good fruits. . . . [Cf: Notebook Leaflets, Volume 1 p. 111 para. 10] p. 720, Para. 4, [1890MS].

Harmonize with Your Brethren--Do not think that you must make prominent every idea your imagination receives. Jesus said to His disciples, "I have yet many things to say unto you, but ye cannot bear them now." How much more should we, who are constantly liable to err, beware of urging upon others that which they are not prepared to receive. Constantly looking unto Jesus, restrain your strong extravagant expressions. But while you should be cautious as to your words and ideas, it is not necessary that your labors should entirely cease. Seek to be in harmony with your brethren, and there will be plenty for you to do in the vineyard of the Lord. But exalt Christ, not your ideas and views. Put on the armor, and keep step with God's workers, shoulder to shoulder; press the battle against the enemy. Hide in Jesus. Dwell on the simple lessons of Christ, feed the flock of God, and you will become settled, strengthened, established; you will work to build up others in the most holy faith. [Cf: Notebook Leaflets, Volume 1 p. 111 para. 11] p. 720, Para. 5, [1890MS].

Avoid Foolish Contentions--If you differ with your brethren as to your understanding of the grace of Christ and the operations of His Spirit, you should not make these differences prominent. You view the matter from one point; another, just as devoted to God, views the same question from another point, and speaks of the things that make the deepest impression on his mind; another viewing it from a still different point, presents another phase; and how foolish it is to get into contention over these things, when there is really nothing to contend about. Let God work on the mind and impress the heart. [Cf: Notebook Leaflets, Volume 1 p. 112 para. 01] p. 720, Para. 6, [1890MS].

The Lord is constantly at work to open the understanding, to quicken the perceptions, that man may have a right sense of sin and of the far-reaching claims of God's law. The unconverted man thinks of God as unloving, as severe, and even revengeful; His presence is thought to be a constant restraint, His character an expression of "Thou shalt not." His service is regarded as full of gloom and hard requirements. But when Jesus is seen upon the cross, as the gift of God because He loved man, the eyes are opened to see things in a new light. God as revealed in Christ is not a severe judge, an avenging tyrant, but a merciful and loving Father. [Cf: Notebook Leaflets, Volume 1 p. 112 para. 02] p.

721, Para. 1, [1890MS].

As we see Jesus dying upon the cross to save lost man, the heart echoes the words of John, "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." There is nothing that more decidedly distinguishes the Christian from the worldly man than the estimate he has of God. (Heb. 2:16-18; 12:12-15.) [Cf: Notebook Leaflets, Volume 1 p. 112 para. 03] p. 721, Para. 2, [1890MS].

Some workers in the cause of God have been too ready too hurl denunciations against the sinner; the grace and love of the Father in giving His Son to die for the sinful race have been put in the background. The teacher needs the grace of Christ upon his own soul, in order to make known to the sinner what God really is--a Father waiting with yearning love to receive the returning prodigal, not hurling at him accusations in wrath, but preparing a festival of joy to welcome his return. (Zeph. 3:14-17.) [Cf: Notebook Leaflets, Volume 1 p. 112 para. 04] p. 721, Para. 3, [1890MS].

God's Way of Winning Souls--O that we might all learn the way of the Lord in winning souls to Christ! We should learn and teach the precious lessons in the light that shineth from the sacrifice upon the cross of Calvary. There is but one way that leads from ruin, and continuously ascends, faith all the time reaching beyond the darkness into the light, until it rests upon the throne of God. All who have learned this lesson have accepted the light which has come to their understanding. To them this upward way is not a dark, uncertain passage; it is not the way of finite minds, not a path cut out by human device, a path in which toll is exacted from every traveler. [Cf: Notebook Leaflets, Volume 1 p. 112 para. 05] p. 721, Para. 4, [1890MS].

You cannot gain an entrance by penance nor by any works that you can do. No, God Himself has the honor of providing a way, and it is so complete, so perfect, that man cannot, by any works he may do, add to its perfection. It is broad enough to receive the greatest sinner if he repents, and it is so narrow, so holy, lifted up so high, that sin cannot be admitted there. [Cf: Notebook Leaflets, Volume 1 p. 112 para. 06] p. 721, Para. 5, [1890MS].

When God is seen as He is, the blessed truth shines with a new and clearer light. That which kept the mind in perplexity is cleared away by the bright beams of the Sun of Righteousness. And yet there are many things we shall not comprehend; but we have the blessed assurance that what we know not now, we shall know hereafter.-- *Letter 15a, 1890*. [Cf: Notebook Leaflets, Volume 1 p. 112 para. 07] p. 721, Para. 6, [1890MS].

Revival of Old Advent Truths.--There is a work of sacred importance for ministers and people to do. They are to study the history of the cause and people of God. They are not to forget the past dealing of God with His people. They are to revive and recount the truths that have come to seem of little value to those who do not know by personal experience of the power and brightness that accompanied them when they were first seen and understood. In all their original freshness and power these truths are to be given to the world.-- *MS-22-1890*. [Cf:

Notebook Leaflets, Volume 2 p. 155 para. 02] p. 721, Para. 7, [1890MS].

II. The Travels, Labors, and Letters of Ellen G. White from October 8 to December 30, 1890. *Syracuse, New York, Thursday, October 9, 1890.* At Niagara bridge we stepped out of the sleeper and took our seats in the day coach. Soon every available seat was occupied. We reached Syracuse about noon. Here Sister Burdick found us and invited us to go to her house for refreshments. It was raining. Her husband had a covered carriage but could take only one in it. We thought best to step into the day coach, although it would not be in motion for one hour and a half. We had a visit with Brother Burdick in the cars. He seemed to be very anxious that we should visit Syracuse and labor for the church. Syracuse is a large city and the workers in it are very few.--Ms. 41, 1890, p. 1. (Diary 16, p. 169.) [Cf: Unpublished Manuscripts, Volume 1 p. 145 para. 01] p. 722, Para. 1, [1890MS].

Adams Center, New York, Friday, October 10, 1890. We arrived at this place from Syracuse at about half past four o'clock p.m. Brethren Lane, Wilcox, and Place were at the depot waiting for us. We were glad to meet them. A horse and carriage took us to Sister Green's. There we found a comfortable home in every respect. Meetings had been in session two days. I was very nervous Friday night and could not sleep until about midnight.--Ms. 41, 1890, pp. 3-4. (Diary 16, p. 174.) [Cf: Unpublished Manuscripts, Volume 1 p. 145 para. 02] p. 722, Para. 2, [1890MS].

Adams Center, New York, Sabbath, October 11, 1890. At half-past two o'clock p.m. I spoke to a full house. There were quite a number of Seventh Day Baptists present. Extra benches were brought in and placed in the aisles; the gallery was full. I spoke from John 17:3. . . . The Lord gave me freedom in speaking to the people assembled, who listened with interest. A social [i.e., testimony] meeting followed and many excellent testimonies were borne. [Cf: Unpublished Manuscripts, Volume 1 p. 146 para. 01] p. 722, Para. 3, [1890MS].

We were gratified to meet the aged servants of God on this occasion. We have been acquainted from the rise of the third angel's message with Elder [Frederick] Wheeler, who is now nearing 80 years. We have been acquainted with Elders Wilcox and [Charles O.] Taylor for the last 40 years. Age is telling on these old standard-bearers, as well as upon me.--Ms. 41, 1890, p. 4. (Diary 16, p. 175.) [Cf: Unpublished Manuscripts, Volume 1 p. 146 para. 02] p. 722, Para. 4, [1890MS].

Adams Center, New York, Sunday, October 12, 1890. -- I enjoyed a precious night's rest. Arose quarter past four and after seeking the Lord in prayer for His grace and His blessing, I commenced writing. I feel grateful to the Lord that I endured the taxation of yesterday much better than I expected. I do ask the Lord for strength and grace, and praise His holy name that I do receive decidedly, according to the promise given, the very things I most need.--Ms 41, 1890, p. 11. (Diary 16, p. 176.) [Cf: Unpublished Manuscripts, Volume 1 p. 146 para. 03] p. 722, Para. 5, [1890MS].

Adams Center, New York, Monday, October 13, 1890. Yesterday was a beautiful day, clear and mild. The time was well filled by meetings, preaching, and instruction. I spoke to a full house in the afternoon.

Some Seventh-day Adventists were present, and many not of our faith. I am told that there were more from outside present than had ever been at the meeting before. [Cf: Unpublished Manuscripts, Volume 1 p. 146 para. 04] p. 722, Para. 6, [1890MS].

My text was John 17:18. . . . I had much freedom in speaking the words of life to those present. The Lord, I know, gave me His Spirit and His grace in rich measure and a decided testimony for His people. There were many whose hearts seemed to be softened and subdued by the Spirit of the Lord. [Cf: Unpublished Manuscripts, Volume 1 p. 147 para. 01] p. 723, Para. 1, [1890MS].

I have been requested to speak upon temperance. May the Lord guide me in regard to the subjects to present to the people. I consented to speak Monday night. Brother Place spoke last night and the words were meat in due season, for the Lord spoke through him. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 147 para. 02] p. 723, Para. 2, [1890MS].

At ten o'clock I went again into the meetinghouse and spoke in the business meeting and read an appeal which was written October 12, 1875, in regard to the necessity of following up the labors put forth during the camp meetings with personal effort and with publications. This will fasten the ideas already received. [Cf: Unpublished Manuscripts, Volume 1 p. 147 para. 03] p. 723, Para. 3, [1890MS].

The ministers were invited to Sister Deloss Green's and we had a social season together. I praise the Lord that in our feebleness we may take hold upon divine power. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 147 para. 04] p. 723, Para. 4, [1890MS].

Monday afternoon a horse and buggy was furnished us and Sara and I rode to Adams. We find Adams is a larger place than Adams Center. There are more business places and yet Adams Center is by far the most pleasant and attractive. There are but few stores here. It is decidedly a Seventh-Day Baptist settlement. [Cf: Unpublished Manuscripts, Volume 1 p. 147 para. 05] p. 723, Para. 5, [1890MS].

I spoke in the evening to a full house. The congregation paid the most marked attention. The ventilation was not good and some eyes were heavy, and I requested them to arise and sing, "I Will Follow Thee, My Saviour," which had the desired effect. The position was changed and all seemed aroused to hear the words spoken. I had much freedom in speaking from 2 Peter 1, dwelling upon the precious promises. [Cf: Unpublished Manuscripts, Volume 1 p. 147 para. 06] p. 723, Para. 6, [1890MS].

My special burden is to arouse the laymen in the church to action, that every individual shall sense his duty to become a worker together with God.--Ms. 41, 1890, pp. 13-15. (Diary 16, pp. 189-193.) [Cf: Unpublished Manuscripts, Volume 1 p. 147 para. 07] p. 723, Para. 7, [1890MS].

Rome, New York, Tuesday, October 14, 1890. I arose at Adams Center, October 14, at four o'clock and my heart was filled with gratitude to God for His loving mercy and continual goodness to me. I have slept well. My heart is thankful. We have been preserved on the journey to

this place; no accident or harm has befallen us. We left Adams Center at half past seven o'clock and went through to Rome without change. Brother Place engaged a hack and we rode one mile to his house. We were pleased to meet his wife and little son in his own home. We slept well through the night and were refreshed.--Ms. 42, 1890, p. 1. (Diary 16, p. 217.) [Cf: Unpublished Manuscripts, Volume 1 p. 147 para. 08] p. 723, Para. 8, [1890MS].

South Lancaster, Mass., Wednesday, October 15, 1890. The morning of the 15th was quite cool but pleasant. We enjoyed a precious season of prayer with the family and then bade them farewell, and the hack took us back to the depot. We stepped on the cars about 15 minutes past nine a.m. Many crowded into the cars. There were no seats. We were requested to go into the chair car until we reached Utica. We paid nothing extra for this privilege. We find we must economize in every way possible. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 148 para. 01] p. 724, Para. 1, [1890MS].

We arrived at Worcester about five o'clock. Had to wait one hour and a half. We arrived at South Lancaster about eight o'clock. Brother A. T. Robinson was at the depot with carriage for us. We were taken at once to Sister Harris' where we were welcomed and felt at home.--Ms. 42, 1890, pp. 1-2. (Diary 16, pp. 217-218, 220.) [Cf: Unpublished Manuscripts, Volume 1 p. 148 para. 02] p. 724, Para. 2, [1890MS].

South Lancaster, Thursday, October 16, 1890. Rode out with Brother Robinson to Clinton. It was a beautiful day and we enjoyed the ride much. . . . Visited Sister Jones, wife of A. T. Jones. We found her with her children usually well. We called on Sister Haskell. Tried to comfort her. Sister Harris and I had a season of prayer with her and we were all blessed.--Ms. 42, 1890, p. 3. (Diary 16, pp. 220-221.) [Cf: Unpublished Manuscripts, Volume 1 p. 148 para. 03] p. 724, Para. 3, [1890MS].

South Lancaster, Friday, October 17, 1890. Arose at three o'clock and devoted some time to prayer. My heart is filled with gratitude to God for His loving kindness. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 148 para. 04] p. 724, Para. 4, [1890MS].

It has rained steadily all the forenoon. About noon the clouds disappeared and Brother Farnsworth presented Sister Harris and me with his horse and carriage, to ride out. My head was tired with much writing. We had a very restful drive. It was dark before we returned. The sky was clear and the stars shone brightly. I was much refreshed. We had prayer at the commencement of the Sabbath.--Ms. 42, 1890, p. 4. (Diary 16, pp. 222-223.) [Cf: Unpublished Manuscripts, Volume 1 p. 148 para. 05] p. 724, Para. 5, [1890MS].

South Lancaster, Sabbath, October 18, 1890. I arose early and committed my case to the Lord. I have infirmities that press upon me daily, and yet I do not mean to look at these discouraging things. I humbly ask God, that if it can glorify His holy name, to preserve my eyesight, to preserve my hearing, to keep my mind clear to understand the Scriptures and to communicate the precious love of Jesus to others. [Cf: Unpublished Manuscripts, Volume 1 p. 149 para. 01] p. 724, Para. 6, [1890MS].

I spoke at half-past two-o'clock p.m. I had freedom in speaking and was thankful for the privilege of presenting Jesus and His righteousness before the congregation. The church was full and our social meeting after the discourse was good. Many precious testimonies were borne.--Ms. 42, 1890, pp. 4-5. (Diary 16, p. 224.) [Cf: Unpublished Manuscripts, Volume 1 p. 149 para. 02] p. 724, Para. 7, [1890MS].

South Lancaster, Sunday, October 19, 1890. I arose at a quarter past four a.m. I lifted my heart to God in prayer and pleaded with the mighty Healer to give me His restoring power. He can do great things for me, for He has done much for me, and I long for His salvation to be revealed to those who believe the truth. Why are we so faithless? [Cf: Unpublished Manuscripts, Volume 1 p. 149 para. 03] p. 724, Para. 8, [1890MS].

I attended the meeting in the chapel at half-past five and spoke to the people a short time. There was a goodly number present and good testimonies were borne. [Cf: Unpublished Manuscripts, Volume 1 p. 149 para. 04] p. 725, Para. 1, [1890MS].

It is quite foggy. I expected the fog would lift but was disappointed. The rain set in and has continued to pour from the heavens bountifully. I was indisposed, and with the rain pouring down I thought for a moment it might be best for me not to go to the meeting, but I reproved myself for thinking of such a thing as disappointing the people in not filling my appointment. At half-past two I went to the church and found the house well filled, notwithstanding the rain was pouring down. After singing and prayer and singing again I spoke to the people from John 14. The Lord gave me freedom and His blessing.--Ms. 42, 1890, p. 5. (Diary 16, pp. 225-226.) [Cf: Unpublished Manuscripts, Volume 1 p. 149 para. 05] p. 725, Para. 2, [1890MS].

South Lancaster, Monday, October 20, 1890. I have risen at three o'clock a.m. I am not feeling well this morning. Was suffering much pain in my left ear from seven o'clock until ten. Then obtained rest in sleep. Praise the Lord for the restorer, sleep. What a blessing it is! The malaria seizes me whenever it can have a chance and I have a continual warfare to keep from being incapacitated for labor on this account; and I do pray that this afflicted ear may recover and I shall not lose my hearing. [Cf: Unpublished Manuscripts, Volume 1 p. 150 para. 01] p. 725, Para. 3, [1890MS].

The rain continues to pour down from the heavens. I have had an interview with Brother Chadwick, consulting [with] him upon important subjects. Had about one hour's conversation with Brother Miles and Sister Sanderson, sister to Dr. Maxson's wife. She is doing a good work in canvassing for Volume IV. Advice was solicited as to whether she should enter the three years' training school under Dr. Kellogg with a view to foreign missions. [Cf: Unpublished Manuscripts, Volume 1 p. 150 para. 02] p. 725, Para. 4, [1890MS].

I had no special light on her case but decided to say some things which have rested upon my mind for the year that is nearly past. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 150 para. 03] p. 725, Para. 5, [1890MS].

Elder [Amos] Prescott called upon me. His age is about the same as mine. We had a profitable talk of past, present, and future. We then bowed in prayer and had a most precious, melting season before God.--Ms. 42, 1890, pp. 6, 8. (Diary 16, pp. 227-228, 231.) [Cf: Unpublished Manuscripts, Volume 1 p. 150 para. 04] p. 725, Para. 6, [1890MS].

South Lancaster, Tuesday, October 21, 1890. Thank the Lord for His mercy and His goodness to me. I slept well last night and rose at four o'clock and had a precious season of prayer. I presented my case before God, who knows my infirmities and who can relieve me, for He is able to make His strength perfect in my weakness. I presented in the arms of my faith Sister Haskell and Sister Wheeler, precious souls. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 151 para. 01] p. 725, Para. 7, [1890MS].

I wrote several pages in regard to the responsibilities resting upon every individual member of the church to have some part to act in the Master's vineyard. I attended the half-past-five-o'clock meeting and rejoiced to see a good number present, for I had important words from the Lord to speak to them.--Ms. 42, 1890, pp. 8-9. (Diary 6, pp. 232-233.) [Cf: Unpublished Manuscripts, Volume 1 p. 151 para. 02] p. 725, Para. 8, [1890MS].

South Lancaster, Wednesday, October 22, 1890. I arose at about five. My mind was on a train of thought and I could not sleep until past midnight. I sought the Lord in prayer and then went to the morning meeting and spoke a short time in regard to the one hidden talent. [Cf: Unpublished Manuscripts, Volume 1 p. 151 para. 03] p. 726, Para. 1, [1890MS].

I had an interview with Amos Prescott's wife. In the afternoon read an article written 15 years ago and it was of deep interest to me. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 151 para. 04] p. 726, Para. 2, [1890MS].

Spoke in the morning meeting and also in the afternoon. Read letter written to some of our prominent brethren in 1875, then made some decided remarks which seemed to reach hearts. [Cf: Unpublished Manuscripts, Volume 1 p. 151 para. 05] p. 726, Para. 3, [1890MS].

W. C. White, Sara Mccenterfer, and I were invited to take dinner at the college home. I am pleased to see so many intelligent young men and women attending school. They have 105 students of the first class.--Ms. 42, 1890, p. 16. (Diary 16, pp. 242, 246.) [Cf: Unpublished Manuscripts, Volume 1 p. 151 para. 06] p. 726, Para. 4, [1890MS].

South Lancaster, Thursday, October 23, 1890. Slept well last night and my heart is drawn out to God in earnest prayer for His light and His counsel. I know I want to do those things that are pleasing in His sight. I want God's way, not my way; God's will, not my will. I surrender myself wholly to the Lord. [Cf: Unpublished Manuscripts, Volume 1 p. 151 para. 07] p. 726, Para. 5, [1890MS].

Calls are being made: We need your help in our churches in Michigan, and we need your help in the State of Maine. We need your help in the New England Conference. We need your testimony right here in Lancaster. May the good Lord let His voice be heard, "This is the way; walk ye in

it." Of one thing I am sure: I need One who is too wise to err to grant me His presence and to go before me wherever I go or all my efforts will be useless. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 152 para. 01] p. 726, Para. 6, [1890MS].

I am now speaking once and frequently twice each day and doing much writing, and I am sleeping well nights. Sister McCenterfer and I rode to Clinton. It was a most beautiful day. In the afternoon Sister Harris and I rode out four miles and gathered barberries.--Ms. 42, 1890, pp. 16-17. (Diary 16, pp. 247-248.) [Cf: Unpublished Manuscripts, Volume 1 p. 152 para. 02] p. 726, Para. 7, [1890MS].

Letter to Marian Davis, October 23, 1890. Dear Marian: It is time that you have a period of entire rest and I hope you will now regard my wishes and take it. While out to your father's, do not try to write or fix manuscript. Just let the mind rest and be free, go anywhere you please, do anything you please and rest. Your wages shall go on just the same. This is my decided wish and then when I am through with this round of meetings, we will go into the preparation of the Life of Christ, fresh and earnest. Will you do it? [Cf: Unpublished Manuscripts, Volume 1 p. 152 para. 03] p. 726, Para. 8, [1890MS].

I am writing a little, as I can, on the Life of Christ, but other topics come in with my labor to which I am obliged to give thought and trace upon paper. . . .I am doing considerably more in the writing line than when at Battle Creek. I think the atmosphere is some better here [South Lancaster] than at Battle Creek.--Letter 108, 1890, pp. 1, 3. [Cf: Unpublished Manuscripts, Volume 1 p. 152 para. 04] p. 726, Para. 9, [1890MS].

South Lancaster, Friday, October 24, 1890. Rain commenced in the night and continued all day. I see notwithstanding the rain the people are coming in from Connecticut and Nashua. The church was full of people in the afternoon. I tried to speak to them from John 15 on the relation of the branch to the vine. The atmosphere was very heavy and lifeless and it seemed impossible for all the people to keep awake. We called for them to rise up and sing and yet there was an oppression in the atmosphere in the room. [Cf: Unpublished Manuscripts, Volume 1 p. 153 para. 01] p. 727, Para. 1, [1890MS].

I thought best to change the exercise and I asked those who had never surrendered their hearts to God and those who were being overcome with temptation to come forward. There were eight seats occupied. Some bore testimony of their needs before a season of prayer. The Lord indited prayer. Brethren Goodrich and A. T. Robinson prayed with great fervor. The Lord gave me freedom in prayer and the blessing of the Lord rested upon myself and many others. The pain of heart left me and the peace of the Lord took possession of my heart. Thank the Lord. [Cf: Unpublished Manuscripts, Volume 1 p. 153 para. 02] p. 727, Para. 2, [1890MS].

In the morning, October 24th, Elder Goodrich called to see me and we had a lengthy conversation in reference to the necessity of help in the State of Maine.--Ms. 42, 1890, pp. 17-18. (Diary 16, pp. 249, 250.) [Cf: Unpublished Manuscripts, Volume 1 p. 153 para. 03] p. 727, Para. 3, [1890MS].

South Lancaster, Sabbath, October 25, 1890. I have had a very restless

night. I labored hard Friday afternoon, coming at half-past two and continuing my labors until sundown. The Lord blessed me indeed. The Lord removed the pain in my heart. The Lord gave me peace and joy in the Holy Ghost. [Cf: Unpublished Manuscripts, Volume 1 p. 153 para. 04] p. 727, Para. 4, [1890MS].

Although I was quite sick in the night I did not lose my faith; I did not allow the enemy to beat off my hold from Jesus Christ. Thank the Lord I obtained some hours of rest before daybreak. I am weak this morning. Arose at five o'clock and sought the Lord in prayer, and I am comforted and blessed. My life seems to be a continual battle with infirmities, but the Lord strengthens me to bear my testimony for Him. He helpeth my infirmities. His strength is made perfect in my weakness. And when so very weak that it seems impossible for me to speak, He makes me courageous and strong and joyful. He imparts His Spirit and His life that I can impart the same to others and comfort them with the consolation wherewith I am comforted. [Cf: Unpublished Manuscripts, Volume 1 p. 153 para. 05] p. 727, Para. 5, [1890MS].

My son Willie White spoke this forenoon, giving a very profitable talk to the youth and for the benefit of the students at the academy. His way of presenting these subjects seems to reach the hearts of the youth. Our ministering brethren urged Willie to speak. Much against his will he consented. I believe this is what he ought to do, rather than to be a businessman, even as correspondent for foreign missions [foreign missions secretary]. [Cf: Unpublished Manuscripts, Volume 1 p. 154 para. 01] p. 727, Para. 6, [1890MS].

I spoke in the afternoon with special freedom. The house was full. I again made the call for volunteers in the Lord's army. I begged that souls would leave the black banner of the powers of darkness, the black banner of Satan, and stand under the bloodstained banner of Prince Immanuel. Five seats were filled. Many were seeking the Lord for the first time. A large number were students from the school. What a precious sight! If there is joy in heaven in the presence of the angels over one sinner that repenteth, what joy must there be in heaven over more than a score of souls coming to Jesus! This was a very solemn scene, and many hearts in the congregation were deeply moved. There was unmistakable evidence that the presence of the Lord Jesus was in the meeting. [Cf: Unpublished Manuscripts, Volume 1 p. 154 para. 02] p. 727, Para. 7, [1890MS].

When we bowed for prayer Brother Farnsworth, Brother Robinson, Brother Farman, and myself prayed, and we all had a spirit of earnest intercession not only for those who were seeking the Lord but for the whole congregation, and especially for the ministers.--Ms. 42, 1890, pp. 24-25. (Diary 16, pp. 260-262.) [Cf: Unpublished Manuscripts, Volume 1 p. 154 para. 03] p. 728, Para. 1, [1890MS].

South Lancaster, Sunday, October 26, 1890. I have not been able to sleep since three o'clock. I arose and indulged in a bath, then tried to see if I could sleep; but no, I have too much thinking to do. I dressed and then enjoyed a precious season of prayer, and have been writing since four o'clock. It is now half past six. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 154 para. 04] p. 728, Para. 2, [1890MS].

I spoke in the afternoon to a large audience. I feared I should not have strength, but the Lord gave me His grace and His power to address the people from 2 Corinthians 3:18.--Ms. 42, 1890, pp. 29-30. (Diary 16, pp. 270, 272.) [Cf: Unpublished Manuscripts, Volume 1 p. 155 para. 01] p. 728, Para. 3, [1890MS].

South Lancaster, Monday, October 27, 1890. I arose early, attended morning meeting, and read an article written in regard to the canvassers working so largely for one book, *Bible Readings*, and letting Volume IV [*The Great Controversy*] fall dead from the press. The very matter that the people are in need of they do not have, because there is no interest manifested to circulate it. [Cf: Unpublished Manuscripts, Volume 1 p. 155 para. 02] p. 728, Para. 4, [1890MS].

Took dinner with Brother Robinson's family. His wife's mother, Sister Farnsworth, I have not met for many years. We had a little visit. In the evening I read three articles to those assembled in the church. This is very important matter. [Cf: Unpublished Manuscripts, Volume 1 p. 155 para. 03] p. 728, Para. 5, [1890MS].

I became very weary. There is a gathering in my head. I have considerable pain in head and ear. Received some treatment at night. I am compassed with infirmities, but I cling to the promise, "I am your Restorer. I will restore you. In all your pain and afflictions remember I will restore you." This I believe.--Ms. 42, 1890, p. 32. (Diary 16, p. 274.) [Cf: Unpublished Manuscripts, Volume 1 p. 155 para. 04] p. 728, Para. 6, [1890MS].

South Lancaster, Tuesday, October 28, 1890. I have had more sleep than I feared I should get when I lay down. My ear was poulticed, yet I see no special change for the better. Brother Emery Farnsworth brought his horse and phaeton and took Sara and me to Clinton and I visited a dentist to see if my teeth created any of this difficulty. He examined my teeth and said that they did not need any repairing. I am asking the Lord to help me, to remove the pain, and strengthen me to do the work before me. I know I have a message for the people. [Cf: Unpublished Manuscripts, Volume 1 p. 155 para. 05] p. 728, Para. 7, [1890MS].

I had a long talk with Stephen Belden. He is humble and seems to be in a good state spiritually. He is passing through sore trials now. I am sorry for him and tried to comfort him and encourage him to trust in the Lord. I had a talk with Brother Robinson. Profitable, I trust. [Cf: Unpublished Manuscripts, Volume 1 p. 156 para. 01] p. 728, Para. 8, [1890MS].

Brother Edwards came in to visit me. I had a long talk with him which I hope will relieve his mind. Sister Palmer came in and I talked with her a short time. I find enough to do to occupy every moment with earnest work.--Ms. 42, 1890, pp. 32-33. (Diary 16, p. 275.) [Cf: Unpublished Manuscripts, Volume 1 p. 156 para. 02] p. 729, Para. 1, [1890MS].

South Lancaster, Wednesday, October 29, 1890. I arose early and sought the Lord in prayer for His blessing. I can of myself do nothing. My strength, I sensibly feel, is weakness. But the Lord is my Helper; in Him will I trust. [Cf: Unpublished Manuscripts, Volume 1 p. 156 para. 03] p. 729, Para. 2, [1890MS].

I spoke in the academy at half-past eight o'clock. The students were assembled and I have much pleasure in saying I have not seen a better class of students assembled in any school than is now attending the South Lancaster Academy. I dwelt largely upon the necessity of their making themselves all that they possibly could, always trusting in the Lord to open their understanding and give them His grace and His wisdom.--Ms. 42, 1890, p. 33. (Diary 16, p. 276.) [Cf: Unpublished Manuscripts, Volume 1 p. 156 para. 04] p. 729, Para. 3, [1890MS].

En route from New York City to Pennsylvania, Thursday, October 30, 1890. We left South Lancaster yesterday at about two o'clock. Was obliged to remain in Worcester three hours. Left at five o'clock p.m. and arrived at New York City at ten o'clock p.m. Willie had preceded us to the city two days. We were obliged to go to Brooklyn to the Mission. We changed five times, I think, and every change required descending stairs or going up stairs. How thankful I was that the Lord had strengthened my limbs, especially my ankle bones, that I could walk as fast and climb stairs equal to any of our party--Willie, A. T. Robinson, Sara McCenterfer and myself. We did not get to rest until midnight. I praise the Lord this morning I can report to those who ask, "How did you sleep?" "Well--notwithstanding the elevated rail cars were rattling over the rails almost by our windows." [Cf: Unpublished Manuscripts, Volume 1 p. 156 para. 05] p. 729, Para. 4, [1890MS].

We were delayed one day longer than we designed. I had ague in my ear, and head was involved. I suffered much pain. Dared not be on the road. I consulted a dentist. He said the teeth were not the cause of this affliction. Then I took alcohol, sweat, and worked my best to subdue the pain, and the relief came. I am made aware that all this trouble was the result of a severe cold. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 157 para. 01] p. 729, Para. 5, [1890MS].

I have been urging my prayer for the Lord to strengthen me, to give my poor heart a rest from pain. I leave my petition at the throne of grace and say, "Not my will, but Thine, O Lord, be done." If it be His pleasure to give me grace to work for Him in pain and suffering almost constantly and this is best for me, I say, "Amen." I will continue to work until I lay off the armor at the feet of my Redeemer.--Ms. 43, 1890, pp. 1-2. [Cf: Unpublished Manuscripts, Volume 1 p. 157 para. 02] p. 729, Para. 6, [1890MS].

Salamanca, New York, Thursday Night, October 30, 1890. Yesterday [Wednesday, October 29] was a trying day for me, especially in the evening. As we approached New York City it was about ten o'clock. I much dislike the elevated railroad. We changed so often, and had to travel up and down the stairs and be exposed to currents of air, with the cold upon me. I was feeling very disagreeable. We waited at one station more than half an hour while Brother Robinson and Willie White went to seek a place to deposit calligraph and large luggage. Here I got cold by being exposed to currents of air, and greatly feared the consequences. It was eleven o'clock at night when we reached the Mission at Brother Robinson's. It was some time before we could awaken anyone. We succeeded at last and we were welcomed into the Mission. Had a cup of warm drink and retired. The elevated railroad was very near our chamber and the noise of travel was continued until late, but I slept the sleep of weariness. As early as possible after breakfast and

a season of prayer we started on our journey back to New York City to take cars. We had to go through the same wearisome process, going upstairs and downstairs to ride on the elevated railroad, in order to get to our destination. [Cf: Unpublished Manuscripts, Volume 1 p. 157 para. 03] p. 729, Para. 7, [1890MS].

We felt thankful when the hurry and bustle were over and we were seated in the cars for Salamanca, New York, which place we reached Thursday night at eleven o'clock. I was sick and tired and nervous. It seemed to me I could not endure the overheating of the cars. There was no comfort to passengers notwithstanding their earnest protests. One man would complain of the ventilators being opened or the door being opened and he would succeed in getting them closed. I hope never to have to suffer such nervous prostration as on that car. [Cf: Unpublished Manuscripts, Volume 1 p. 158 para. 01] p. 730, Para. 1, [1890MS].

Thursday night. We met Brother Hicks at the depot and he had us his guests at his home. It was raining all day, and here in this place the ground was covered with snow--the first we had seen this year. All were in bed and Brother Hicks provided hot water for me to drink before retiring.--Ms. 44, 1890, pp. 1-2. (Diary 16, pp. 283-284.) [Cf: Unpublished Manuscripts, Volume 1 p. 158 para. 02] p. 730, Para. 2, [1890MS].

Salamanca, New York, Friday Morning, October 31, 1890. We were introduced to Brother Hicks' mother, a kindly looking lady, not a Sabbath-keeper, and not opposed. Brother Hick's wife is in the insane asylum in consequence of a fall 16 years before, striking upon the back of her head. They have a son 15 years old, a quiet lad. He does not make any profession of religion. [Cf: Unpublished Manuscripts, Volume 1 p. 158 para. 03] p. 730, Para. 3, [1890MS].

Brother Hicks is employed to oversee the working force on the railroad, receiving \$1500 per year. He embraced the Sabbath and sent in his resignation, but the president of the road did not accept it, so he has continued to keep the Sabbath and do his work. He has been sent for a number of times to oversee some difficult job on the railroad on the Sabbath, but he did not respond and they did not discharge him for he is faithful and is esteemed highly.--Ms. 44, 1890, p. 2. (Diary 16, p. 284.) [Cf: Unpublished Manuscripts, Volume 1 p. 158 para. 04] p. 730, Para. 4, [1890MS].

Salamanca, New York, Sabbath, November 1, 1890. The cold is very severe upon me. I shall attempt to speak but it will be with difficulty. We have the Congregational church. [Cf: Unpublished Manuscripts, Volume 1 p. 159 para. 01] p. 730, Para. 5, [1890MS].

The Lord did indeed help and strengthen and bless me in speaking to the people, dwelling largely upon the necessity of faith and love for one another as followers of Christ, which has been almost extinct in our churches. The words spoken were heartily received, and the seed sown I sincerely believe will start a train of thought that will result in the cultivation of greater love and increased faith in the rich promises of God.--Ms. 44, 1890, pp. 2-3. (Diary 16, p. 285.) [Cf: Unpublished Manuscripts, Volume 1 p. 159 para. 02] p. 730, Para. 6, [1890MS].

Salamanca, New York, Sunday, November 2, 1890. I am suffering much with the cold in my head, my throat and my lungs. And yet I spoke on the subject of temperance, dwelling largely upon the necessity of training children that they shall not become drunkards. All listened with most earnest attention, and many came and thanked me.--Ms. 44, 1890, p. 4. (Diary 16, p. 287.) [Cf: Unpublished Manuscripts, Volume 1 p. 159 para. 03] p. 730, Para. 7, [1890MS].

Salamanca, New York, Monday, November 3, 1890. I had an appointment Monday afternoon and I tried to fill it. My head was suffering, my ears could scarcely hear my own voice, yet the Lord helped me, else I could not possibly have spoken. I could scarcely stand upon my feet, but I felt the sustaining power of God upon me. I dwelt again upon the necessity of faith, the necessity of loving God supremely and our neighbor as ourselves. [Cf: Unpublished Manuscripts, Volume 1 p. 159 para. 04] p. 731, Para. 1, [1890MS].

I could not tell the words I spoke, but many said, "The power of God was upon you. The words came to us as wonderful inspiration." [Cf: Unpublished Manuscripts, Volume 1 p. 159 para. 05] p. 731, Para. 2, [1890MS].

I know that the words of the Lord Jesus had come to the people. Many spoke of the help they received from the words spoken. I told them to render no thanks to me. God, and He alone, should have the praise. I was only an instrument in His hands and I could not have stood upon my feet and spoken at all had not the Lord helped me in a special manner. [Cf: Unpublished Manuscripts, Volume 1 p. 160 para. 01] p. 731, Para. 3, [1890MS].

I had a lengthy interview with a sister of Sister Bowen. She has an unbelieving husband who opposes her violently and is cruel and abusive to her and to her children. She attended this meeting without his knowledge, on her way to visit her father and mother. She knows not what is before her. Her husband found her reading the Bible. He took the large family Bible, cut out the family record, besmeared its pages with kerosene oil, and threw it into the fire. He burns all her books and papers if he can find them. His ingenuity to discover anything that is of a religious character and consume it, is satanic. The enmity of Satan against God and the truth is not abated, and we need to be imbued with the Spirit of God.--Ms. 44, 1890, pp. 4-5. (Diary 16, pp. 288-289.) [Cf: Unpublished Manuscripts, Volume 1 p. 160 para. 02] p. 731, Para. 4, [1890MS].

En route From Salamanca to Sands, Virginia, Tuesday, November 4, 1890. We left Salamanca Tuesday, November 4, 1890, about eleven o'clock. The train was delayed and we were obliged to wait at the depot. It was very small and the company that was to take the cars was large. They were mostly our people returning from the meeting. All wished to speak with me and I was able to speak with them. The snow was falling. We were at last seated in the cars and were thankful to be moving. Oh, praise the Lord, I longed to be where I could write out the things that were opened to me the past night. It was the Lord . . . [sentence apparently unfinished].--Ms. 44, 1890, p. 6. (Diary 16, p. 290.) [Cf: Unpublished Manuscripts, Volume 1 p. 160 para. 03] p. 731, Para. 5, [1890MS].

Sands (Stanley), Virginia, Wednesday, November 5, 1890. On the cars we met Brother Lawhead and his son. We were passing over the same ground that we went over two years ago in journeying to Williamsport at the time of the flood. We changed cars at Elmira and at Williamsport, and then we journeyed to Harrisburg. We tarried there until the next morning. We walked to the hotel from the depot--a few blocks--and we found crowds everywhere yelling at the top of their voices because it was election of the State officers and governor of the State. We did not return until eleven o'clock at night. The noise and shouting kept up all night. We had to be at the train at half-past four o'clock. We were called at a quarter before four, giving us three-quarters of an hour to dress and to be at the depot, check baggage, and buy tickets. [Cf: Unpublished Manuscripts, Volume 1 p. 161 para. 01] p. 731, Para. 6, [1890MS].

We were glad to be seated in the cars but we had in the cars about one dozen men who had more liquor than good sense. They kept up a constant disturbance, snatching one another's hats, pounding one another on the head with their hats, tossing them, jamming them up in all kinds of shapes, and placing themselves in pugilistic attitudes. Oh, how sick and tired we were of these performances! We changed cars and had not been long seated before we changed cars again, for they said the wheel-box was on fire. We got placed in the car, rode a few miles, and then had to change again, for the car was disabled--broken. We went into the same car we had left. It was altogether a very disagreeable ride. [Cf: Unpublished Manuscripts, Volume 1 p. 161 para. 02] p. 732, Para. 1, [1890MS].

We reached this place, Sands, Virginia, about twelve o'clock. The train is usually due about eleven o'clock. We found Brother Lewis, who lives within three miles of Washington [Virginia], waiting with team for us. We rode out one mile. Brother Robinson and Willie White walked. Close by the meeting house which was built for our people was a building owned by Brother Painter. It was at this time vacant, and the brethren moved into it to entertain those who came. We have very good accommodations but in marked contrast to the ample and abundant rooms in Salamanca. We seldom find ourselves so well situated in our travels as we did at Brother Hicks'. We have not a thing to complain of, for the Lord's people here are doing their very best and we are fully satisfied.--Ms. 45, 1890, pp. 1-2. (Diary 16, pp. 290-291.) [Cf: Unpublished Manuscripts, Volume 1 p. 161 para. 03] p. 732, Para. 2, [1890MS].

Sands, Virginia, Thursday, November 6, 1890. Brother Robinson, Sara Mccenterfer, Willie White and I were accommodated by Brother Lewis taking us with his horses and carriage about eight miles to Luray to see the caverns. We went into a building and for \$1 each we were furnished a guide, and I was astonished at what my eyes beheld. To give a description of this scene is simply impossible. It was wonderful, too wonderful to describe. We spent one hour and a half, with electric lights and lanterns or a tin with candles, three in each tin. We rode back, taking our dinner as we rode back to our stopping place at Sands. The road was quite rough but we enjoyed the ride very much. The day was mild, the sun shone in clearness, and the scenery was good. I received letters from Brother McClure, Emma White, and Brother Washburn.--Ms. 45, 1890, p. 2. (Diary 16, p. 292.) [Cf: Unpublished Manuscripts, Volume 1 p. 161 para. 04] p. 732, Para. 3, [1890MS].

Sands, Virginia, Friday, November 7, 1890. I arose at five o'clock and had a season of prayer, pleading with the Lord for His presence, His grace, and heavenly wisdom. I asked the Lord to give me health and relieve my heart of its pain and sickness, and I believe that He will hear my prayer and give me the message to bear in demonstrating the Spirit to this people. I had a little visit with some of the family, brethren who have come from West Virginia, across the mountains. [Cf: Unpublished Manuscripts, Volume 1 p. 162 para. 01] p. 732, Para. 4, [1890MS].

I wrote several pages this morning, and attended morning meeting. Spoke with great freedom. Many precious testimonies were borne. I told the people I would meet with them every morning if the Lord would give me strength. They need to be educated here, line upon line and precept upon precept. Oh, how I long to have them grasp the rich promises of God and conceive all their possibilities, all their privileges, to ask of Jesus those things which they so much need. [Cf: Unpublished Manuscripts, Volume 1 p. 162 para. 02] p. 732, Para. 5, [1890MS].

I spoke again to the people this afternoon at half-past two. The house was full and more than half were unbelievers, but they listened with intense earnestness. The Lord gave me strength to speak with great earnestness and power one hour and a half. I feel to praise the Lord that He is renewing my strength and enabling me to bear the message He has given me. Oh, for the baptism of the Holy Ghost! I want the people to have it. They need it. We want rich blessing[s] from the Lord in order to represent Christ to the people. I sent off to the mail 16 pages, all but four written today.--Ms. 45, 1890, p. 3. (Diary 16, p. 293.) [Cf: Unpublished Manuscripts, Volume 1 p. 162 para. 03] p. 733, Para. 1, [1890MS].

Sands, Virginia, Sabbath, November 8, 1890. I arose early and after seeking the Lord in prayer I wrote many pages. At half-past eight attended morning meeting and gave them a morning talk. I sought to revive their faith by relating my experience in Salamanca. Hearts seemed to be touched. I urged them to ask greater blessings of the Lord and to believe that He would bless, and then not to go away and waver about it. The Lord would have us firm and importunate as was Elijah and the importunate widow who obtained their requests because they would not let go. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 163 para. 01] p. 733, Para. 2, [1890MS].

I spoke in the afternoon from John 17. The Lord gave me much of His Holy Spirit. The house was full. I called those forward who wished to seek the Lord more earnestly and for those who wished to give themselves to the Lord a whole sacrifice. For a time not one made a move, but after a while many came forward and bore testimonies of confession. We had a precious season of prayer and all felt broken down, weeping and confessing their sins.--Ms. 45, 1890, pp. 3-4, 6. (Diary 16, pp. 294, 299.) [Cf: Unpublished Manuscripts, Volume 1 p. 163 para. 02] p. 733, Para. 3, [1890MS].

Sands, Virginia, Sunday, November 9, 1890. Attended morning meetings and walked to them. There were crowds coming in to the meeting. Not more than one half could get entrance into the house. Brother Miles spoke in the forenoon. [Cf: Unpublished Manuscripts, Volume 1 p. 163

para. 03] p. 733, Para. 4, [1890MS].

I spoke in the afternoon from Matthew 6:19. . . . One hundred and thirty-five, by count, were in the house, and outside platforms were made by the windows and many stood by the windows on the platform of boards and others on the ground. The windows were opened so that they could hear. Many were in uncomfortable positions, pressed up as close to the windows as possible to hear the Word of life. The platform of the desk was crowded with men and women. . . . I was surprised that there was as much quiet as there was. Many, many were standing all the time. Many scarcely moved from their positions during the one hour and a half I was speaking.--Ms. 45, 1890, pp. 6-7. (Diary 16, pp. 300-301.) [Cf: Unpublished Manuscripts, Volume 1 p. 163 para. 04] p. 733, Para. 5, [1890MS].

Sands, Virginia, Monday, November 10, 1890. I slept this morning unusually long. It was five o'clock before I left my bed. After a season of prayer, I wrote important matters to which my mind was called in a dream. I know it was a message for this people. I read the same in the early morning meeting. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 164 para. 01] p. 733, Para. 6, [1890MS].

I spoke to a full house in the afternoon from John 14. The Lord put His Holy Spirit upon me in large measure. There was a large attendance of unbelievers. We hoped when we made the call for all who wished to take their stand for the Lord more fully, that several would have strength to decide, but something held them. The enemy seemed to have power over them and none led out on this occasion. After much labor and a season of earnest prayer some responded, and yet we felt that there should have been a more earnest response. We had done our duty. We could do no more. But we were disappointed at the reluctance to move.--Ms. 45, 1890, p. 8. (Diary 16, pp. 302-303.) [Cf: Unpublished Manuscripts, Volume 1 p. 164 para. 02] p. 734, Para. 1, [1890MS].

Washington, D. C., Tuesday, November 11, 1890. Early in the morning at five o'clock I called the members of the household. We left [Sands] at six a.m. We rode one mile to the depot. We were behind time by the clock and we feared the cars would leave us.--Diary 16, p. 308. [Cf: Unpublished Manuscripts, Volume 1 p. 164 para. 03] p. 734, Para. 2, [1890MS].

Washington, D. C., Wednesday, November 12, 1890. In the morning. I am not feeling well. I feel sensibly the taxation that was upon me through hard labor at Sands, Va. There is a gathering in my ear. [Cf: Unpublished Manuscripts, Volume 1 p. 164 para. 04] p. 734, Para. 3, [1890MS].

I visited Dr. Davis, who is one with us in the faith. He examined my teeth and tells me that there is nothing to be done to them. I am relieved, for I feared that my teeth might cause the pain in my ear. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 165 para. 01] p. 734, Para. 4, [1890MS].

This day was not without its trials. There is a sense of exhaustion. I try to leave my case in the hands of God. I keep my mind in a praying, supplicating position that the Lord will impart to me His own Holy Spirit, for I know that without His special help I shall not be able to

speak to the people. . . . I have not been able to speak nights without paying the penalty in a sleepless night. [Cf: Unpublished Manuscripts, Volume 1 p. 165 para. 02] p. 734, Para. 5, [1890MS].

We rode in the streetcar about three quarters of an hour to the hall, the place of meeting. This was a commodious place. The hall was full and I spoke with freedom upon the lesson of Christ to His disciples--the vine and the branches. John 15. The Lord gave me much freedom and the trembling of nerves left me after I had spoken about five minutes. His grace strengthened me.--Ms. 46, 1890, pp. 1-2. (Diary 16, p. 310.) [Cf: Unpublished Manuscripts, Volume 1 p. 165 para. 03] p. 734, Para. 6, [1890MS].

Brooklyn, New York, Thursday, November 13, 1890. We had the privilege of speaking to some I had met two years before when I visited Washington, and my heart rejoiced to see a goodly number who had embraced the truth since that time. Many noble, intelligent men and women pressed forward to take my hand, and expressed their pleasure in hearing me speak. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 165 para. 04] p. 734, Para. 7, [1890MS].

We found the cab waiting for us. We went directly from the meeting to the depot. Brother _____ accompanied us to the city of New York. My son Willie left Wednesday night, in response to the second urgent request from Elder Olsen to meet him just as early as possible. I consented to have him leave the same night. He arrived in Washington at noon, twelve o'clock, and left at eleven o'clock at night. [Cf: Unpublished Manuscripts, Volume 1 p. 165 para. 05] p. 734, Para. 8, [1890MS].

We were pleased to learn a train left about 10:00 p.m. My berth had been procured, and I had the privilege of resting in my berth. When we reached Baltimore the car we were in was filled with an offensive oil smell, combined with heavy smoke. I was afraid the fire-box [axle] was on fire and that this caused the smoke. We tarried some time in Baltimore, and I tried to keep my breathing organs covered so as not to take into my lungs the oppressive atmosphere that was almost stifling.--Ms. 46, 1890, pp. 2-3. (Diary 16, p. 313.) [Cf: Unpublished Manuscripts, Volume 1 p. 165 para. 06] p. 735, Para. 1, [1890MS].

Brooklyn, New York, ca. Friday, November 14, 1890 Letter to Albert Harris. Willie and Sarah and I have been attending a series of meetings. It was a trial trip with me. I did not know how I would endure the fatigue of journeying and the speaking, traveling in all kinds of weather and having to put up with all kinds of conveyances and all kinds of fare. If I have appointments they must be filled, rain or snow or sunshine. I thank my heavenly Father I have been enabled, through Christ strengthening me, to stand at my post and bear my testimony with freedom in the demonstration of the Spirit. [Cf: Unpublished Manuscripts, Volume 1 p. 166 para. 01] p. 735, Para. 2, [1890MS].

My first appointment was at Adams Center, New York. This is in a Seventh-Day Baptist community and they attended the meetings. Quite a large number of them were much prejudiced, but the prejudice they confessed was all gone when they heard me speak. The meetinghouse was full all through the meetings. We had here a good and convenient place to tarry in, a pilgrim's resting place. Sister Green was a widow and

true as steel to her profession of faith. I spoke here three times, but in affliction. The inflammation was in my ear--a sore was gathering--but the Lord helped me. Sunday relief came. It broke, but Monday the pain was very severe. Yet we took the cars for Rome on our way to South Lancaster. We were made welcome by Brother Place, an efficient minister in the cause of God, proclaiming the truth. [Cf: Unpublished Manuscripts, Volume 1 p. 166 para. 02] p. 735, Para. 3, [1890MS].

Tuesday morning we again stepped on board the cars. It was raining. We reached South Lancaster. Here we remained over two Sabbaths. I spoke 14 times. The burden of labor was upon me. The Lord gave me precious tokens of His love and His rich grace. The difficulty came with great force again upon me--pain in my head--but the Lord did not leave me comfortless. He gave me His grace to bear my affliction. Tuesday I was still afflicted and was delayed a day, but spoke to the students Wednesday in the academy with much freedom and left that noon. It was pouring down rain. [Cf: Unpublished Manuscripts, Volume 1 p. 166 para. 03] p. 735, Para. 4, [1890MS].

We reached Brooklyn, New York, about midnight, and early next morning were on our way for Pennsylvania meeting. Here we came in to Salamanca, New York, about eleven o'clock in a snow storm. We had a good home here. We stopped with a brother who has recently embraced the truth. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 166 para. 04] p. 735, Para. 5, [1890MS].

Here I spoke three times to the people, my head still afflicted. When almost discouraged thinking I must give up the future appointments, when as I knelt to pray, suddenly the glory of the Lord shone around about me. The whole room seemed to be filled with the presence of God. I was happy, so happy, I did not sleep scarcely any of that night because of gladness of heart and peace and comfort from the Lord which passeth knowledge. I said nothing more about returning home, but went to the depot in a snowstorm. We had to tarry at a hotel that night, and next day at noon we were at Sands, Virginia. Here we had very excellent meetings. I spoke seven times. Willie spoke Sabbath forenoon with much freedom. Our meetings closed Monday night. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 167 para. 01] p. 735, Para. 6, [1890MS].

Well, the Lord has indeed wrought for us on this journey. Early Tuesday morning we took the cars at half-past six for Washington, D. C. and arrived there at twelve o'clock noon. Wednesday night spoke to a hall full of intelligent, noble-looking people. About 100 are keeping the Sabbath in Washington, D. C. I had much freedom in speaking to the people and they eagerly received the words spoken, then came with outstretched hands to welcome me and say farewell and tell me how much good the words spoken had done them and beg me to come and stay with them a few weeks. I made a conditional promise and had to tear myself away, for the carriage was at the door to take me immediately to the cars which left at ten o'clock that night. I took a sleeper and arrived in New York City at half-past six in the morning, Thursday. [Cf: Unpublished Manuscripts, Volume 1 p. 167 para. 02] p. 736, Para. 1, [1890MS].

I have spoken this day once to an interested hall full. The platforms were full and the Lord gave me His Holy Spirit in speaking to the people. We spend two Sabbaths here. This is an important part of the

Lord's vineyard. About 100 have embraced the [truth] and if they become light-bearers to the world, they will flash the light upon the darkened minds of hundreds.--Letter 72a, 1890, pp. 1-4. [Cf: Unpublished Manuscripts, Volume 1 p. 167 para. 03] p. 736, Para. 2, [1890MS].

Brooklyn, New York, Sabbath, November 15, 1890. We arrived here in this city Friday morning. I was pleased to ride all the way from the ferry in the streetcar and not on the elevated railroad. We had a good room assigned to my use exclusively, but the elevated railroad goes directly by the house and I was fearful the thundering noise would prevent me from sleeping. There is a large company who are being accommodated in three different tenements.--Ms. 46, 1890, p. 3. (Diary 16, p. 314.) [Cf: Unpublished Manuscripts, Volume 1 p. 168 para. 01] p. 736, Para. 3, [1890MS].

Brooklyn, New York, Sunday, November 16, 1890. I spoke to a full house at eleven o'clock Sabbath a.m. with much freedom. I do not think I have ever seen a better class of people before me. There was nobility and intelligence. We had a good social meeting. Many excellent testimonies were borne.--Ms. 46, 1890, p. 3. (Diary 16, p. 315.) [Cf: Unpublished Manuscripts, Volume 1 p. 168 para. 02] p. 736, Para. 4, [1890MS].

Brooklyn, New York, Monday, November 17, 1890. Attended morning meeting and spoke to the people with much freedom upon the subject of faith and the righteousness of Christ. Brother Lindsay made decided confession to the point. He called those forward who desired a deeper work of grace in their hearts. Quite a number responded, and by request I prayed in their behalf. The Lord came graciously near to bless us, and we know that He has peace and rest for the souls of all who come to Him as their only hope. We so much desire the softening, subduing influence of the Spirit of God upon our own hearts. I remained for the conference meeting and was requested to speak and say what I thought of having a ministerial school established in Brooklyn, united with a school for the canvassers and educating Bible Readers. I told them I was not prepared to speak to the point intelligently. I wished to give the subject more reflection and earnest prayer, seeking counsel from God.--Ms. 46, 1890, p. 4. (Diary 16, p. 318.) [Cf: Unpublished Manuscripts, Volume 1 p. 168 para. 03] p. 736, Para. 5, [1890MS].

Brooklyn, New York, Tuesday, November 18, 1890. Attended morning meeting. We had an excellent meeting. Many live testimonies were borne. I tried to impress upon the people that we must have simplicity of faith and perfect trust in our heavenly Father. I felt urged by the Spirit of God to speak plainly. [Cf: Unpublished Manuscripts, Volume 1 p. 169 para. 01] p. 736, Para. 6, [1890MS].

We remained for the conference meeting, and many important matters were discussed. I was again called on for my counsel in reference to having a school held in New York City. I answered that I had light upon this matter, that I could now speak. It was not advisable to have a school [in New York] for the purpose of educating ministers or canvassers. There was such a school already in session in Battle Creek. Facilities and a combination of varied talents were positively essential to make such a school a complete success. To have one man's mind, one man's mold, and one man's talent as educator, or even the talents of two or three men, were not all that was necessary. There must be a broader and deeper work in educating ministers to understand

the Scriptures, and to labor intelligently and devotedly, humbly walking with God. The work of fitting up canvassers was another thing, although this work also demanded that men appointed to educate in this line should be men who were in close communion with God.--Ms. 46, 1890, pp. 4-5. (Diary 16, p. 319.) [Cf: Unpublished Manuscripts, Volume 1 p. 169 para. 02] p. 737, Para. 1, [1890MS].

Brooklyn, New York, Wednesday, November 19 (?), 1890. I arose at four o'clock. Sought the Lord in prayer. This is a day of feebleness to me, yet I will put my trust in God, who is my helper and my God. I wrote many pages to be used at the present time, at the close of this year 1890. [Cf: Unpublished Manuscripts, Volume 1 p. 169 para. 03] p. 737, Para. 2, [1890MS].

With Sara I fulfilled an engagement to take dinner with Brother and Sister King. Again I mounted two pairs of stairs to reach the elevated railroad to take the cars for their place. We had one change. I feel very disagreeable in riding so high up in the air. We had a very pleasant visit.--Ms. 46, 1890, p. 5. (Diary 16, p. 320.) [Cf: Unpublished Manuscripts, Volume 1 p. 169 para. 04] p. 737, Para. 3, [1890MS].

Brooklyn, New York, Thursday, November 20, 1890. I spoke this evening at five o'clock, and the Lord gave me great freedom. I feel my weakness, and I am pleading with God to restore me. I believe that He will do it. I am reaching out for stronger faith.--Ms. 29a, 1890, p. 1. (Diary 16, p. 321.) [Cf: Unpublished Manuscripts, Volume 1 p. 170 para. 01] p. 737, Para. 4, [1890MS].

Brooklyn, New York, Friday, November 21, 1890. I think not best to attend morning meetings. I am urged by the Spirit of the Lord to write important matters in reference to the work of God for this time and the necessity of the churches reaching a higher standard.--Diary 16, p. 323. [Cf: Unpublished Manuscripts, Volume 1 p. 170 para. 02] p. 737, Para. 5, [1890MS].

Brooklyn, New York, Sabbath, November 22, 1890. This morning I pleaded most earnestly with the Lord for His presence, for the enlightenment which He alone can give me. I wrestled for some time in prayer, and placed myself decidedly on the Lord's side, to believe every word that proceeds out of the mouth of God. I will not take myself out of His hands. Infirmities press me at all times, and my faith is tested severely. Oh, that I may never lose sight of Jesus, my hope and my consolation. [Cf: Unpublished Manuscripts, Volume 1 p. 170 para. 03] p. 737, Para. 6, [1890MS].

I spoke to a room packed with interested listeners, from Isaiah 58. The Lord's presence was in the congregation. . . . Testimonies followed in quick succession.--Ms. 29a, 1890, p. 6. (Diary 16, pp. 325, 327.) [Cf: Unpublished Manuscripts, Volume 1 p. 170 para. 04] p. 737, Para. 7, [1890MS].

Brooklyn, New York, Monday, November 24, 1890. I rise this morning with gratitude in my heart for a precious night's rest. The cars on the elevated railroad have been thundering past all night, but I have slept excellently well. [Cf: Unpublished Manuscripts, Volume 1 p. 170 para. 05] p. 738, Para. 1, [1890MS].

I did not fill my appointment at the hall yesterday evening at five o'clock. The managers of the building let it to other parties when our people had engaged it for the day. But we could not help ourselves, as there was no written contract. This ought always to be secured. We must be more thorough in our business management. Many had purposed to come with their unbelieving relatives, and this was a great disappointment to them. They wept with sorrow. This disappointment we must reckon among the "all things" that shall work together for good to those that love God. [Cf: Unpublished Manuscripts, Volume 1 p. 171 para. 01] p. 738, Para. 2, [1890MS].

I was solicited to speak in the evening to those assembled in the next tenement, the canvassing class. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 171 para. 02] p. 738, Para. 3, [1890MS].

I have now spoken four times in the morning and business meetings and for one hour last evening to the canvassing class. This morning Brother Chadwick leaves us and returns to Battle Creek. He is in danger, through the prevailing influences which exist there, of becoming unbalanced in mind. Willie leaves later in the week for Battle Creek. Sara and I shall attend meetings at Norwich, Conn., and at Danvers, [Mass.]. Brother Asa Robinson will be in attendance at these meetings. We wish that Willie could be with us also, but it seems to be necessary for him to go to Battle Creek at this time to attend to important matters. I ought to have him with me in my work, but if the presence of the Lord goes with us, we shall have profitable and successful meetings. [Cf: Unpublished Manuscripts, Volume 1 p. 171 para. 03] p. 738, Para. 4, [1890MS].

I send large packages of important matters to be used during the remnant of the year 1890. I want to arouse and break the deadness of the silence of the churches, that they may have a sense of their work.--Ms. 29a, 1890, pp. 8, 10. (Diary 16, pp. 331, 334.) [Cf: Unpublished Manuscripts, Volume 1 p. 171 para. 04] p. 738, Para. 5, [1890MS].

Brooklyn, New York, Tuesday, November 25, 1890. During the night I have been in communion with God. I have been brought by my guide into councils in Battle Creek, and I have a message to bear to you whether you will hear or not, whether you will receive it or reject it. The people must know that they are not moving in the order of God. They have left Christ out of their councils. Leading men are giving a mold to the work that will result in a loss of many souls, for they are moving away from the safe path. Many come here from foreign countries, thinking that Battle Creek, from whence come the publications of truth, will be next to heaven. How disappointed they feel when they hear in this place the message of God spoken of lightly, when they hear the messengers of God, by some in responsible places, made a subject of ridicule. And why is this? It is because the message of the messengers does not coincide in every particular with the ideas of those whom the Lord names His scorners, although it is a message sent from heaven. [Cf: Unpublished Manuscripts, Volume 1 p. 171 para. 05] p. 738, Para. 6, [1890MS].

Where the truth is rejected, it opens up a way where false waymarks will be set up, and perils will rise on all sides. Through neglect of seeking the earnest counsel of God men will be connected with the

office who will form themselves into a ring, to echo the sentiments of him whom they consider most influential, and who pleases their human ideas. My guide spoke slowly and solemnly, "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye far countries: gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand; for God is with us." [See Isaiah 8:9, 10.] [Cf: Unpublished Manuscripts, Volume 1 p. 172 para. 01] p. 739, Para. 1, [1890MS].

Men may be selected by the Conference to connect with the office of publication, but unless these men look to God, and with a transformation of character, unless they realize that eternal vigilance is the price of safety, unless they seek counsel of God in large and small matters, concerning things connected with the sacred work of God, unless they are emptied of vanity and self, they will be turned from the safe path, and will turn others from the path cast up for the ransomed of the Lord. Unless these associated together are converted men, and they . . . realize the sacredness of the work of God for these last times, they will surely imperil the work of God, and discouragement will come upon the people. It is not enough that they assent to the truth. The question is, "Are they sanctified through the truth? Has the truth been brought into the inner sanctuary of the soul?" The past, present, and future, were plainly revealed to me.--Ms. 6, 1890, pp. 2-3. (Diary 16, pp. 336-338.) [Cf: Unpublished Manuscripts, Volume 1 p. 172 para. 02] p. 739, Para. 2, [1890MS].

On the Steamer "City of Boston," Wednesday Night, November 26, 1890. We left Brooklyn--Brother Miles, Sara Mccenterfer, and I--to go to our appointment at Norwich, Conn. We said goodbye to Willie, not expecting to see him again for three weeks. Then we will meet him in Washington, D. C. [Cf: Unpublished Manuscripts, Volume 1 p. 172 para. 03] p. 739, Para. 3, [1890MS].

We first took a streetcar as far as the bridge, then we climbed the stairs to the elevated railroad, then down the stairs after we crossed the bridge. We were on the crowded street of Broadway, dodging this way and then that way between teams, narrowly escaping being run over. We reached a car we wished to take, and it went very slowly, being obstructed with heavily loaded vehicles again and again. Changed cars again and just as we were about to get on board the horsecar, there came a heavily loaded wagon drawn by two powerful horses. They almost collided with the streetcar and became fixed for a time onto the car. I saw a place where we could dodge past the team and board the train. I ran, calling the others to follow with the baggage, which they did, and once more we were moving along. Soon we were obstructed with heavily loaded wagons. As we were near the wharf, we decided to leave the car and walk; it was only a few rods. We were able, after going before teams and behind them and between them, to pass down the gangplank into the boat. Here I am writing, sitting in my berth in my stateroom. [Cf: Unpublished Manuscripts, Volume 1 p. 173 para. 01] p. 739, Para. 4, [1890MS].

I had opportunity to write until it was thought best to get to rest. We had good convenience in the line of beds. [Cf: Unpublished Manuscripts, Volume 1 p. 173 para. 02] p. 739, Para. 5, [1890MS].

I was awakened out of my sleep by someone rapping on my door. I asked what was wanted and was asked where we were bound. I told them, "To Norwich, Conn." At one o'clock the boat stopped. Then to our sorrow we learned that the gangway where all the luggage or freight was laden and unloaded was directly beneath our stateroom. There was the noise of trundling wheelbarrows, orders being given, and the loading of barrels until morning. A very poor chance to sleep! We were to be awakened at four o'clock, but our awakening commenced at one o'clock and continued until four. [Cf: Unpublished Manuscripts, Volume 1 p. 173 para. 03] p. 739, Para. 6, [1890MS].

We had to take the cars at five o'clock. It was bitterly cold, yet beautifully pleasant. We walked quite a distance to the depot. There was a large waiting room--one room for men and women. Cards were hanging on the walls saying, "No Smoking in This Room," and yet there were several men smoking away unrestrained. How glad I was to get on board the cars! [Cf: Unpublished Manuscripts, Volume 1 p. 173 para. 04] p. 740, Para. 1, [1890MS].

After riding about one hour we came to Norwich and decided to walk nearly one mile to Brother and Sister Greer's. We reached the place about six o'clock. It was hardly light. We rang the bell again and again but no one heard. We tried at another door with better success and roused Brother Greer and he let us in. Soon Sister Greer was up and we were made welcome. Thus ended my entering of my 64th birthday.--Ms. 49, 1890, pp. 1-2. (Diary 16, pp. 343-346.) [Cf: Unpublished Manuscripts, Volume 1 p. 173 para. 05] p. 740, Para. 2, [1890MS].

Norwich, Connecticut, Thursday, November 27, 1890. November 27 we were among strangers in a place we had never visited before. We had both become so thoroughly chilled that it was very difficult to get the blood to the surface in good circulation. We walked out, Sara and I, about one mile, and the air was sharp but bracing. I came to the breakfast table at nine o'clock. Oh, how hungry I was! I ate very heartily. Dinner was at three o'clock and I was again hungry for dinner. It was Thanksgiving Day. I tried to sleep some but I could sleep only a few moments. Brother Miles talked that night to the few assembled. The people are very much scattered and cannot readily assemble at the meetinghouse.--Ms. 49, 1890, p. 2. (Diary 16, p. 346.) [Cf: Unpublished Manuscripts, Volume 1 p. 174 para. 01] p. 740, Para. 3, [1890MS].

Norwich, Connecticut, Friday, November 28, 1890. I am quite comfortable today. Wrote many pages to send to Battle Creek to be read during the week of prayer. We rode out to Norwichtown, Conn., three miles. Purchased cloth shoes, for my feet are cold and I dare not continue to have them cold. I was pleased to get back to my place where I was entertained. I spoke in the evening from John 14. "If ye love me keep my commandments," etc. There was not a large number present. I had a measure of freedom in speaking. Brother Robinson and Farman came to this place last night at eleven o'clock.--Ms. 49, 1890, p. 3. (Diary 16, p. 347.) [Cf: Unpublished Manuscripts, Volume 1 p. 174 para. 02] p. 740, Para. 4, [1890MS].

Norwich, Connecticut, Sabbath, November 29, 1890. Evening after the Sabbath. It is milder today. There were fewer than 100 present but they are indeed a very intelligent people who have embraced the truth. I

spoke from Acts 1, on the commission given by Christ to His disciples. I had freedom in speaking. As we were so scattered, meeting held from eleven o'clock. We were in Sabbath school one hour. I spoke at twelve. [Cf: Unpublished Manuscripts, Volume 1 p. 174 para. 03] p. 740, Para. 5, [1890MS].

The word seemed to reach hearts, and when the social meeting was in session many spoke right to the point.--Ms. 49, 1890, p. 3. (Diary 16, p. 348.) [Cf: Unpublished Manuscripts, Volume 1 p. 175 para. 01] p. 740, Para. 6, [1890MS].

Norwich, Connecticut, Sunday, November 30, 1890. I spoke in the afternoon. The house of worship was full. I have seldom addressed a more intelligent audience. I spoke from Luke 19, of Christ's riding into Jerusalem. The attention of everyone was riveted. I had special strength given me from the Lord, and His Holy Spirit impressed the hearts of the hearers. There was deep feeling in the congregation. My heart was filled with gratitude to my Saviour that I was sustained by His Holy Spirit in speaking to the people.--Ms. 49, 1890, p. 4. (Diary 16, p. 350.) [Cf: Unpublished Manuscripts, Volume 1 p. 175 para. 02] p. 740, Para. 7, [1890MS].

Norwich, Connecticut, Monday, December 1, 1890. Was pleasant but cold. I spoke to the church, to a goodly number assembled, upon the words of Christ in John 17.--Diary 16, p. 356. [Cf: Unpublished Manuscripts, Volume 1 p. 175 para. 03] p. 741, Para. 1, [1890MS].

Norwich, Connecticut, Tuesday, December 2, 1890. I have been writing diligently upon the words of Christ in John 14. This day I had a long conversation with Dr. Smith who is a new convert to the truth. He and his wife are certainly seeking to do the will of God.--Diary 16, p. 357. [Cf: Unpublished Manuscripts, Volume 1 p. 175 para. 04] p. 741, Para. 2, [1890MS].

Norwich, Connecticut, Wednesday, December 3, 1890. I visited Brother Appley's family, about one-half mile out, and it seemed like home to us. It commenced snowing in the morning and continued until the ground was covered with its white blanket. Brother Greer kindly took us with his horse and carriage to the place. Rain set in and it was a very disagreeable evening, but I had an appointment at the church. The rain poured from the heavens. Sister Greer loaned me her rubber ulster. The slush and water were so deep it went over my rubbers and it was dangerous, slippery walking, because of the ice upon the rocks leading into the church. Sara fell as she was leaving the church. The lantern flew out of her hand, and the globe came off and rolled down in the gutter. She struck her head on the steps and it made her faint and dizzy. Brother Farman came out to deliver a telegram which was to go to Battle Creek and he fell, but was not injured much. We thank the Lord that these two escaped without further injury. [Cf: Unpublished Manuscripts, Volume 1 p. 175 para. 05] p. 741, Para. 3, [1890MS].

I spoke to the few assembled in regard to the rise and progress of the messages, and my experience and connection with the work in 1843 and 1844 and since that time. This was not a pleasant task for me, but I knew the people had no real knowledge of my work and this is what they needed. There was no one present who had had an experience in these messages, and I must speak for myself and for the work in which I have

been called to act a part.--Ms. 49, 1890, pp. 4-5. (Diary 16, pp. 358-359.) [Cf: Unpublished Manuscripts, Volume 1 p. 176 para. 01] p. 741, Para. 4, [1890MS].

Lynn, Massachusetts, Thursday, December 4, 1890. Wrote six pages to Sister Ings. We left Norwich a little after eight o'clock. Rode three miles in the streetcar to the village. Waited about half an hour and then stepped into the car. I had some talk with Elders Robinson and Farman in regard to their tarrying in Norwich over the Sabbath. Much needs to be done for the church in that place. They need a personal experience in the truth and in the knowledge of God and Jesus Christ whom He has sent into the world. Some talk was made in regard to sending Brother Farman to Putnam to help us in the change of cars which we must make at that place, since Sara was nearly sick with the effects of her fall the previous night, but I thought we could manage. Sara agreed with me that we would not make any extra expense. We had no trouble in making the change. We were met in Boston by Elder Fifield, who took the weighty part of the baggage. We took a hack across the city and then were seated in the cars which would take us to Lynn. We were pleased, after making one more change, to enter the house over which Sister Whaff presided. She is one of the members of the Vunderlind family of Richmond, Maine. We were made welcome in her home and a pleasant room was ready for us. I could not commence my writing until my trunk came, then it was too late to see by daylight. On the cars I wrote five pages to be sent back to the church at Norwich, and I wrote 12 pages by gaslight, that the letters might reach them before the Sabbath.--Ms. 50, 1890, p. 1 (Diary 16, pp. 360-361). [Cf: Unpublished Manuscripts, Volume 1 p. 176 para. 02] p. 741, Para. 5, [1890MS].

Lynn, Massachusetts, ca. December 4, 1890. The people of the world will try to induce us to soften our message, to suppress one of its more distinctive features. They say: "Why do you in your teaching make the seventh-day Sabbath so prominent? This seems to be always thrust before us; we should harmonize with you if you would not say so much on this point; keep the seventh-day Sabbath out of the *Sentinel*, and we will give it our influence and support." And there has been a disposition on the part of some of our workers to adopt this policy. [Cf: Unpublished Manuscripts, Volume 1 p. 177 para. 01] p. 742, Para. 1, [1890MS].

I am bidden to warn you that deceptive sentiments are entertained, a false modesty and caution, a disposition to withhold the profession of our faith. In the night season, matters have been presented before me that have greatly troubled my mind. I have seemed to be in meetings for counsel where these subjects were discussed, and written documents were presented, advocating concession. Brethren, shall we permit the world to shape the message that God has given us to bear to them? So then as well might the patient prescribe the remedies that are to be used for his cure. [Cf: Unpublished Manuscripts, Volume 1 p. 177 para. 02] p. 742, Para. 2, [1890MS].

Shall we, for the sake of policy, betray a sacred trust? If the world is in error and delusion, breaking the law of God, is it not our duty to show them their sin and danger? We must proclaim the third angel's message. [Cf: Unpublished Manuscripts, Volume 1 p. 177 para. 03] p. 742, Para. 3, [1890MS].

What is the *Sentinel* for, but to be the voice of the watchmen on the walls of Zion, to sound the danger signal. We care not to cringe and beg pardon of the world for telling them the truth: we should scorn concealment. Unfurl your colors to meet the case of men and angels. Let it be understood that Seventh-day Adventists can make no compromise. In your opinions and faith there must not be the least appearance of wavering; the world has a right to know what to expect of us, and will look upon us as dishonest, as hiding our real sentiments and principles out of policy, if we carry even the semblance of being uncommitted till the popular voice has pointed out the safe way. The Comforter, the Holy Spirit, which Christ said He would send into the world, was to bear an unwavering testimony.--Ms. 16, 1890, pp. 17-18; *Counsels to Writers and Editors*, pp. 94-95. [Cf: Unpublished Manuscripts, Volume 1 p. 177 para. 04] p. 742, Para. 4, [1890MS].

Lynn, Massachusetts, Friday, December 5, 1890. I have not slept since three o'clock. I arose at four and sent earnest supplications to heaven for light and for grace to do the will of my heavenly Father.--Ms. 50, 1890. p. 2. (Diary 16, p. 362.) [Cf: Unpublished Manuscripts, Volume 1 p. 178 para. 01] p. 742, Para. 5, [1890MS].

Lynn, Massachusetts, Sabbath, December 6, 1890. I spoke to the people assembled on the Sabbath from John 14. The Lord gave me freedom in speaking to the people. Many had just come into the faith. One family, all at home--father, mother, and three children--embraced the truth. The father is cousin to Edwin Burnham, a First-day Adventist. He was considered one of the most eloquent preachers among the First-day Adventists. He opposed the Sabbath of the fourth commandment with great vigor. He made most extravagant expressions. He stated that the law of God was an old thunder and lightning law, a bloody law; that it was not possible for man to keep that law--that they never could keep it; it was dead and buried and did not deserve a gravestone. He said he always felt better after he had given the law a good run. And now here is a relative by the name of Burnham who has, with nearly all his family, taken hold of the Sabbath!--Ms. 50, 1890, pp. 2-3. (Diary 16, pp. 363-364.) [Cf: Unpublished Manuscripts, Volume 1 p. 178 para. 02] p. 742, Para. 6, [1890MS].

A Letter to Mrs. White's Children, December 6, 1890. Dear Children, Willie, Edson, and Emma: I have just come from the hall where the little company assemble to worship on the Sabbath. There were about 80 present. I spoke from John 14:15--"If ye love me, keep my commandments." I had much freedom in speaking, then we had a social meeting and 38 testimonies were borne. The older members did not take the time, but gave opportunity for those who had more recently come to the faith. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 178 para. 03] p. 743, Para. 1, [1890MS].

I never saw Elder Fifield appear as well as now. Certainly he has success in arousing an interest. He feels the burden of souls on this occasion. He reins them up to a decision and then he says, I weep with sorrow of soul as I see the difficulties that obstruct their way. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 178 para. 04] p. 743, Para. 2, [1890MS].

A good work has commenced here and I hope it will be ripened off. This

is the reason I left Norwich, for it was a critical time for the interest here while the sheaves are being gathered. [Cf: Unpublished Manuscripts, Volume 1 p. 179 para. 01] p. 743, Para. 3, [1890MS].

Brother Robinson and Farman and Brother Whitters were left at Norwich. They were willing I should come, greatly desired I should be here, and yet felt that it was a pity I could not be at Norwich over another Sabbath. I spoke five times, speaking three evenings, and on Sabbath and Sunday. . . . I slept last night about ten hours; praise the Lord, praise His holy name. [Cf: Unpublished Manuscripts, Volume 1 p. 179 para. 02] p. 743, Para. 4, [1890MS].

I shall go to Danvers Wednesday. I have been so deeply interested in John, chapters 14, 15, 16, and 17 that I am writing on the subject. I have written 12 pages today upon John 14, for fear I should have the force of the subject wear away from my mind. This will come in Life of Christ. I have in all 40 pages written. [Cf: Unpublished Manuscripts, Volume 1 p. 179 para. 03] p. 743, Para. 5, [1890MS].

I am glad I attended both these meetings in Norwich and in Lynn.-- Letter 109, 1890, pp. 1, 3-6. [Cf: Unpublished Manuscripts, Volume 1 p. 179 para. 04] p. 743, Para. 6, [1890MS].

Lynn, Massachusetts, Sunday, December 7, 1890. I have reason to be thankful to the Lord for His goodness, His mercy, and His love to me. I slept well last night. I offered up my petition to the Lord for His grace, His Holy Spirit. I wrote several pages. I spoke in the afternoon upon Christ's riding into Jerusalem. There were quite a number of First-day Adventists present. After I ceased speaking many were introduced to me. One lady spoke to me and asked me if I knew her. I told her I did not. She said her name is now Gallusia; it used to be Eunice Parkes. She was our close neighbor. We were well acquainted with her in our girlhood. She wished me to call upon her. I am trying to visit and write too, which keeps my time fully employed.--Ms. 50, 1890, p. 5. (Diary 16, p. 366.) [Cf: Unpublished Manuscripts, Volume 1 p. 179 para. 05] p. 743, Para. 7, [1890MS].

Lynn, Massachusetts, Monday, December 8, 1890. I have been earnestly engaged in writing and in repairing my clothing. Did not walk out all day. In am in deep perplexity. I do not understand why the burden is constantly weighing me down, why I am filled with remorse for those who are connected with the publishing interest in Battle Creek. I am hearing the words spoken in reference to myself and my work. I feel an intense desire to get *Patriarchs and Prophets* and *Great Controversy* before the people because the very light they need is contained in these books. Why have those who have accepted the publishing of these books no burden?--Ms. 50, 1890, pp. 5-6. (Diary 16, p. 368.) [Cf: Unpublished Manuscripts, Volume 1 p. 179 para. 06] p. 743, Para. 8, [1890MS].

Lynn, Massachusetts, Tuesday, December 9, 1890. Devoted some time to prayer. Rose at five o'clock. I wrote letters to Burley Salisbury, to Dr. Lay and family, also to Sister Appley, and a letter to the church at Norwich. [Cf: Unpublished Manuscripts, Volume 1 p. 180 para. 01] p. 744, Para. 1, [1890MS].

We had an appointment to take dinner with Brother and Sister Burnham.

We walked nearly one mile and it was snowy underfoot. We had no rubbers. We found them pleasantly situated. After we reached the house, which was in the outskirts of the city, we had a very pleasant visit with the family and then prayed with them, and the Lord drew near by His Holy Spirit. All seemed to be much gratified by the visit. We walked a portion of the way back. [Cf: Unpublished Manuscripts, Volume 1 p. 180 para. 02] p. 744, Para. 2, [1890MS].

I felt much exhausted after arriving at my stopping place, and retired at seven o'clock. I designed to make one more visit and attend the prayer meeting in the hall, but I knew it would be presumptuous. It is an exhausting process for me to visit. I feel much the same responsibility as when before the people. I know that light must be shining in all that is said and done, to reflect light upon those with whom we visit.--Ms. 50, 1890, p. 6. (Diary 16, p. 369.) [Cf: Unpublished Manuscripts, Volume 1 p. 180 para. 03] p. 744, Para. 3, [1890MS].

Danvers, Massachusetts, Wednesday, December 10, 1890. I thank the Lord I slept well during the night. Arose at half past four and wrote ten pages before breakfast. Sister Whaff visited me some. She feels bad that we cannot stay longer. We packed our trunks to leave Lynn at quarter before eleven, accompanied by Elder Fifield. [Cf: Unpublished Manuscripts, Volume 1 p. 181 para. 01] p. 744, Para. 4, [1890MS].

Arrived at this place at quarter before twelve and walked to Brother Edwards', where we shall make our home while here in Danvers. Wrote about eight pages. [Cf: Unpublished Manuscripts, Volume 1 p. 181 para. 02] p. 744, Para. 5, [1890MS].

Attended meeting in the evening. There were about 40 present. The notice was not inserted right. It was designed to be published for Wednesday evening, but was printed for Thursday evening, therefore I shall now have to speak both evenings. [Cf: Unpublished Manuscripts, Volume 1 p. 181 para. 03] p. 744, Para. 6, [1890MS].

I spoke from Matthew 11:25-27. My mind was led out to dwell particularly upon the mission of Christ, which was to reveal the Father.--Ms. 51, 1890, p. 1. (Diary 16, p. 370.) [Cf: Unpublished Manuscripts, Volume 1 p. 181 para. 04] p. 744, Para. 7, [1890MS].

Danvers, Massachusetts, Thursday, December 11, 1890. I wrote many pages and did not go out to walk as I ought to have done. I need exercise, but the walks are icy and I feared I might slip and wrench my ankles. About noon a messenger came from Ipswich to say that Sister Brickey was dangerously sick about 12 miles from this place. Brethren Fifield and Farman went on the cars, which took them within three miles of the place. A carriage was waiting for them to take them to the afflicted one. She was very low. They offered prayer on her behalf. She was at once relieved and praised the Lord. Her countenance and voice were changed. They left her happy in God. They attended the half-past five prayer meeting. [Cf: Unpublished Manuscripts, Volume 1 p. 181 para. 05] p. 744, Para. 8, [1890MS].

I spoke in the evening. A much larger assembly was present. I had freedom in speaking from John 14, dwelling upon the rich promises of God that are so plainly given us in such positive words. The presence

of the Lord was in our meeting. I sought the Lord in earnest prayer before going to the meeting. My head was confused, but I knew the Lord God of Israel was a present help in every time of need. I was blessed and had freedom in speaking. I understand there were one dozen of the First-day Adventists present, and many outsiders were also in the meeting. [Cf: Unpublished Manuscripts, Volume 1 p. 181 para. 06] p. 745, Para. 1, [1890MS].

Elder Mooney came from Salem. He is desirous I should call on his wife who apparently is lying on her deathbed. [Cf: Unpublished Manuscripts, Volume 1 p. 182 para. 01] p. 745, Para. 2, [1890MS].

It is suggested that it will be wise for me to speak in Lynn Monday and Tuesday evenings, and then Wednesday take the cars for Washington, D. C. May the Lord be our counselor, is my most earnest prayer. I do not wish to presume upon my strength.--Ms. 51, 1890, pp. 6-7. (Diary 16, pp. 382-383.) [Cf: Unpublished Manuscripts, Volume 1 p. 182 para. 02] p. 745, Para. 3, [1890MS].

Danvers, Massachusetts, Friday, December 12, 1890. Rose at half-past four. Sara and I had but little rest last night. In coming down the steps after closing the door she thought there was only one step. Her heel caught on the second step. She wrenched her ankle and for a few moments we thought she could not walk. She did walk to the meeting, came back, and after her shoe was removed her foot pained her considerably. She could not rest; neither could I. She was obliged to get up at midnight and bathe her foot. She is relieved of pain but it is not wisdom to use her foot in walking at present. [Cf: Unpublished Manuscripts, Volume 1 p. 182 para. 03] p. 745, Para. 4, [1890MS].

Received letters yesterday from Marian [Davis]; also from C. H. Jones of Oakland, California. [Cf: Unpublished Manuscripts, Volume 1 p. 182 para. 04] p. 745, Para. 5, [1890MS].

Sister Edwards and I walked a short distance to call upon my sister Harriet's daughter, Emma Mccann. She married Charlie Morrison. She is his second wife. His first wife was Mary Mccann, her own sister. She left three children. All are married but one, whose name is Mabel. Emma was much pleased to see me. We visited her about two hours. In the afternoon Charlie Morrison, Emma's husband, came with his covered carriage for me to ride out. He took me to his sister's where his mother is staying. He introduced me to his mother and his two sisters. They received me courteously and the mother heartily. I had a little visit with them. I was glad to see Charlie's mother. She is a nice, sensible woman, plain, benevolent-looking, and wholesome. When we returned, the horse was afraid of the cars and we had to go a round-about way to get to Brother Edwards'. We were glad to retire early. [Cf: Unpublished Manuscripts, Volume 1 p. 182 para. 05] p. 745, Para. 6, [1890MS].

My heart is constantly drawn out after God. I plead for His Holy Spirit. The manifestation of the love of God toward us in Christ Jesus softens, yes, breaks my heart and renews my soul unto holiness.--Ms. 51, 1890, pp. 7-8. (Diary 16, pp. 384-385.) [Cf: Unpublished Manuscripts, Volume 1 p. 182 para. 06] p. 745, Para. 7, [1890MS].

A Letter to Ellen White's Son, December 12, 1890. Dear Willie: . . . I

feel grateful to the Lord that I am as well as I am. I write some every day. I am troubled with the coal stoves, but while it is mild weather I manage to get air from opening the windows. But the gas will trouble me some, of course. I cannot do the writing I desire to do being so broken up, changing from place to place, having all times of eating and all kinds of beds; but none of these things trouble me to keep me wakeful. Sara and I sleep together and I keep her awake sometimes and she me, but we have nothing to complain of except I am not so much broken up as I am on the life of Christ. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 183 para. 01] p. 746, Para. 1, [1890MS].

Everyone has his ideas, his ways, which are not my ideas and my ways, but I fall into line and adapt myself to the situation and eat breakfast frequently at nine o'clock, dinner at three; but I have with few exceptions suffered nothing in this for I was so engaged in writing I was fully absorbed.--Letter 110, 1890, pp. 1-3. [Cf: Unpublished Manuscripts, Volume 1 p. 183 para. 02] p. 746, Para. 2, [1890MS].

Danvers, Massachusetts, Sabbath, December 13, 1890. Meetings commenced in the church at half-past ten o'clock. Brother Robinson preached, then Sabbath school. I spoke at half-past two o'clock from 2 Corinthians 3:18 and 2 Corinthians 4:17. The Spirit of the Lord rested upon me and upon the people. I then called for all to come forward who were convinced that they must have a deeper work of grace in their hearts. Everyone in the house responded but two. . . . I went to four young men and I pleaded with them to make a decided effort to make this move and say, I will give myself to Jesus. Three went forward; one did not go. We had a very earnest season of prayer.-- Ms. 51, 1890, p. 9. (Diary 16, p. 386.) [Cf: Unpublished Manuscripts, Volume 1 p. 183 para. 03] p. 746, Para. 3, [1890MS].

Danvers, Massachusetts, Sunday, December 14, 1890. Brother Farman spoke to the people in the forenoon. I called upon Emma Morrison, my sister's child. Found her alone, but soon her husband and his son, who is married, came from Salem. We had a short visit. [Cf: Unpublished Manuscripts, Volume 1 p. 184 para. 01] p. 746, Para. 4, [1890MS].

I spoke in the missionary meeting in regard to the importance of the canvassing work. I also spoke at length in the afternoon, at half-past two o'clock. I was pleased to see Charlie Morrison, his wife Emma, and his son, as attentive hearers of the Word. I spoke from the words found in John 3:1-4. The Seventh-day Adventist church was full. Many from other denominations and from the First-day Adventists were present, and all listened with deepest interest. The Lord gave me the Word and fervor and power to address the audience.--Ms. 51, 1890, p. 15. (Diary 16, p. 396.) [Cf: Unpublished Manuscripts, Volume 1 p. 184 para. 02] p. 746, Para. 5, [1890MS].

A Letter to the General Conference President, December 15, 1890. Dear Brother Olsen: Our meetings at Danvers has closed. During the session I spoke five times, two evenings in the week and on Sabbath morning, at the missionary meeting held Sunday morning, and also on Sunday afternoon. I am satisfied beyond a doubt that the Lord has a message for me to bear to His people. I have felt the sustaining power of God as I have stood before the congregation, and I know that the power of God was working through the human agent. I know that many have received the word, and hungry souls have been fed. My heart is full of sympathy

and love for the souls that are ready to die. Since the Brooklyn camp meeting I no longer talk of sickness and infirmity. I have never had such freedom from pain, and have not slept so well for 12 years. The peace of God abides in my heart. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 184 para. 03] p. 746, Para. 6, [1890MS].

We had a most precious meeting in Lynn, but especially so at Danvers. Last Sabbath all in the house save two--an aged colored man and a poor timid soul who dared not make the move--came forward for prayer. The angel of God was in our midst. The ministers sought the Lord, and their supplications were heard in heaven. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 184 para. 04] p. 747, Para. 1, [1890MS].

After the severe trials and hard labor I have undergone in Battle Creek, only to be met with refusal to receive the message, this spirit refreshes my soul. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 184 para. 05] p. 747, Para. 2, [1890MS].

P. S. I was urged by our ministering brethren to return to Lynn and speak on Tuesday and Wednesday evening. I have consented to do this. Brother Fifield is doing all he can to get the people to the meetings on these two evenings. May the Lord move upon their hearts, is my prayer. On Thursday night we go to Boston, take the sleeper for Washington, and arrive in that city on Friday at eleven o'clock.-- Letter 43, 1890, pp. 1-3, 7. [Cf: Unpublished Manuscripts, Volume 1 p. 184 para. 06] p. 747, Para. 3, [1890MS].

Lynn, Massachusetts, Monday, December 15, 1890. We left Danvers at about ten o'clock a.m. Called on Mrs. Emma Morrison and said good-bye to her. She felt disappointed that I could not visit her, but I was altogether too weary to do the visiting many hoped I could do. There were two meetings Wednesday and Thursday evenings. I must speak in Lynn, learn the best route that would take us to Washington, D. C., purchase our tickets, and have everything in readiness for the journey to Washington.--Ms. 52, 1890, p. 1. (Diary 16, p. 399.) [Cf: Unpublished Manuscripts, Volume 1 p. 185 para. 01] p. 747, Para. 4, [1890MS].

Lynn, Massachusetts, Tuesday, December 16, 1890. I have felt drawn out in earnest petitions to God all day. In the early morning I wrote nine pages before breakfast and wrote many pages through the day. I spoke in the hall to a good congregation. [Cf: Unpublished Manuscripts, Volume 1 p. 185 para. 02] p. 747, Para. 5, [1890MS].

I felt most intensely upon some points, especially the inauguration of Christ on the banks of Jordan to His appointed work.--Ms. 52, 1890, p. 1. (Diary 16, p. 400.) [Cf: Unpublished Manuscripts, Volume 1 p. 185 para. 03] p. 747, Para. 6, [1890MS].

Lynn, Massachusetts, Wednesday, December 17, 1890. In the forenoon wrote letters to different ones at Battle Creek. In the afternoon received a number of visitors. One sister is a believer. Her husband does not believe the truth. He at first opposed her but he senses a great change in her and this has a convincing power with him. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 185 para. 04] p. 747, Para. 7, [1890MS].

I spoke Wednesday night. The rainstorm prevented many from attending, for the windows of heaven seemed to be opened and pouring out their treasures of rain. I had much freedom in speaking from John 17:17, "Sanctify them through thy truth: thy word is truth."--Ms. 52, 1890, pp. 3, 5. (Diary 16, pp. 406, 409.) [Cf: Unpublished Manuscripts, Volume 1 p. 185 para. 05] p. 747, Para. 8, [1890MS].

A Letter to Ellen White's Son, Thursday, December 18, 1890. Dear son Willie: I received your letter and draft in the hall last evening, where we had gone to attend my appointment Wednesday evening in a pouring rain. I was glad to hear from you and glad of the draft. We had borrowed money from Elder Robinson to buy our tickets. . . . I had \$20 of my own which I have had to use in traveling and in getting shoes and some little things for winter. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 186 para. 01] p. 748, Para. 1, [1890MS].

I speak evenings and go home and sleep well. This you know I have been unable to do for years. I realize the blessing of the Lord resting upon me and His presence with me in a sensible manner. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 186 para. 02] p. 748, Para. 2, [1890MS].

What my future course may be the Lord knows. He hangs a mist before my eyes that I shall only see the present, and I am content it should be thus. I am resting in the love of God with a peaceful trust and a happy assurance. I am not worrying about the future. I know the Lord will do all things well. I am always inclined to look ahead and make plans, but I have committed myself to God and all that I am into His hands. I am ready now to go to California any time the Lord may direct, ready to go to Australia or go to Europe, or any place in the world the Lord may see fit to send me. I am His property and I lean heavily upon the arm of God. It is strong and will bear me up. [Cf: Unpublished Manuscripts, Volume 1 p. 186 para. 03] p. 748, Para. 3, [1890MS].

We take the cars from Boston at nine o'clock tonight and go through without change to Washington. Arrive there at eleven o'clock a.m.-- Letter 111, 1890, pp. 1-2, 4-5. [Cf: Unpublished Manuscripts, Volume 1 p. 186 para. 04] p. 748, Para. 4, [1890MS].

Washington, D. C., Friday, December 19, 1890. We left Lynn Thursday night at four for Boston, from which place we took cars for Washington. . . . We found in the morning that we would not arrive at Washington until three hours behind time. We stopped one hour in Baltimore. We arrived in Washington about three o'clock and were so thankful to get baggage and all to the mission before the hours of the Sabbath. We decided that we would not start a journey so close to the Sabbath again. We would make arrangements to get to our destination having one day's leeway. There was no one at the depot to meet us. The porter put us in a hack and we came to the mission all right, and could commence the Sabbath without anxiety and confusion. The friends had been to the depot twice for us and the delay confused them. They were glad to receive us. [Cf: Unpublished Manuscripts, Volume 1 p. 186 para. 05] p. 748, Para. 5, [1890MS].

There has been sadness and suffering in the church. Brother Howard has lost one child and two more have been at the point of death. They were living in an old wooden house which was decaying, and there was a

disagreeable smell. The typhoid fever, it is thought, was in consequence of this unhealthful house. The family were taken out and put into the house Brother Mcgee had hired, and in that house they will escape the difficulties. I feel deep sympathy for Brother Howard. We are praying that the Lord will sustain our brother and that He will give him fresh courage and hope. God will not leave him if he will put his trust in Him.--Ms. 53, 1890, pp. 1-2. (Diary 16, pp. 410-411.) [Cf: Unpublished Manuscripts, Volume 1 p. 187 para. 01] p. 748, Para. 6, [1890MS].

Washington, D. C., Sabbath, December 20, 1890. We took the streetcars to reach our appointment, which was quite a distance away. We found quite a goodly number assembled in Sabbath school. The exercises were not yet over. [Cf: Unpublished Manuscripts, Volume 1 p. 187 para. 02] p. 749, Para. 1, [1890MS].

I spoke at eleven o'clock with much freedom from Isaiah 6:8. We had a social meeting and many excellent testimonies were borne. The presence of Jesus was in our midst and our hearts were made glad to see that as many as one-half of the number had been united with the church since I was here two years ago. There was a most intelligent company present. My soul was blessed on this day.--Ms. 53, 1890, p. 2. (Diary 16, p. 412.) [Cf: Unpublished Manuscripts, Volume 1 p. 187 para. 03] p. 749, Para. 2, [1890MS].

Washington, D. C., Sunday, December 21, 1890. We attended the forenoon meeting of the Week of Prayer at half-past ten o'clock. There were only about 30 present. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 187 para. 04] p. 749, Para. 3, [1890MS].

Sunday evening we had to walk only a few blocks to get to the hall. It is a dance hall, but it is roomy and well ventilated. We had a good attendance from outside and most of our people were present. I spoke from the first epistle of John, chapter three. The best of attention was given by the congregation. [Cf: Unpublished Manuscripts, Volume 1 p. 187 para. 05] p. 749, Para. 4, [1890MS].

The subject urges itself upon my mind, Why is not this center, this important place, prepared to have the house of worship so much needed? I hope our people will see the necessity of doing something without delay. The message must be presented here in the most wise yet simple way. Will the hearts of the people of God who believe in present truth give a correct representation in a church building, so we shall not have to assemble in a dance hall to speak the truth? We have been talking this matter over and we are getting all stirred up over the fact that at the capital of the American nation there is so miserable a representation of the grand truths which we are to properly represent. The unbelievers will get the start of us.--Ms. 53, 1890, pp. 2-3. (Diary 16, pp. 413-414.) [Cf: Unpublished Manuscripts, Volume 1 p. 188 para. 01] p. 749, Para. 5, [1890MS].

Washington, D. C., Monday, December 22, 1890. This day was devoted in the early morning, at half-past four o'clock, to prayer for the Lord to bless me and give me physical strength and mental clearness, and clear spiritual discernment. I believe the promise, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." I shall take the Lord Jesus at His word. [Cf: Unpublished

Manuscripts, Volume 1 p. 188 para. 02] p. 749, Para. 6, [1890MS].

I wrote ten pages of important matter. About ten o'clock I went to the dentist and had my teeth examined and one tooth filled, which caused me no pain. I had an impression taken for a new set of teeth. [Cf: Unpublished Manuscripts, Volume 1 p. 188 para. 03] p. 749, Para. 7, [1890MS].

When I returned I found letters awaiting me. One from Edson stated that my account at the office had swelled to the enormous sum of \$7,000. This is, much of it, in publishing Volume IV--*Great Controversy--and Patriarchs and Prophets* [Cf: Unpublished Manuscripts, Volume 1 p. 188 para. 04] p. 749, Para. 8, [1890MS].

In the evening I walked to the place of meeting and spoke in a large hall to about 100 people. Oh, how my heart yearns to see the people of God coming up to their high calling! I greatly desire that we should have an increase of faith and stand as valiant soldiers of Jesus Christ. I spoke from John 14:1-4.--Ms. 53, 1890, pp. 3-5. (Diary 16, pp. 415, 417.) [Cf: Unpublished Manuscripts, Volume 1 p. 188 para. 05] p. 750, Para. 1, [1890MS].

A Letter to Mrs. White's Sister, Monday, December 22, 1890. Dear Sister Mary Foss: I wrote to you a few days ago and now another matter comes up. Elder Loughborough is writing me asking if I know of anyone now alive who was present at the meeting I have mentioned held at Maguire's Hill, where I related the first visions I had. . . . Mary, you were at the meeting, were you not? Your memory is so good. Do you have any remembrance of this? If so, state on paper what you do know in regard to it. [Cf: Unpublished Manuscripts, Volume 1 p. 189 para. 01] p. 750, Para. 2, [1890MS].

I have spoken three times in this place and will return from here to my home at Battle Creek having been away three months, laboring constantly from place to place. I speak here four times more, then return home.--Letter 37, 1890, pp. 1, 3. [Cf: Unpublished Manuscripts, Volume 1 p. 189 para. 02] p. 750, Para. 3, [1890MS].

A Letter to Mrs. White's Children, Monday, December 22, 1890. Dear Children, Edson, Emma, and Willie: We left Lynn, December 18, Thursday evening. We had all the help we needed in getting us to Boston and on board the sleeper. As the price for one berth was \$3 the entire distance to Washington, Sara decided to save the \$3 and go into the day coach. The porter told her not to go into the day coach as there were several berths unoccupied. He told her after the sleeping car conductor had taken his berth, he would make her up a berth. This she refused to accept. She told him it would not be strictly honest and she would take her chances in the day coach. The porter then went to the conductor and talked with him and the conductor then asked her to remain. They did not make her up a berth but gave her two seats to make herself as comfortable as she could. She slept well through the night. I did not sleep as well as usual, for my arms would become almost paralyzed with the hard bed. I was obliged to rub them and work over them, for they seemed about helpless. [Cf: Unpublished Manuscripts, Volume 1 p. 189 para. 03] p. 750, Para. 4, [1890MS].

We had beautiful weather. The air was cool and bracing and the cars

were not overheated. We found in the morning we could not reach Washington on time at eleven o'clock, for we were three hours behind time. We tarried one hour in Baltimore and reached Washington at three o'clock p.m. As there was no one to meet us, the porter secured a hack and the hackman took us to the mission. We were thankful to get trunks and all arranged before the Sabbath. After this we shall always endeavor to make arrangements to get to our place of destination on Thursday. [Cf: Unpublished Manuscripts, Volume 1 p. 189 para. 04] p. 750, Para. 5, [1890MS].

They had about given up our coming but were glad indeed to see us. Sabbath I spoke upon Isaiah 58. I had freedom as I have had in every instance in speaking on this tour. We had a hall well filled and we had an excellent social meeting. We know the presence of the Lord was in the meeting. The softening, subduing influence of the Spirit of God was there and the testimonies borne were good. [Cf: Unpublished Manuscripts, Volume 1 p. 190 para. 01] p. 750, Para. 6, [1890MS].

I was at the forenoon meeting on Sunday. The reading of Elder Olsen's article was deferred for this day. Brother Washburn selected a portion of the article for several to read. A Methodist preacher and his wife are soundly converted to the truth--Baker, I think, is his name. While reading the portion assigned him, which was the quotation from the *Testimonies*, he tried and tried to read it but he had to wipe away the tears so often, and then his glasses, of course, were dimmed, and when he came to some portions of the quotations he just broke down and cried. He turned to Brother Washburn and handed him the paper and said, "You take it, I cannot read it." But all these pauses on that occasion only made the effect more impressive. Brother Washburn told him to take his time and read on. Then after the reading we had a solemn season of prayer. I had the spirit of intercession and there was a deep feeling in the congregation. I then spoke about 30 minutes with much of the Spirit of the Lord upon me. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 190 para. 02] p. 751, Para. 1, [1890MS].

Sunday evening a larger hall was obtained and I spoke to a goodly number of outsiders as well as the church. I had much freedom and all listened as if spellbound. I do not choose to speak evenings, but I can see no other way to get the congregation. A collection was taken up which more than covered the expense of the hall. They have a hall engaged for three evenings in the week. This hall was secured for only one evening. It was a dance hall. But there was excellent ventilation. All seemed to be much pleased with the congregation last evening. [Cf: Unpublished Manuscripts, Volume 1 p. 190 para. 03] p. 751, Para. 2, [1890MS].

I have an appointment for tonight. Sunday we had a little shower but it was all clear in the evening. All the help I have here is Elder Washburn. This will throw considerable labor upon me, but I shall try to be careful. I had a malarious attack but not serious. I am feeling quite strong and of good courage in the Lord. I tried to have them release me two evenings this week to speak twice in Baltimore, but they are unwilling I shall go, so I am in for it over next Sabbath and Sunday. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 190 para. 04] p. 751, Para. 3, [1890MS].

I shall have Brother Davis attend to my teeth while here. [Cf:

Unpublished Manuscripts, Volume 1 p. 191 para. 01] p. 751, Para. 4, [1890MS].

There are several cases who are in the valley of decision. We hope they will decide to obey God. [Cf: Unpublished Manuscripts, Volume 1 p. 191 para. 02] p. 751, Para. 5, [1890MS].

Next Sabbath will be a special day of fasting and prayer and earnest labor for me. And I shall trust in God, who is my helper and my God, for strength.--Letter 112, pp. 1-3. [Cf: Unpublished Manuscripts, Volume 1 p. 191 para. 03] p. 751, Para. 6, [1890MS].

Washington, D. C., Tuesday, December 23, 1890. Tuesday morning I rose at four a.m., and after a season of prayer I felt comforted and encouraged to try to put my trust fully in the Lord. I rest in His promises. I shall see of His salvation. I will not distrust my heavenly Father, for He has been true and faithful in all things and He will never fail those who put their trust in Him. My greatest anxiety is lest something shall interpose between me and my God. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 191 para. 04] p. 751, Para. 7, [1890MS].

I am called not only to write, but to bear my testimony with voice as well as pen, and I must be situated where I can be lifted out of the temporal embarrassments and the common business perplexities and conflicts.--Ms. 53, 1890, p. 5. (Diary 16, 9. 418.) [Cf: Unpublished Manuscripts, Volume 1 p. 191 para. 05] p. 752, Para. 1, [1890MS].

Washington, D. C., Wednesday, December 24, 1890. I have not felt as well as usual. Speaking so many times in the evenings is not favorable to me. I visited Sister D., Sister Gilmore's grandmother. [Cf: Unpublished Manuscripts, Volume 1 p. 191 para. 06] p. 752, Para. 2, [1890MS].

Again the Lord set before me in the night season, December 24, the perils coming upon the people of God. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 191 para. 07] p. 752, Para. 3, [1890MS].

Christmas Eve I spoke in a good-sized hall to an intelligent congregation from Luke 10:25-28. I had freedom in speaking. There were a goodly number present and all listened with much attention.--Ms. 53, 1890, pp. 6-7. (Diary 16, pp. 420, 423.) [Cf: Unpublished Manuscripts, Volume 1 p. 192 para. 01] p. 752, Para. 4, [1890MS].

Washington, D. C., Thursday, December 25, 1890. I attended morning meeting in the hall. We listened to the readings, which were made very interesting. Then I was asked to lead in prayer and several prayers were offered. I felt like pressing my prayers to the throne of grace for the Lord to open the work in Washington. The Spirit of the Lord rested upon us as we prayed. Many were blessed. [Cf: Unpublished Manuscripts, Volume 1 p. 192 para. 02] p. 752, Para. 5, [1890MS].

I then spoke about 30 minutes. Our meeting commenced at half-past ten and we did not reach the mission until three p.m. Had conversation with Sister Kirkland in regard to riding on the cars to the place of meeting because it was, she thought, violating the Sabbath. I told her no; that it was more displeasing to God to remain away from the meetings than to

ride on the cars to meet together to worship God. I will write more on this subject when I can use pen and ink. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 192 para. 03] p. 752, Para. 6, [1890MS].

Thursday, December 25. Spoke in a hall to an intelligent congregation from Luke 10:25. [Cf: Unpublished Manuscripts, Volume 1 p. 192 para. 04] p. 752, Para. 7, [1890MS].

My mind has been in painful exercise during the night. I was in a meeting in Battle Creek, and heard many suggestions made and saw a spirit manifested not of God. They were having a storm of words. How my heart ached.--Ms. 53, 1890. pp. 7-8. (Diary 16, pp. 421-422.) [Cf: Unpublished Manuscripts, Volume 1 p. 192 para. 05] p. 752, Para. 8, [1890MS].

Washington, D. C., Friday, December 26, 1890. I have had a very precious blessing all night. I slept some but my heart was full of praise and thanksgiving to God. . . . My mind this night is especially elevated and I am breathing in the atmosphere of heaven. . . . I am thinking and thinking--too happy to sleep.--Ms. 53, 1890, pp. 10-11. (Diary 16, pp. 424-427.) [Cf: Unpublished Manuscripts, Volume 1 p. 192 para. 06] p. 752, Para. 9, [1890MS].

Washington, D. C., Sabbath, December 27, 1890. Rose at four o'clock and felt the peace and assurance of Jesus Christ as I offered up my humble prayer. Last evening, in our season of prayer at the commencement of the Sabbath, the Lord's presence was with us. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 193 para. 01] p. 753, Para. 1, [1890MS].

Again during the night season I was in Battle Creek, and was bearing a most decided testimony to the men whom the people have chosen to be representative men in our institution--the publishing house. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 193 para. 02] p. 753, Para. 2, [1890MS].

Spoke in the hall to the church in Washington. The hall was well filled and I had much freedom in speaking from 2 Peter 1, showing the necessity of practical godliness.--Ms. 53, 1890, pp. 12, 14. (Diary 16, pp. 428, 430-431.) [Cf: Unpublished Manuscripts, Volume 1 p. 193 para. 03] p. 753, Para. 3, [1890MS].

Washington, D. C., Sunday, December 28, 1890. In company with Elder Washburn, Sara McCenterfer and I left Washington at nine o'clock for Baltimore to meet a previous appointment at eleven o'clock. We learned the cars did not stop at the station where we had written for them to meet us, and no one was waiting for us at the next station. We met Sister Harris on the train and all four of us went on our way to find the place of meeting. It was not readily found. We walked from street to street. It was bitterly cold, but the air was bracing and good food for the lungs. After wandering about nearly one hour we were just as much in the dark as when we began the search. We searched directories in vain. We decided to take the streetcar and see where that would take us. This was wise. I believe the Lord suggested this to our minds. On the car was a colored sister just going to the meeting, and she directed us so we found the little hall, away out in the country. The hall was literally packed with believers and unbelievers. They had been

waiting one hour, fearing that we would not come. How rejoiced were our brethren to see us! [Cf: Unpublished Manuscripts, Volume 1 p. 193 para. 04] p. 753, Para. 4, [1890MS].

The meeting was opened at once. I spoke from John 14, dwelling particularly upon that portion which refers to the commandments of God, verses 15, 21-26. The Lord strengthened and blessed me in speaking to the people. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 193 para. 05] p. 753, Para. 5, [1890MS].

There were quite a number of the First-day Adventists present. They are believers in the age to come, and disbelievers in the preexistence of Christ before He came to our world. Although I had not the slightest knowledge of the faith of those present, being a stranger to the people, yet the remarks were so fitting to those present that Brother Jones, elder of the church, said he thought they would accuse him of telling me; but we came directly into the meeting without one word of conversation with anyone. I dwelt particularly upon the divine character of Jesus Christ. [Cf: Unpublished Manuscripts, Volume 1 p. 193 para. 06] p. 753, Para. 6, [1890MS].

We walked a short distance to Brother and Sister Jones' and became acquainted a little with their family. We were much pleased with the family. We took dinner with them and then stepped into a hack provided for us that took us to the station. We were obliged to wait three quarters of an hour for the cars, for they were behind time, but we got on board the train and were soon comfortably seated. We reached Washington about four o'clock. Friends were glad to see us. [Cf: Unpublished Manuscripts, Volume 1 p. 194 para. 01] p. 753, Para. 7, [1890MS].

Elder Washburn remained to hold meetings Sunday [night]. I was not well. My heart troubled me. Great pain was in my heart, something of the same nature that I suffered in California. I could sleep but little that night. We decided when this pain came on me so unexpectedly that I would not be able to attend the meetings we designed in Philadelphia, Ohio, and Williamsport. As I had no appointments out it was thought best to return home to Battle Creek. All urged us to do this when they learned how sick I was.--Ms. 53, 1890, pp. 18-20. (Diary 16, pp. 439-442.) [Cf: Unpublished Manuscripts, Volume 1 p. 194 para. 02] p. 754, Para. 1, [1890MS].

En route From Washington, D. C., to Battle Creek Monday, December 29, 1890. I had a suffering night and left Washington at eleven o'clock a.m. We took the sleeper. Paid for only one berth, three dollars and a half. Sara would not pay for an extra berth and rode in day coach and saved the three dollars and a half. We tried to get a cup of hot drink, as there was a dining car attached to the train, but they said they had not any, so we ate our home lunch and relished it. They did not seem pleased because we did not patronize the dining car, but in all my travels I do not create expense by visiting restaurants, or patronizing dining cars. We carry our simple lunch and are perfectly satisfied. I have eaten only twice in the dining car in all my journeyings and I feel it my duty to bind about expenses and not make the conference pay large bills for me to gratify my appetite. Our simple lunch of dry bread suffices me.--Ms. 53, 1890, p. 20. (Diary 16, p. 443.) [Cf: Unpublished Manuscripts, Volume 1 p. 194 para. 03] p. 754, Para. 2,

[1890MS].

Battle Creek, Michigan, Tuesday, December 30, 1890. We changed cars early in the morning. Waited 40 minutes. Stepped into a restaurant across the street and called for warm drink--hot water and milk--and were refreshed. We were soon seated in the cars for Toledo. Without delay we took streetcars for the next depot while a dray took our trunks across. We found cars open and we took our seats in them. They did not leave for half an hour. I was thankful we performed the journey thus far so comfortably. We reached Battle Creek about three p.m.--Ms. 53, 1890, p. 21. (Diary 16, p. 444.) [Cf: Unpublished Manuscripts, Volume 1 p. 195 para. 01] p. 754, Para. 3, [1890MS].

7. *Date and Place of Writing Not Known.* Weary in body and in much discomfort and pain, I went to my chamber, my sleeping room. I had painful feelings and thought I would be compelled to return to Battle Creek. The season of the year was unfavorable, the weather changeable, and the cars uncomfortably heated. This prepared us to contract colds, and it seemed presumptuous to attempt to journey from state to state. [Cf: Unpublished Manuscripts, Volume 1 p. 196 para. 02] p. 754, Para. 4, [1890MS].

I knelt by my chair to pray, feeling disheartened in reference to my journeying. Many appointments were before me. I had not uttered a word when the whole room seemed filled with a soft, silvery light, and my pain and disappointment and discouragement were removed. I was filled with comfort and hope and the peace of Christ. "My peace will I give unto you." I knew it was upon me. The presence of Jesus was in the room. Genesis 28:12-15. I could better understand the meaning of these words: "And Jacob . . . 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." And he was in a desolate wilderness. [Cf: Unpublished Manuscripts, Volume 1 p. 197 para. 01] p. 754, Para. 5, [1890MS].

Indeed heaven seemed very near to me, and my heart was filled with joy and gladness. I had no inclination to sleep. I wanted to feast upon the heavenly manna, that bread of life that if we eat thereof we shall live forever. What a night that was to my soul! Every breath was prayer mingled with praise to God.--Ms. 44, 1890, pp. 5-6. (Diary 16, p. 289.) [Cf: Unpublished Manuscripts, Volume 1 p. 197 para. 02] p. 755, Para. 1, [1890MS].

8. *Battle Creek, Michigan, Early 1891.* I was specially moved upon by the Spirit of God. My soul had been drawn out in earnest supplication to God. I was distressed on account of the backsliding of His people. While lying in bed, unable to sleep because of the burden resting upon me, I was pleading with the Lord. I fell asleep, and in the night season I was taught of God. [Cf: Unpublished Manuscripts, Volume 1 p. 197 para. 03] p. 755, Para. 2, [1890MS].

My guide said, "I have a work for you to do. You must speak the words given you by the Lord. After these words have been spoken, your duty here is done. You are not required to enter into details before individuals, whatever may be their position or work, if they do not recognize the voice of God in the message He gives you to bear in His name. All your efforts to remove their doubts will be of no avail if

they gather the clouds of darkness about their souls. If you enter into particulars, you weaken the message. It is not you speaking, but the Lord speaking through you. Those who want to know the will of God, who do not desire to follow their own will and judgment, will be easily entreated. They will be ready to discern the right way. [Cf: Unpublished Manuscripts, Volume 1 p. 198 para. 01] p. 755, Para. 3, [1890MS].

"The why's and wherefore's are concealed from you, yet speak the words I give you, however painful it may be to you. The ways in which God leads His people are generally mysterious. You have asked to know God's way. Your supplication has been answered. God knows better than you do what is good and essential for His children. He never leads them otherwise than they would wish to be led if they were able to see as clearly as He does what they must do to establish characters that will fit them for the heavenly courts. The people whom God is leading must venture out upon His word. They must walk forward by faith. Truths have been committed to them which they must obey. The work of God is aggressive. No one can stand in a neutral position and yet be a soldier in the Lord's army." . . . [Cf: Unpublished Manuscripts, Volume 1 p. 198 para. 02] p. 755, Para. 4, [1890MS].

God would not have large expenditures made to enlarge the facilities here in Battle Creek. More is now located in Battle Creek than they have ability to manage wisely after God's order. . . . The Lord's time to set things in order has fully come. There are men in positions of trust who have not had an experience in the leading out of this work. Therefore these men should walk with humility and caution. [Cf: Unpublished Manuscripts, Volume 1 p. 198 para. 03] p. 755, Para. 5, [1890MS].

In the night season I was present in several councils, and there I heard words repeated by influential men to the effect that if the *American Sentinel* would drop the words "Seventh-day Adventist" from its columns, and would say nothing about the Sabbath, the great men of the world would patronize it. It would become popular and do a larger work. This looked very pleasing. These men could not see why we could not affiliate with unbelievers and non-professors to make the *American Sentinel* a great success. I saw their countenances brighten, and they began to work on a policy to make the *Sentinel* a popular success. [Cf: Unpublished Manuscripts, Volume 1 p. 198 para. 04] p. 755, Para. 6, [1890MS].

This policy is the first step in a succession of wrong steps. The principles which have been advocated in the *American Sentinel* are the very sum and substance of the advocacy of the Sabbath, and when men begin to talk of changing these principles, they are doing a work which it does not belong to them to do. Like Uzzah, they are attempting to steady the ark which belongs to God and is under His special supervision. Said my guide to those in these councils, "Who of the men among you have felt the burden of the cause from the first, and have accepted responsibilities under trying circumstances? Who has carried the burden of the work during the years of its existence? Who has practiced self-denial and self-sacrifice? The Lord made a place for His staunch servants, whose voices have been heard in warning. He carried forward His work before any of you put your hands to it, and He can and will find a place for the truth you would suppress. In the *American*

Sentinel has been published the truth for this time. Take heed what you do. 'Except the Lord build the house, they labor in vain that build it.'--Ms. 29, 1890, pp. 1, 3-6. (Diary 16, pp. 321-323, 325-326.) [Cf: Unpublished Manuscripts, Volume 1 p. 199 para. 01] p. 756, Para. 1, [1890MS].

9. Battle Creek, Michigan (?), Early 1891 (?) I had a very marked experience which I hope never to forget. Through the night season I was in communion with God. I was taken out of and away from myself, and was in different states and assemblies, bearing a decided testimony of reproof and warning. [Cf: Unpublished Manuscripts, Volume 1 p. 199 para. 02] p. 756, Para. 2, [1890MS].

I was in Battle Creek, and in a council assembled there were ministers and responsible men from the Review office. There were sentiments advanced and with no very gentle spirit urged to be adopted, which filled me with surprise and apprehension and distress. Years before I had been called to pass over similar ground, and the Lord had revealed to me many things of importance and given me warnings to be given to His people decidedly. I was commanded to hold the same before them perseveringly and not to fail or be discouraged in this work, for the men who ought to live so close to Jesus Christ that they could discern His voice, receive His counsel, and keep His way, would become exalted and would walk in the sparks of their own kindling. They were not spiritual, could not discern the devices of Satan, and were ignorant of his workings in a large degree. They would adopt plans which appeared wise, but Satan was the instigator of these measures. If these men had the molding of the work, God would be dishonored. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 199 para. 03] p. 756, Para. 3, [1890MS].

Again and again since 1845 the dangers of the people of God have been laid open before me, showing what would be the perils of the people of God in the last remnant of time. These perils have been shown me down to the present time, and on the night of November 3 there was spread out before me some things I could not comprehend. At the same time assurance was given me that the Lord would not allow His people to be enveloped in the fog of worldly skepticism and infidelity, for Christ would lead all who would follow His voice and be obedient to His commands up from the fog of worldly malaria to the summit above the fog of questioning unbelief, where they might breathe the atmosphere of security and might triumph, standing on the solid Rock, a foundation sure and steadfast.--Ms. 44, 1890, pp. 6-8. (Diary 16, pp. 450-452.) [Cf: Unpublished Manuscripts, Volume 1 p. 200 para. 01] p. 756, Para. 4, [1890MS].

10. Battle Creek, Michigan, March, 1891. At Salamanca November 3, 1890, while bowed in earnest prayer, I seemed to be lost to everything around me, and I was bearing a message to an assembly which seemed to be the General Conference. I was moved by the Spirit of God to say many things, to make most earnest appeals, for the truth was urged upon me that great danger lay before those at the heart of the work. [Cf: Unpublished Manuscripts, Volume 1 p. 200 para. 02] p. 757, Para. 1, [1890MS].

I had been, and still was, bowed down with distress of body and of mind. It seemed to me that I must bear a message to our people at

Battle Creek. The words were to be in earnest. "Speak the words that I shall give thee, to prevent their doing things which would separate God from the publishing house and sacrifice pure and holy principles which must be maintained." . . . [Cf: Unpublished Manuscripts, Volume 1 p. 200 para. 03] p. 757, Para. 2, [1890MS].

Many things were unfolded to me. The eyes which once wept over impenitent Jerusalem--for their impenitence, their ignorance of God and of Jesus Christ, their Redeemer--were bent upon the great heart of the work in Battle Creek. They were in great peril through forming a confederacy, but they knew it not. They were walking in the sparks of their own kindling. Human impenitence had blinded their eyes, and yet human wisdom was seeking to guide the important interests, especially in the workings and methods of the publishing house. Men's hands had hold of the work. Men's human judgment was gathering in finite hands the lines of control, while God and His will, His way and His counsel were not earnestly, humbly sought--not considered indispensable. Men of stubborn, unbending, iron will were exercising their own traits of character to drive things through on their own judgment. [Cf: Unpublished Manuscripts, Volume 1 p. 201 para. 01] p. 757, Para. 3, [1890MS].

I said to them, You cannot do this. The power of control of these large interests cannot be vested wholly in men who have so little experience in the things of God as you manifest. You know not the way of the Lord. All through our ranks truth is misrepresented. The people of God must not have their faith disappointed and shaken in their own institution--the publishing house at Battle Creek--because of the mismanagement of human minds that magnify self. [Cf: Unpublished Manuscripts, Volume 1 p. 201 para. 02] p. 757, Para. 4, [1890MS].

If you lay your hand upon the work of the great instrumentality of God--to write your superscription upon it and put your mold upon it--it will be dangerous business for you and disastrous to the work of God. It will be as great a sin in the sight of God as when Uzzah put forth his hand to steady the ark of God. All that God requires of you who have entered into other men's labors, is humbly to do your individual duty. You are to deal justly toward all those employed for the work by the people; you are to love mercy, and walk humbly with your God. This you have not done. Your works testify against you. If you fail to do this, whatever may be your position, whatever your responsibility--if you have as much authority as did Ahab--you will find that God is above you and His sovereignty must and will be supreme. [Cf: Unpublished Manuscripts, Volume 1 p. 201 para. 03] p. 757, Para. 5, [1890MS].

In everyone connected with the actual management of the Office, there is altogether too little fear and love and reverence for the God of heaven, and too little faith, genuine faith, in God and His providential workings. . . . You need Jesus at every step. This time--1890--is a period when we may expect God to manifest His power to His people. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 201 para. 04] p. 757, Para. 6, [1890MS].

There have been misstatements of messengers and of the messages they bring. How dare you do this? Ridicule and witticisms are poor arguments. Ridicule cheapens the mind of anyone who engages in it, for it separates his soul from God. No confidence should be placed in the

judgment of those who do this thing, no weight attached to their advice or resolutions. Caviling and criticism are not in God's order. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 202 para. 01] p. 758, Para. 1, [1890MS].

I was present in one of your councils. One arose, and in a very earnest, decided manner, held up a paper. I could read the heading plainly-- *American Sentinel*. There were criticisms made upon the articles published therein. It was declared that this must be cut out, and that must be changed. Strong words were uttered and a strong unchristlike spirit prevailed. My guide gave me words to speak to the ones who were present who were not slow to make their accusations. [Cf: Unpublished Manuscripts, Volume 1 p. 202 para. 02] p. 758, Para. 2, [1890MS].

In substance I will state the reproof given: That there was a spirit of strife in the midst of the council. The Lord had not presided in their councils and their minds and hearts were not under the controlling influence of the Spirit of God. Let the adversaries of our faith be the ones to instigate and develop the plans which are being formed. While not all the plans are objectionable, principles are being brought in which will dishonor God. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 202 para. 03] p. 758, Para. 3, [1890MS].

I have a warning to give to this body assembled in this house in General Conference. There is danger of our institutions creating plans and ways and means that mean not success, but defeat. I dare not let this Conference close and those assembled return to their homes without telling you to consider carefully every proposition presented, every plan laid before you. Give not hastily to these plans your "yea" and "amen," and be not carried away with propositions that appear innocent, but whose end is disaster and forfeiture of the favor of God. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 202 para. 04] p. 758, Para. 4, [1890MS].

Your strong spirit is not to become a power to rule. Your loud, contentious councils are not in harmony with Christ or His manner and His ways. . . . Do not think that when the latter rain comes you will be a vessel unto honor to receive the showers of blessing--even the glory of God--when you have been lifting up your souls unto vanity, speaking perverse things, secretly cherishing the roots of bitterness you brought to Minneapolis, which you have carefully cultivated and watered ever since.--Ms. 40, 1890, pp. 1-2, 23, 26-30. (Diary 16, pp. 457-459, 500, 504, 506-507, 510-511, 513.) [Cf: Unpublished Manuscripts, Volume 1 p. 202 para. 05] p. 758, Para. 5, [1890MS].

The customs and practices of the Jews were very exacting. The sayings and dogmas of finite men were constantly put in front, as essential to their salvation. Ceremonies and display were put in the place of inward piety. The Lord had instituted rites and ceremonies as the means of making eternal realities understood and impressive, but this did not satisfy the minds of those who had witnessed the idolatrous, superstitious, revolting festivities of the Egyptians in their religious worship. They were constantly approaching idolatry by placing the commandments of men where God and His requirements alone should be. The chastisement of the Lord was upon the people because they were idolizing things, sentiments, and ideas of their own creating. [Cf:

Unpublished Manuscripts, Volume 1 p. 138 para. 1] p. 758, Para. 6, [1890MS].

In the days of Christ, under the guise of the perverse and most rigorous devotion to the forms and the traditions of that which they claimed to be the Mosaic system, the real [meaning of] the precious ceremonies proceeding from God had become obscured. The spiritual and eternal import of the truth in regard to the work and mission of Jesus Christ to our world, prefigured in the sacrificial offerings, became mixed and mingled with the false theories of men. These false theories were the great barriers to the correct understanding of doctrines, and to practical piety. They clung to the type, the shadow, rejecting the antitype and the substance. The deceiving power of Satan wrought upon unconsecrated minds to fasten them in blind suppositions. Their incorrect interpretations fastened them hopelessly in error, because the real, true light shining upon their way was accounted as something they must resist, since it did not substantiate their own ideas and interpretations of the Scriptures. [Cf: Unpublished Manuscripts, Volume 1 p. 138 para. 2] p. 759, Para. 1, [1890MS].

The lessons of Christ could give them precious gems and jewels of truth which had been lost sight of. He gathered up these grand, glorious jewels--originated by Himself and given to patriarchs, prophets, and apostles--and replaced them in the framework of the gospel, giving them their own divine brightness. But the Jews were obstinate. Their own ideas and customs and practices were their idols. Would they give up their own misinterpretations, which they had taught the people to regard as sacred doctrines? No; never! They formed a confederacy to stand by the old traditions. Their human interpretations they set in defiance to the lessons and pure truths of practical godliness. [Cf: Unpublished Manuscripts, Volume 1 p. 139 para. 1] p. 759, Para. 2, [1890MS].

The miracles Christ performed were the manifestation of divine power to testify to the authority of the work and mission of Christ. This was something in God's arrangement to sweep away their prejudice and inspire faith. Did it do this? No. They had entrenched themselves in impregnable walls, forming a confederacy that they would not yield. The appeals made for them to believe, and the exhortations to repentance, were met with, "Show us a miracle." When Christ and the apostles presented convincing arguments of truth, the Jews would not hear; they would not receive the truth. They clamored for signs and miracles. This was not that they might obtain clearer views of the truth, but to divert the minds of the hearers from the clearest evidences of truth which had been presented. The Saviour had performed many miracles before them, but these were no longer the medium of convincing them of truth. If they could not turn the minds of the hearers away [by other means], they would say, "He works these remarkable signs through Beelzebub, the prince of devils." [Cf: Unpublished Manuscripts, Volume 1 p. 139 para. 2] p. 759, Para. 3, [1890MS].

The same spirit of resistance is to be found even among those who claim to believe the truth for this time. The gospel of Christ, His lessons, His teachings, have had but very little place in the experience and the discourses of those who claim to believe the truth. Any pet theory, any human idea, becomes of the gravest importance and as sacred as an idol to which everything must bow. [Cf: Unpublished

Manuscripts, Volume 1 p. 140 para. 1] p. 759, Para. 4, [1890MS].

This has verily been the case in the theory of the law of Galatians. Anything that becomes such a hobby as to usurp the place of Christ, any idea so exalted as to be placed where nothing of light or evidence can find a lodgement in the mind, takes the form of an idol, to which everything is sacrificed. The law in Galatians is not a vital question and never has been. Those who have called it one of the old landmarks simply do not know what they are talking about. It never was an old landmark, and it never will become such. These minds that have been wrought up in such an unbecoming manner, and have manifested such fruits as have been seen since the Minneapolis meeting, may well begin to question whether a good tree produces such evidently bitter fruit. [Cf: Unpublished Manuscripts, Volume 1 p. 140 para. 2] p. 760, Para. 1, [1890MS].

I say through the word given me of God, Those who have stood (manuscript fragmented) to defend their ideas and positions on the law in Galatians (manuscript fragmented) search their hearts as with a lighted candle, to see what manner of spirit has actuated them. With Paul I would say, "Who hath bewitched you, that ye should not obey the truth?" [Gal.3:1]. What satanic persistency and obstinacy has been evidenced! I have had no anxiety about the law in Galatians, but I have had anxiety that our leading brethren should not go over the same ground of resistance to light and the manifest testimonies of the Spirit of God, and reject everything to idolize their own supposed ideas and pet theories. [Cf: Unpublished Manuscripts, Volume 1 p. 140 para. 3] p. 760, Para. 2, [1890MS].

I am forced, by the attitude my brethren have taken and the spirit evidenced, to say, God deliver me from your ideas of the law in Galatians if the receiving of these ideas would make me so unchristian in my spirit, words, and works as many who ought to know better have been. I see not the divine credentials accompanying you. I am warned again and again of what will be the result of this warfare you have persistently maintained against the truth. [Cf: Unpublished Manuscripts, Volume 1 p. 141 para. 1] p. 760, Para. 3, [1890MS].

We are, as I have been shown, constantly liable to error in laying too much stress even on sound ideas and proper forms. Those peculiarities which are not required, if allowed to become so distinct, lessen the force of the positions we are compelled to hold upon sound, essential truths that will distinguish us as God's peculiar people. It is this phase in the religious world that has divided up God's professed people. Faith, love, and holiness are the essentials that give true power to the truth for this time. The manifest absence of these, the little many have known of Christ, and the little we preach Christ's lessons, have been a telling witness against Seventh-day Adventists. [Cf: Unpublished Manuscripts, Volume 1 p. 141 para. 2] p. 760, Para. 4, [1890MS].

The reproach of Christ is upon us, His people. The gospel of Christ and His love and Him crucified was a stumblingblock to the Jews, and it has been evidenced that it is a stumblingblock to many who claim to believe present truth. They are forever coming against the Rock of offense. "Man has been placed where God should be," are the words that have been spoken to me again and again. Christ has made one sufficient

sacrifice, and has become the only Mediator and sole Priest between God and man. Let every man stand out of the way, and occupy his own place as wearing Christ's yoke. [Cf: Unpublished Manuscripts, Volume 1 p. 142 para. 1] p. 760, Para. 5, [1890MS].

Jesus sets no man as an intercessor or to receive confessions of sins. He calls every sinner into communication with Himself, without any mortal man to interpose between God and the sinner. Jesus will accept every soul who believes on His name, and He will cleanse him from all his moral defilement if he believes on Him whom the Father hath sent into the world. [Cf: Unpublished Manuscripts, Volume 1 p. 142 para. 2] p. 761, Para. 1, [1890MS].

With reference to names, forms, or ideas, the tampering with revelation has aroused my fears for our people. The words of Christ are sounding in our ears: "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" [Rev. 3:17]. [Cf: Unpublished Manuscripts, Volume 1 p. 142 para. 3] p. 761, Para. 2, [1890MS].

God sent these self-sufficient ones messages of warning, but they would not heed them. He has been appealing to them by His Holy Spirit and by the testimonies, and yet they will not hear. He says to them, "I counsel thee to buy of me gold, . . . white raiment, . . . and eyesalve" [verse 18]. This is a purchase that will be of the highest advantage. He explains why He has sent earnest appeals, reproofs, warnings. "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" [verses 19, 20]. [Cf: Unpublished Manuscripts, Volume 1 p. 142 para. 4] p. 761, Para. 3, [1890MS].

God forbid that those who have had great light and knowledge should let their own systems become their standard and say, "If anyone introduces anything contrary to my ideas, it must be false." Pretentious human assertions are exalted above the clearest light, and light--heaven-sent light--is pronounced darkness. That which would be to them the power and wisdom of God, they refuse. "The secret of the Lord is with them that fear Him" [Psalm 25:14]. [Cf: Unpublished Manuscripts, Volume 1 p. 143 para. 1] p. 761, Para. 4, [1890MS].

The constant dwelling upon the law in Galatians, and not presenting the gospel of Jesus Christ in distinct lines, is misleading souls. The preaching of Christ crucified has been strangely neglected by our people. Many who claim to believe the truth have no knowledge of faith in Christ by experience. It is this neglected part of the ministry which will be found the great instrument in the conversion of souls and in leading to the high standard of holiness which every church needs in order to become a living church. [Cf: Unpublished Manuscripts, Volume 1 p. 143 para. 2] p. 761, Para. 5, [1890MS].

We meet instability now in every church. But few members emit light; but few are living stones. The unconverted need Christ lifted up before them, expressing His love for fallen men by giving His life to save them from eternal ruin. I tell you, those professing to believe the truth must be converted, for men are dead in trespasses and sins. [Cf:

Unpublished Manuscripts, Volume 1 p. 143 para. 3] p. 761, Para. 6, [1890MS].

There must be a life-giving power in the ministry. Life must be infused into the missionaries in every place, that they may go forth giving the trumpet no uncertain sound, but with heaven-sent, awakening power, such as can be found only in the preaching of Jesus Christ--His love, His forgiveness, His grace. Justification by faith is to be accepted by every soul, not according to some lifeless, dead idea, but according to the truth presented in the gospel. It is Christ that we need. It is Christ that every sinner needs. Let Him be presented in the Spirit and with power--Christ's humiliation, His meekness, and His lowly life of poverty, that every son and daughter of Adam might be made rich. He died our Sacrifice. He rose again from the dead. He ascended to heaven, and there intercedes in man's behalf that he might be brought to believe on Him whom the Father hath sent. [Cf: Unpublished Manuscripts, Volume 1 p. 143 para. 4] p. 762, Para. 1, [1890MS].

There have been so many discourses that have not had the fragrance of Christ's merits and His righteousness, that the gospel as it has been preached does not convict and convert souls. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" [John 3:16]. We may dwell upon the punishing of every sin, and the awfulness of the punishment inflicted on the guilty, but this will not melt and subdue the soul. But present in fervent words how punishment for finite man has rested upon the Innocent, even the divine Son of God, in order that man might have a mighty Advocate to plead in the sinner's behalf. [Cf: Unpublished Manuscripts, Volume 1 p. 144 para. 1] p. 762, Para. 2, [1890MS].

Was this done that man might continue in sin and be saved in sin? Oh, no! Sin is the hideous thing for which there was no remedy. Christ took the penalty that man might, through faith in Him, have life. The sinner's heart will melt; the soul will be conquered.--Manuscript 55, 1890. [Cf: Unpublished Manuscripts, Volume 1 p. 144 para. 2] p. 762, Para. 3, [1890MS].

A Greater Sin For Those Who Give Special Honor to God's Law. Even some who profess to keep all the commandments of God are guilty of the sin of adultery. What can I say to arouse their benumbed sensibilities? Moral principle strictly carried out, becomes the only safeguard of the soul.--2T 352. [Cf: Unpublished Manuscripts, Volume 2 p. 31 para. 2] p. 762, Para. 4, [1890MS].

Not all who profess to keep the commandments of God possess their bodies in sanctification and honor. The most solemn message ever committed to mortals has been entrusted to this people, and they can have a powerful influence if they will be sanctified by it. They profess to be standing upon the elevated platform of eternal truth, keeping all of God's commandments; therefore, if they indulge in sin, if they commit fornication and adultery, their crime is of tenfold greater magnitude than is that of the classes I have named [First-day Adventists], who do not acknowledge the law of God as binding upon them. In a peculiar sense do those who profess to keep God's law dishonor Him and reproach the truth by transgressing its precepts. [Cf:

Unpublished Manuscripts, Volume 2 p. 31 para. 3] p. 762, Para. 5, [1890MS].

It was the prevalence of this very sin, fornication, among ancient Israel, which brought upon them the signal manifestation of God's displeasure. His judgments then followed close upon their heinous sin; thousands fell, and their polluted bodies were left in the wilderness. . . . [Cf: Unpublished Manuscripts, Volume 2 p. 32 para. 1] p. 763, Para. 1, [1890MS].

Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. [Cf: Unpublished Manuscripts, Volume 2 p. 32 para. 2] p. 763, Para. 2, [1890MS].

Seventh-day Adventists, above all other people in the world, should be patterns of piety, holy in heart and in conversation.--2T 450-451. [Cf: Unpublished Manuscripts, Volume 2 p. 32 para. 3] p. 763, Para. 3, [1890MS].

God's reproof has been plainly uttered against men and women who have sinned by corrupting their bodies and defiling their souls by licentiousness. They have the warnings to others placed in similar circumstances, who have been overcome by the tempter, and they know the displeasure of God rested upon them. . . . God has expressed condemnation of sin in all its forms. The sin of licentiousness is plainly rebuked and condemned. Men and women will be judged according to the light given them of God.--TM 437. [Cf: Unpublished Manuscripts, Volume 2 p. 32 para. 4] p. 763, Para. 4, [1890MS].

Testimonies to a Long Standing Adventist and His Mistress. An Appeal to an Acquaintance of Many Years. My poor, deceived, sinful brother, I will now address a few words to you for whom I have had so great a burden and interest for many years. _____, for years your course has been a sinful course. I have written to you, but have received no response, and the reproof given has had no effect upon your course of action. . . . [Cf: Unpublished Manuscripts, Volume 2 p. 32 para. 5] p. 763, Para. 5, [1890MS].

You have a work to do for your own soul. Make haste, or it will be forever too late. God will now forgive the scarlet sin if you will do those things you ought to do to make your wrongs right. I do not say your case is hopeless, but you have certainly almost sinned away your day of grace, and yet Jesus is in the sanctuary. Jesus pleads in your behalf. Your brethren and your sisters have labored much for you; so much interest have they manifested for you that you have regarded crime and sins as a light matter. But Jesus loves you and I present or lift up Jesus before you. [Cf: Unpublished Manuscripts, Volume 2 p. 32 para. 6] p. 763, Para. 6, [1890MS].

Satan tells you that it is not best for you to cease sinning; you have gone so far in disobedience and transgression that it is no use for you to try to come back to God. While I feel the full disgrace of your sins is upon you, while I would have you see sin as it is, I would all the time present Jesus as a sin-pardoning Saviour. [Cf: Unpublished Manuscripts, Volume 2 p. 33 para. 1] p. 763, Para. 7, [1890MS].

The sands of your life are nearly run out, and now if you will come to God just as you are without one plea, but that He has died to save the chiefest of sinners, you will find pardon even in this the eleventh hour. Man must co-operate with God. Christ did not die to have the power to cover transgression unrepented of and unconfessed. All sins are not to be confessed publicly, but some are to be confessed alone to God, and the parties that have been injured. [Cf: Unpublished Manuscripts, Volume 2 p. 33 para. 2] p. 764, Para. 1, [1890MS].

Christ's Imputed Righteousness. Righteousness of Christ imputed to men means holiness, uprightness, purity. Unless Christ's righteousness was imputed to us we could not have acceptable repentance. The righteousness dwelling in us by faith consists of love, forbearance, meekness, and all the Christian virtues. Here the righteousness of Christ is laid hold of and becomes a part of our being. All who have this righteousness will work the works of God. . . . [Cf: Unpublished Manuscripts, Volume 2 p. 33 para. 3] p. 764, Para. 2, [1890MS].

But the robes of Christ's righteousness never cover cherished sins. No one can enter into the marriage supper of the Lamb without the wedding garment on which is the righteousness of Christ. Without holiness no man shall see God. God is waiting to give divine power to every soul to combine with human effort. "Work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and do of His good pleasure." Christ is the perfection of divine character. He is the model we are to follow. Peter's words are full of meaning: "As obedient children not fashioning yourselves according to the former lust in your ignorance, but as He who hath called you is holy, so be ye holy in all manner of conversation, because it is written, Be ye holy, for I am holy." . . . [Cf: Unpublished Manuscripts, Volume 2 p. 34 para. 1] p. 764, Para. 3, [1890MS].

John in Revelation, in his description of the New Jerusalem says, "And there shall in no wise enter in anything that defileth, neither whatsoever worketh abominations or maketh a lie, but they which are written in the Lamb's book of life. Well may you ask, "Is my name written there?" It is registered in that book of life if you have a character that is pure and holy like the character of Christ. Faith in the truth alone will not save us. We must be like Christ if we shall one day see Him as He is. [Cf: Unpublished Manuscripts, Volume 2 p. 34 para. 2] p. 764, Para. 4, [1890MS].

Purity and Righteousness Our Hope. "Every man that hath this hope in him purifieth himself even as He is pure." Any hope aside and separate from purity and righteousness is a snare of Satan, sophistry, and fatal delusion. Jesus came to our world and graciously stands inviting us to come unto him and learn of him. Believe in Him, and as we come, He grafts us into His life and into His character. Our drawing nigh to Christ is faith, and the grafting process is adoption; and by this mutual act we become sons of God and joint heirs with Christ, partakers of the divine nature, having escaped the corruption that is in the world through lust. [Cf: Unpublished Manuscripts, Volume 2 p. 34 para. 3] p. 764, Para. 5, [1890MS].

This ingrafting in Christ separates us from the world. No longer will we love the society of the vile and contaminated and contaminating. We

will be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Then rich clusters of fruit are borne. The graces of the Spirit are borne in love, joy, peace, long-suffering, gentleness, goodness. We have new affections, new appetites, new tastes; old things have passed away, and, lo, all things have become new. [Cf: Unpublished Manuscripts, Volume 2 p. 35 para. 1] p. 765, Para. 1, [1890MS].

Now I ask you, Brother D, will you serve God with your whole heart, keeping all His commandments, or will you serve the devil? Will you, irrespective of consequences, put yourself on Christ's side? God will not force your service. It is life or death with you. If you come to Jesus, confessing your sins as an humble penitent, He will forgive you your sins and cleanse you from all unrighteousness. You cannot turn from sin until you hate sin and love purity and truth and righteousness. I entreat you now to come just as a little child humbling your heart before God and Jesus will pardon your transgression. [Cf: Unpublished Manuscripts, Volume 2 p. 35 para. 2] p. 765, Para. 2, [1890MS].

Turn From the Society of the Ungodly.--I hope Annie will no longer hold the influence over you that she has. If she does it is ruin, eternal ruin, to you both. You have much, altogether too much sympathy while your wife is wronged, deceived, robbed of the respect due her, your children robbed of that confidence which you should give them, to give to aliens. You have a work to do, and that without delay, or the wages of sin will be your portion. [Cf: Unpublished Manuscripts, Volume 2 p. 35 para. 3] p. 765, Para. 3, [1890MS].

Turn away from the society of the ungodly, devote every moment of your time in seeking the Lord while He may be found. You cannot live two lives, one for Christ and one for the devil. How long will you delight in sin itself, which is so abhorrent to God. All the sweet influences of the Spirit of God have become extinguished in your soul. Now change. I tell you not to be despairing, but to come to a merciful, sin-pardoning Saviour. Sever the links, disconnect from them. [Cf: Unpublished Manuscripts, Volume 2 p. 36 para. 1] p. 765, Para. 4, [1890MS].

You tremble to do this because you fear exposure. You cannot but be exposed ere long however much you may conceal your true condition. God has opened matters to me that I might encourage you to make another trial for your soul. You must choose between selfishness and sin on the one hand, and Christ, His purity and righteousness on the other. If you surrender to God heart, soul, and body you will no longer be the servant of sin. O, I cannot endure the thought that one who has had so great light shall remain the servant of sin and of Satan. [Cf: Unpublished Manuscripts, Volume 2 p. 36 para. 2] p. 765, Para. 5, [1890MS].

There is no hope for you except in an entire transformation of character. Then you will try to honor Christ and to be like Christ. His law will be the rule of your life. Make haste to turn your feet in the path of holiness. Save your soul by casting yourself at the foot of the cross. Then come to Jesus and be happy, and go to heaven. Preaching is not all you need, but you need sins rebuked, as Nathan rebuked David. "Thou art the man." You must have godliness, a pure heart, a perfect life, or die in your sins and perish with the ungodly. [Cf: Unpublished

Manuscripts, Volume 2 p. 36 para. 3] p. 765, Para. 6, [1890MS].

May the Lord convince your soul, is my prayer.--*Letter 1e, 1890.* (Jan 14, 1890.) [Cf: Unpublished Manuscripts, Volume 2 p. 36 para. 4] p. 766, Para. 1, [1890MS].

A MESSAGE TO THE MISTRESS.--I have a few words to write to you. For some years your course has been open before me in connection with the family of _____, but these are hidden chapters in the experience of you both, which may have been surmised by some, that have been binding you together in unholy companionship. I hear that you and your brother have been converted, and if this report is true you will bring forth fruit meat for repentance. He that covereth his sins shall not prosper. [Cf: Unpublished Manuscripts, Volume 2 p. 37 para. 1] p. 766, Para. 2, [1890MS].

You have held a strong influence over D. Your connection with him has been of that character that you well know, unless repented of and confessed, you will never see the kingdom of heaven. Can you sell your soul so cheaply? Is it possible that sin has lost its hideousness to you? I have not the slightest confidence in him whom I have long called Brother D. [Cf: Unpublished Manuscripts, Volume 2 p. 37 para. 2] p. 766, Para. 3, [1890MS].

His course has been opened before me in plain, distinct lines. No one knows that which I know of the wretched past. I never meant any one should know of it, but the end of D's life is not far off, and shall he go into eternity with his sins unconfessed, unrepented of? What will you say when you shall stand before the judgment bar of God? [Cf: Unpublished Manuscripts, Volume 2 p. 37 para. 3] p. 766, Para. 4, [1890MS].

Sin Does Not Appear Sinful.--He has so long been following the impulses of his own corrupt heart, that sin does not appear to him exceedingly sinful. Now as your thoughts have been awakened to the serious thoughts of the salvation of your soul, I hope you see the hatefulness of sin; I hope you will now confess your sins before it shall be forever too late. If D dies as he is now, fastened in iniquity, what will you both have to meet in the judgment? Your course has been a sad and distressing course in this matter. Did you think that God did not see these things? . . . [Cf: Unpublished Manuscripts, Volume 2 p. 37 para. 4] p. 766, Para. 5, [1890MS].

God's eye has been upon you. He has marked your deceptive course. You have alienated the affections of D from his long-suffering wife. You have held your influence over D and he dare not break it; he dare not displease you. You have misstated, falsified and borne your accusing statements against their own children, and have led him to think that his own children were not true and faithful to him, but were his enemies. You have, like the arch deceiver, framed lies, and have worked upon a mind that was degraded and cheapened, and perverted by his own sin to make him view things in altogether a distorted light. [Cf: Unpublished Manuscripts, Volume 2 p. 38 para. 1] p. 766, Para. 6, [1890MS].

Now if God has touched your heart, as I sincerely hope He has, you will humble your heart, you will fall upon the Rock and be broken. You

will confess your sins, and forever forsake them and begin a new life. You will now have things brought to your remembrance, in regard to your course of action toward a worn, burdened child of God,--Sister D. She has had her faults, but she has not despised reproof. She has ever been ready to bow to the light and will of God. [Cf: Unpublished Manuscripts, Volume 2 p. 38 para. 2] p. 767, Para. 1, [1890MS].

But as your case has been opened before me, and as your sins have been pointed out to me, I have kept them to myself, hoping that a time would come when your hard spirit might be softened. I now implore you to seek the salvation of your soul before it shall be forever too late. The sins of fault-finding with Sister D are light in comparison with your sin and that of her husband. You have both been weaving a net about yourselves that has been growing firm as bands of steel, but the judgments of God will not be long deferred, if you continue on in the way you have been. [Cf: Unpublished Manuscripts, Volume 2 p. 38 para. 3] p. 767, Para. 2, [1890MS].

God keeps a record of the sins of nations and of individuals and when they have reached a certain measure they are full, then when the long forbearance of God is exhausted, his wrath slumbereth not. If necessary I can show you the reproofs given D. I can no longer call him Brother, for he is not a Christian. I have labored to keep him from the depths of despair, all the time hoping that he would see the evil of his course, that he would repent before he had grieved away the last ray of the mercy of God forever. [Cf: Unpublished Manuscripts, Volume 2 p. 39 para. 1] p. 767, Para. 3, [1890MS].

But I have been shown that he sets his mind and heart against right doing and receives your cruel influence as truth. You have helped him to turn from those who are his true friends, who would exert an influence to save his soul. It is time for me to speak. D does not want me to come to his home. He does not want me near him, for he fears God will rebuke his wicked course and yours. [Cf: Unpublished Manuscripts, Volume 2 p. 39 para. 2] p. 767, Para. 4, [1890MS].

I dare not keep these things from you. I hope you will now seek the Lord with your whole heart that you may find Him. Better go in humility all the rest of your life, than to lose your own soul, and be the means of other souls being lost through your course of action. Sin does not appear exceeding sinful to you, but God says, "I know thy works." So every deception you have practiced, every false word you have uttered, and to every unholy action there has been a watcher from whom you could not exclude yourself. [Cf: Unpublished Manuscripts, Volume 2 p. 39 para. 3] p. 767, Para. 5, [1890MS].

Little did Belshazzar think on that night of that sacrilegious feast that there was a messenger from heaven watching his every movement; and that night the performance in that palace brought the figures of his evil works to their full measure. He was no longer to be protected and shielded by God. The restraining power was no longer to ward off the evil, he was to fall, his kingdom was to pass into other hands and his body was to be slain. [Cf: Unpublished Manuscripts, Volume 2 p. 39 para. 4] p. 767, Para. 6, [1890MS].

My heart is full of sadness. I inquire, Must these souls be left to come up in the second resurrection? Left to be outside the city of God

among dogs and sorcerers and adulterers and those who loveth and maketh a lie? What can I say to you? You have a strong, hard spirit, unless you have fallen upon the Rock and are broken. The Lord has said, "Come, let us reason together; though your sins be a scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "Seek the Lord while He may be found, call ye upon Him while He is nigh. Let the wicked forsake his way and the unrighteous man his thoughts; let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say we have not sinned we make Him a liar and His word is not in us." [Cf: Unpublished Manuscripts, Volume 2 p. 40 para. 1] p. 768, Para. 1, [1890MS].

I beseech of you, let the work go deep, make thorough work. In the place of carrying your supposed grievances to D, a poor, erring, sinful mortal, to obtain sympathy, take your grievance to Jesus. He has invited you, "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."--*Letter 23a, 1890.* (Jan 14, 1890.) [Cf: Unpublished Manuscripts, Volume 2 p. 40 para. 2] p. 768, Para. 2, [1890MS].

A Second Letter to the Mistress.--I again address you to not fail in this time which is the crisis of your life, to take the only right course left for you to take. The strong hold of sin is in the will. Put your will on God's side of the question; place yourself no longer in the position of a sinner, a harlot. You may not see clearly how you will obtain deliverance from the sins which have been cherished, and strengthen with repetition. The only way is to confess your sins, forsake them, and believe that Jesus will pardon you. Your deliverance is to be found in Christ and Him alone. Your temper and your pride must die and Christ live in you, else you are still in the bondage of sin and iniquity. You must humble your heart before God and Jesus will pity and save you. Surrender to God, leave no sins unconfessed, send them beforehand to judgment, that they may be blotted out of the book of life. Make no secret reserve, and Jesus will pardon you. [Cf: Unpublished Manuscripts, Volume 2 p. 40 para. 3] p. 768, Para. 3, [1890MS].

You are, I was shown, connected in family relationship with those who are under the special controlling influence of the devil. Their feet take hold of hell. They are swift messengers of Satan. Any connection with even the mother that gave you birth, or other of your relations who are fastened in an evil course, will be corrupting to you. If you desire to be a Christian now is your time; now is the golden opportunity. You can only walk in purity by looking and beholding, praying and believing in Jesus moment by moment. You have been living in adultery so long that sin does not appear heinous to you. You love sin. If now you want to leave sin, you must forever renounce it. If you confess your sins, He is faithful and just to forgive you your sins and to cleanse you from all unrighteousness. You must not hide or excuse your sins, but you must arise and make haste to confess your sins and save your soul by seeking the forgiveness of your sins. [Cf: Unpublished Manuscripts, Volume 2 p. 41 para. 1] p. 768, Para. 4, [1890MS].

O, it is a terrible thing to be lost. Your course has been a sad and distressing one. Time is short. Will you now come? Will you sit at the feet of Jesus, and learn of Him? There is hope for you, but you have had miserable counselors, and if you love Jesus you hate the evil course and even the conversation and companionship of your own relatives who have given themselves soul, body, and spirit to work the works of Satan. He has control of their imaginations and evil intentions to do wickedly. [Cf: Unpublished Manuscripts, Volume 2 p. 41 para. 2] p. 769, Para. 1, [1890MS].

May the Lord send most deep convictions to your soul, for I never want to give publicity to the things which I have been shown, and I hope you will take a course which will make it unnecessary for me to do this. *Letter 24a, 1890.* (Jan.26,1890.) [Cf: Unpublished Manuscripts, Volume 2 p. 42 para. 1] p. 769, Para. 2, [1890MS].

A Second Appeal to the Bewitched Old Man.--Today I have just received your response to my letter, and I can not rest tonight without writing to you again, and saying, Repent of your sins without delay. Your course has been opened before me; your management in business, your reckless expenditure of money, your associations with the vile and corrupt; and yet God is willing to pardon even you. . . . Had it not been for your unlawful, unholy connection with Miss Annie you would not have pursued so unnatural a course toward your own children. You have felt hard and unreconciled with [a daughter], but clung all the time to a harlot, and your commerce with her was of that character that your God-fearing children had none of your love, your sympathy. But my letter is not to condemn you, but to awaken you to repentance. I hear Annie has professed to be converted. This is the only time I dared to write to you or to her, knowing it would not do a bit of good, for the hardness of both your hearts and your stubbornness to pursue an evil course has been marvelous. [Cf: Unpublished Manuscripts, Volume 2 p. 42 para. 2] p. 769, Para. 3, [1890MS].

"Come Unto Me".--The bewitching power of Satan has been upon you. But make no delay; Jesus is at the right hand of God and mercy still lingers. "Come," says the Lord, "and let us reason together, though your sins be as scarlet, they shall be as white as snow; though they be as crimson, I will make them like wool." Yes, Jesus is the sinner's only hope. "Ho everyone that thirsteth, come ye to the waters, and he that hath no money (no goodness, no righteousness, nothing to recommend him to God) come ye, buy, and eat; yea, come, buy wine and milk, without money and without price." [Cf: Unpublished Manuscripts, Volume 2 p. 43 para. 1] p. 769, Para. 4, [1890MS].

Can not you come just now, just as you are, saying, "In my hand no price I bring, Simply to Thy cross I cling." "Wherefore do you 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. Incline your ear and come unto Me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David."... [Cf: Unpublished Manuscripts, Volume 2 p. 43 para. 2] p. 769, Para. 5, [1890MS].

A Change of Heart vs. Suicide.--Consider these words. "And I saw the

dead, small and great, stand before God; and the books were opened, and another book was opened, and the dead were judged out of those things which were written in the books, according to their works." "And whosoever was not found written in the book of life was cast into the lake of fire." Do not, I entreat of you, sit down in hopeless despair and do nothing. Do not heed any farther the great tempter, that it is no use for you to try. You could but perish if you came to Jesus just as you are, sinful and polluted, vile and depraved; but Jesus is amply able to save the very hardest and the most wicked and defiled sinner. [Cf: Unpublished Manuscripts, Volume 2 p. 43 para. 3] p. 770, Para. 1, [1890MS].

You say you are tempted to cut the brittle thread of life, but if you do, then your case is hopeless, for you add the sin of murder to all your other sins. But if you come just as you are, helpless and sin-polluted, and cast yourself at the foot of the cross, poor, miserable, blind, and naked, there is a Saviour to lift you up. I know that you have not for many, many years been in harmony with God. You have for a long stretch of years been following another leader, which is the prince of darkness; but if you will cast off the works of darkness, if you will now look unto Jesus, you will live. [Cf: Unpublished Manuscripts, Volume 2 p. 44 para. 1] p. 770, Para. 2, [1890MS].

But you must look in faith. The true Christian life you have known nothing of for years. But while your powers have been so wasted and you have served Satan with a high hand, the Lord has heard prayer in your behalf, and has not cut you off in your sins which He might easily have done, if mercy were gone forever. Yes; God has heard the prayers of those whom you have refused to connect with; those who love God and keep the commandments. You have been utterly blind, deplorably deceived, deluded and ensnared by the devil. . . . [Cf: Unpublished Manuscripts, Volume 2 p. 44 para. 2] p. 770, Para. 3, [1890MS].

God Gives You Another Chance.--Now year after year is gone, and God gives you through His delegated servant another chance. Will you repent? Will you confess your sins and forsake them? If you arouse your will power, relying wholly on the strength of Jesus, you will yet be an overcomer. But let the consequences be what they will, you must separate entirely from the class you have associated with. . . . [Cf: Unpublished Manuscripts, Volume 2 p. 44 para. 3] p. 770, Para. 4, [1890MS].

I can not give you up to be lost. You have been blind to all the higher interests of the soul, to all the blessed, glorious attractions of a heavenly life in the city of God. You have labored for that which is not bread; you have sacrificed peace, and honor, and sacrificed the companionship of the children of God, even your own children, that you might walk without obstructions in your own way. You have striven to content yourself in the secrets of sinful pleasure, and base gratifications irrespective of God and heaven, and yet Jesus offers you that which you most need, that which is of infinite gain, even if it cost the toil and suffering of a whole lifetime. Now you have no hope, you are without God; and yet Jesus of Nazareth passeth by. Will you now cry to God with a broken, repentant heart, Jesus of Nazareth, have mercy on me? I press this matter upon your conscience. May God urge it upon your soul with arguments of mighty power. O, that the blind might see the solemnity of eternal judgment and deepen the appeal I make to

you at this time. I am writing in the early morning hours, while all in the house is locked in slumber. Be not determined to be lost. You can not comprehend what a terrible thing it is to be lost. Your conscience has become hardened in sin and transgression and unbelief; but you may, if you will fall on the Rock Christ Jesus and be broken before it is utterly too late, crying, Jesus of Nazareth, have mercy on me. If you do this, God will not leave you to perish. . . . [Cf: Unpublished Manuscripts, Volume 2 p. 44 para. 4] p. 770, Para. 5, [1890MS].

Whatever suggestions Satan may make to keep your soul bound in sin and despair, I still say go to Jesus, the sin-pardoning Saviour, without delay. And may the Lord who is mighty to save rescue you out of the snare of the devil, is my prayer.-- *Letter 1d, 1890.* (Jan 28, 1890.) [Cf: Unpublished Manuscripts, Volume 2 p. 45 para. 1] p. 771, Para. 1, [1890MS].

Separation Better Than Apostasy--The Marriage Vow Still Binding.--Dear Brother: I hoped the change which seemed to take place in your wife at the meeting in Chicago would be lasting, and was grateful to our heavenly Father when I heard her confession, for I thought that a most severe task was lifted from my shoulders, but the burden is still upon me. I know that she is not changed for the better. . . . However earnestly her husband may endeavor to pursue a straightforward course to serve God, she will be his evil angel, seeking to lead him away from righteousness. . . . She is Satan's agent, seeking to occupy the place where God should be. . . . In this case it is not the woman whom Brother H is dealing with, but a desperate, satanic spirit. [Cf: Unpublished Manuscripts, Volume 2 p. 52 para. 4] p. 771, Para. 2, [1890MS].

His best course with this child-wife, so over-bearing, so unyielding, and so uncontrollable, is to take her home, and leave her with the mother who has made her what she is. . . . He is under no obligations to keep one by his side who will only torture his soul. . . . Brother H must let Satan rage, and not allow himself to be cut off from religious privileges because his wife desires it. . . . The marriage vow that binds the husband to the wife must remain unbroken.--*Letter 34, 1890.* (March 23, 1890.) [Cf: Unpublished Manuscripts, Volume 2 p. 53 para. 1] p. 771, Para. 3, [1890MS].

Letter 12, 1887. COUNSEL TO MISSIONARIES IN AFRICA. Battle Creek, Michigan. March, 1890. Dear brethren now laboring as missionaries in the field of Africa: You have not all the same stamp of character, and each will be inclined to think that the work must be molded according to his own ideas and views. Unconsciously to yourselves, this spirit will be cherished, and you will seek to introduce methods of your own. The workers would first obtain the grace of Christ, so they will be enabled to sink self out of sight; then there will be unity, even among a diversity of dispositions. Before any of you went to Africa as missionaries, it was shown me that there would be difficulty in your labors, not necessarily because the workers were so differently constituted, but because of each esteeming himself above his brethren. The brethren varied so evidently in organization and in their view of the work, that each, instead of modifying his own strong traits of character, would be in danger of drawing away from the others, and this drawing apart would leave an influence among the new converts that would retard the work and dishonor God. [Cf: Unpublished Manuscripts, Volume 2 p. 109 para. 1] p. 771, Para. 4, [1890MS].

You are indeed laborers together with God, and will you seek most earnestly to answer the prayer of Christ that you may be one as He is one with the Father? Let there be no dissensions among you. When each wants to have his own way, disparaging the methods of others, the tendency is to bring great confusion into the work. Each becomes discouraged, and this leads to the discouragement of others who are quick to discern any variance. This is a bad example to set, especially in a new field, where everything should move like well regulated machinery, the work of one matching the work of another, thus manifesting that you are God's instruments. If you fully realize the importance of God's work, you will not work in opposition one to another. [Cf: Unpublished Manuscripts, Volume 2 p. 109 para. 2] p. 772, Para. 1, [1890MS].

Be careful how you build, for it is for time and for eternity. Counsel together, have your seasons of prayer together; make no move independently or in opposition to one another. Christ is our living head, and we are members of His body, and all dependent upon the head. It is not our Lord's plan that any member of His body shall suffer for want of proper exercise; for if one member suffer, all the members suffer with it; if one is enlightened and honored of God, all rejoice. Every member derives its life and working power from the same source, "even Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." "And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary." "For we are labourers together with God: ye are God's husbandry, ye are God's building." Each worker is to use his God-given ability to the utmost for the upbuilding of Christ's kingdom on the earth. We each have an individuality in manner and bearing, and this is as it should be; but this need not prevent our working together in perfect harmony. [Cf: Unpublished Manuscripts, Volume 2 p. 110 para. 1] p. 772, Para. 2, [1890MS].

The Lord Jesus Christ is the living vine, and all who are children of God are grafted into the parent stock, drawing sap and nourishment from the one root. The branches are not blended into one, but are diverse, separate branches, yet they all live from the same root. In the words of Christ we find an important lesson which should have a more direct bearing upon the life, the motives, and the experience of those who claim to be children of God. "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." How essential it is that every one who claims to be a child of God should work in harmony with Christ, catching the divine illumination of His spirit, studying the manner of His labor, and working as He worked, putting self out of sight and ever making Christ prominent. We should bring our own ways into harmony with Christ's ways, manifesting the spirit of the Master worker, that Jesus may appear in our work and in our character. [Cf: Unpublished Manuscripts, Volume 2 p. 110 para. 2] p. 772, Para. 3, [1890MS].

There should be no strife, no envyings, no seeking for supremacy. The

work is sacred and holy, and God forbid that you should give to those for whom you labor an example of coldness, selfishness, and avarice. If your work has been done in human wisdom, it will bear your mould, it is marred in your hands. Your work is of an exalted character, and should not be in any way so marred as to make it unacceptable and unattractive. Your discourses must be followed by a holy life. Precious lessons of love, confidence, respect for one another, must be given both in and out of the desk. You must live that which you teach. As laborers together with God, you must first come close to one another, for God's instruments must not work at cross purposes. Constantly educate yourselves to be one, as Christ was one with the Father, each improving his entrusted talents. [Cf: Unpublished Manuscripts, Volume 2 p. 111 para. 1] p. 773, Para. 1, [1890MS].

Brethren, let all see that you are living out the lessons of Christ. If any one of the workers thinks that his way is perfect, and that the brethren do not appreciate his wisdom and experience, it is a positive evidence that he is not learning meekness and lowliness of heart in the school of Christ. The transforming grace of Christ always leads to meekness and humility. The Lord is not dependent upon us to do His work; He has given us the great privilege of co-operating with Him. You may have diverse temperaments, and yet be laborers together with God, all working in harmony, and when all your ability is put into the work, you will accomplish the best results. In doing the Lord's work we cannot follow our own judgment and peculiar notions. We must work with an eye single to the glory of Christ. Do not talk about that which cannot be done, but of that which can be done through the strength given you of God. "The silver is mine, and the gold is mine, saith the Lord of hosts," and "The cattle upon a thousand hills." [Cf: Unpublished Manuscripts, Volume 2 p. 111 para. 2] p. 773, Para. 2, [1890MS].

The Lord's resources are unlimited; we are only instruments in His hands, and great things can be accomplished through His name. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit." We are so familiar with our own peculiar traits of character that we often think too highly of self, we become satisfied, and do not seek to improve as we should. Sanctification through the truth requires a daily improvement in manner, address, attitude, and spirit. If we are branches of the true vine, we shall bear fragrant blossoms and desirable fruits. In our feebleness and ignorance we cannot depend upon ourselves; we must not think that there are no improvements to be made, for we are to learn daily in the school of Christ, not how to reach the highest place, but to become meek and lowly of heart, pure and undefiled, rising above cheapness and the commonplace. We have intercourse with the eternal world, and we must reveal all the light which we have received from heaven. Our thoughts must not run in a low, narrow channel, but we must be learners, constantly receiving clearer views, and higher and holier aspirations. Be sure to pray and counsel together before coming to decisions and laying your plans, and then, in the spirit of Christ, push the work unitedly. If one of your number decides that he cannot co-operate with his brethren, and has no desire to work because of differences of opinion, the course to be pursued is without a question. Humble yourselves before God, and resort to prayer, for you cannot and must not attempt to work at variance. [Cf: Unpublished Manuscripts, Volume 2

p. 112 para. 1] p. 773, Para. 3, [1890MS].

From anyone who persists in stubbornness and self-will, God will remove His Spirit, and another will wear the crown that was for him. God accepts only those who will learn of Christ, those who study His Word, learning lessons of meekness and lowliness of heart, lessons of obedience, willingness to do his work in God's way, not their finite way. The work that is wrought in God will bear the credentials of heaven, and will show marked results. Personal views should be kept subordinate in the work of God; you must in all things put Christ foremost. To present the truth as it is in Jesus, is a work as enduring as eternity. The work coming forth as a perfect whole from the hands of various workmen, each acting his part, will bring the commendation of the Captain of our salvation. You have a work to do, and it is not best to keep ever before the mind the difficulties and the impossibilities. Say continually, "Through Jesus Christ who strengtheneth us, we can do this work." [Cf: Unpublished Manuscripts, Volume 2 p. 113 para. 1] p. 774, Para. 1, [1890MS].

The Captain of the Lord's host cast down the walls of Jericho, and heavenly angels are ever ready to minister to the humble, the meek and lowly ones, to remove obstacles and to save souls. With true courage you can do a mighty work for the Master, a work that, when weighed in the scales of heaven, will be pronounced well and faithfully done. Do not bring hay, wood, and stubble to lay upon the foundation stone, but bring the most precious of materials, gold, silver, and precious stones which cannot be consumed. An independent judgment that will show no respect for the judgment of others, must not be cherished in the hearts of any of God's workers; no one should feel that he is a criterion; no one should indulge in self-esteem, for God has told us in His Word that we should esteem others better than ourselves. [Cf: Unpublished Manuscripts, Volume 2 p. 113 para. 2] p. 774, Para. 2, [1890MS].

Love of self, pride, and self-sufficiency lie at the foundation of the greatest trials and discords that have ever existed in the religious world. Again and again the angel has said to me, "Press together, press together, be of one mind, of one judgment." Christ is the leader, and you are brethren; follow Him. Walk in the light as He is in the light. Those who walk in the footsteps of Christ shall not walk in darkness, but those who draw apart in unsanctified independence cannot have God's presence and blessing in the work. Clean hands, a pure heart, and a right spirit are the gifts of God; seek for them with all diligence. Christ says, "Without me ye can do nothing." [Cf: Unpublished Manuscripts, Volume 2 p. 114 para. 1] p. 774, Para. 3, [1890MS].

God has a great work to be accomplished in Africa, and no plans must be laid without the aid of His infinite wisdom. After your plans of labor have been talked over together, mingled with earnest prayer, work, work for Christ. Be not intimidated by apparent difficulties which threaten to obstruct your pathway. There is a right way to work, and God will direct you therein. If you labor in perfect unity, with unselfish interest, and brotherly love, angels of God will be with you. This is God's work, and He will make the rough places smooth, He will prepare the way before you. The work which is to be done in foreign countries can never be done by mortal man unaided by divine wisdom. You must look to the Captain for orders, and then obey without questioning. As you go forward in the strength of Israel's God, in simplicity and

faith, the difficulties which Satan will magnify into mountains will become as mole hills. Workers can easily place themselves where divine love, power, and wisdom cannot reach them, where they cannot have help in counsel, in difficulties and trials, because they would not understand and rightly appropriate heaven's rich treasure. They would glorify themselves, and think their own ways perfect, and become established in self-righteousness. Man's wisdom is counted foolishness. When self is put entirely away, then you can obtain a new and rich experience, you will discern your own imperfections as you lie low at the foot of the cross, and as you view the perfections of Christ, self will sink into insignificance. [Cf: Unpublished Manuscripts, Volume 2 p. 114 para. 2] p. 774, Para. 4, [1890MS].

Christ will appear to the discerning eye the perfection of attractive loveliness; then His mould will be upon mind and heart, and will be revealed in the character. The impress of the divine mind should be made upon the heart, and manifested in the life. Come to Jesus in your need, pray in living faith, hold fast to the hand of divine power, believe, only believe, and you will see the salvation of God. If you will be taught, God will teach you; if you will be led, He will lead you to fountains of living waters. The Saviour invites you, "Learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls." Some for whom you labor will wish to have the work done in their own way, thinking their way is best; but if you have the spirit, the meekness of Christ, if you show respect and love for one another, God will enable you to perfect the work in a manner that will please Him. Show that you yourselves are willing to be taught. [Cf: Unpublished Manuscripts, Volume 2 p. 115 para. 1] p. 775, Para. 1, [1890MS].

The most impressive lesson you can give to those whom you educate, will be that of a Christ like character. Let there be perfect harmony; this is the greatest evidence that you can present of the power of the truth upon the heart. Work for your own souls until self is subdued, until Christ recognizes His image in you. This is the duty of every worker in the Lord's vineyard. Those who are now advancing the truth of God, are ranging themselves on the side of Christ, united in heart, mind and voice, speaking the same things in defense of the truth. The Lord weighs our actions and our motives, and He will give great power to those who are His own. Christ is not divided; Christ in one worker will acknowledge Christ in a brother worker. Those who are exacting, who are faultfinding, who think evil of others, are advancing the work of the enemy, tearing down that which God would have built up. All these discordant elements represent the powers of darkness, and show that Christ, the hope of glory, is not found within. [Cf: Unpublished Manuscripts, Volume 2 p. 116 para. 1] p. 775, Para. 2, [1890MS].

All who are in Christ will do the work of Christ, ever learning of Him. My brethren, you are missionaries, and may you be so transformed that your strong traits of character shall do no harm to the cause of God. The Lord has revealed many things to me concerning the manner in which the work would be carried forward in new fields, and has shown me that if a certain course were pursued, it would narrow the work and cause it to be marred. Perfect harmony can exist only through the abundant grace of Christ. Self-sufficiency is a hindrance to the work. Be an example to those who shall accept the truth. May the Lord give you light and wisdom and His righteousness, is my prayer.--Letter 4,

1890. [Cf: Unpublished Manuscripts, Volume 2 p. 116 para. 2] p. 775, Para. 3, [1890MS].

WALK IN ALL HUMILITY. My dear Brethren and Sisters, I would address you who have come to a knowledge of the truth in Africa. You are young in the faith, and there is great need of your walking humbly with God, and of learning daily in the school of Christ by dwelling particularly in meditation and conversation upon the lessons which He gave to His disciples. Walk in all humility of mind, distrustful of self, seeking wisdom from the God of wisdom, that all your ways and methods may be in firm and close connection with the ways and the will of God, that there may be no confusion. [Cf: Unpublished Manuscripts, Volume 2 p. 117 para. 1] p. 775, Para. 4, [1890MS].

A way has been opened through Jesus Christ by which wisdom and grace and power may be obtained. He is an example in all things. The very first lesson for those who embrace the message of truth to learn, is to be in union with Christ and to have the power of His grace in the soul, melting away all dross of character, bringing into subjection even the thoughts. This must be done through the subduing of the heart, that Christ may impress and write His law upon it. This is the work to be accomplished for every soul, then all who love the truth will reveal its sanctifying, refining, ennobling power upon the character, in the spirit, in the words, and in the actions. Each will be a channel of light through which Christ will communicate. This is what the apostle meant when he said, "We are laborers together with God: ye are God's husbandry, ye are God's building." [Cf: Unpublished Manuscripts, Volume 2 p. 117 para. 2] p. 776, Para. 1, [1890MS].

We must never forget how hard it is to remove long-cherished errors from the minds of men, which have been taught from childhood. We must bear in mind that earth is not heaven, and that there will be discouragements to meet and to overcome, but forbearance and tenderness and pity should be exercised toward all who are in darkness. If we bring them to see the light, it will not be solely by arguments; it must be by the work of the grace of Christ on your own hearts, revealed in your own characters with firmness, yet with the meekness and simplicity of Christ. Through much prayer you must labor for souls, for this is the only method by which you can reach hearts. It is not your work, but the work of Christ who is by your side, that impresses hearts. [Cf: Unpublished Manuscripts, Volume 2 p. 117 para. 3] p. 776, Para. 2, [1890MS].

As you seek to obtain a knowledge of the truth, you should seek to obtain an experimental knowledge of Christ, that you may work after His methods. You should pray as did Moses, Lord, reveal to me Thy glory. A revelation of the goodness, the tenderness, and love of Jesus toward fallen man, will cause self to sink into nothingness, and will exalt Jesus. Lift Him up, the Man of Calvary; talk of Jesus and His matchless love. There is where many who present the truth fail. They talk doctrines, but do not dwell upon the matchless, forbearing love of Jesus. [Cf: Unpublished Manuscripts, Volume 2 p. 118 para. 1] p. 776, Para. 3, [1890MS].

Be determined that you will not be at variance among yourselves, but will have the peace of Christ in your own hearts, and then it will be an easy work to have it brought into your own families. But when the

garden of the heart is neglected, poisonous weeds of pride, self-esteem, self-sufficiency, obtain a rank growth. We individually must watch unto prayer. [Cf: Unpublished Manuscripts, Volume 2 p. 118 para. 2] p. 776, Para. 4, [1890MS].

The characters we form will speak in the home life. If there is sweet accord in the home circle, the angels of God may minister in the home. If there is wise management at home, kindness, meekness, forbearance, combined with firm principles, then be assured that the husband is a house band; he binds the family together with holy cords and presents them to God, binding himself with them upon the altar of God. What a light shines forth from such a family! [Cf: Unpublished Manuscripts, Volume 2 p. 118 para. 3] p. 776, Para. 5, [1890MS].

That family, properly conducted, is a favorable argument to the truth, and the head of such a family will carry out the very same kind of work in the church as is revealed in the family. Wherever severity, harshness, and want of affection and love are exhibited in the sacred circle of the home, there will most assuredly be a failure in the plans and management in the church. Unity in the home, unity in the church reveals Christ's manner and grace more than sermons and arguments. The servants of God must not strive, but in meekness instruct those who oppose themselves against the truth that they may see the errors of their ways and be converted. But let your light shine in good works; in careful, patient, brotherly words speak to those with whom you associate in good works. [Cf: Unpublished Manuscripts, Volume 2 p. 119 para. 1] p. 777, Para. 1, [1890MS].

All differences, all fault-finding must be put away through the grace of Christ which you receive through faith. All envy, all jealousy, all evil surmising, is of the enemy. All evil speaking, all bitterness, all impatience, all malice, must be purged from the soul temple, and kindness, compassion, forbearance, meekness, long suffering, gentleness, goodness, faith, hope, love, must be cherished every day in order that you may fulfill the prayer of Christ to His Father that His disciples might be one as He is one with the Father. The harmony and the unity of the church are the credentials that must be presented to the world to prove that God has sent His Son into the world to give grace and light and truth. [Cf: Unpublished Manuscripts, Volume 2 p. 119 para. 2] p. 777, Para. 2, [1890MS].

Genuine conversion is transformation of character. New purposes, new moral tastes are created. Defects of character are overcome. Truth, with its sanctifying power, brings the entire man into obedience to Christ. [Cf: Unpublished Manuscripts, Volume 2 p. 119 para. 3] p. 777, Para. 3, [1890MS].

The day of solemn trust and sacred responsibilities is ours. We have a work to do for God. Great light is shining upon us, which we must diffuse to all with whom we come in contact, not by starting arguments at once on doctrinal subjects, but by learning to talk of the lessons of Christ. Be sure and be wise in dealing with the souls for whom Christ has paid the price of His own precious blood. Is the truth, the advanced truth we have received, producing in our own hearts the fruits of patience, faith, hope, charity, and thus leaving its saving influence upon human minds, revealing that we are branches of the true Vine because we bear rich clusters of fruit? [Cf: Unpublished

Manuscripts, Volume 2 p. 120 para. 1] p. 777, Para. 4, [1890MS].

Are integrity and amiability of character, and solid attainments in the Christian growth, made manifest? Never be discouraged in your efforts to save souls, because those who have been educated in error and darkness do not immediately respond to your efforts. You must show that you are God's workmen who are never to faint or be discouraged. The pity and Christlike patience manifested will reveal to those with whom you associate that you have a living connection with God, that you are pure in heart, tender in word, earnest and fervent in spirit. [Cf: Unpublished Manuscripts, Volume 2 p. 120 para. 2] p. 777, Para. 5, [1890MS].

This spirit of Christ will make its way among the gross ignorance that you will meet. But remember the words of Christ, "Without me ye can do nothing." It is not enough to speak readily upon controverted subjects; God calls for men whose hearts have been moulded after the divine similitude. Through an earnest hold upon God, a prayerful life mingled with persevering faith, the truth will cut its way through seemingly impossibilities. [Cf: Unpublished Manuscripts, Volume 2 p. 120 para. 3] p. 778, Para. 1, [1890MS].

We will not be speaking of what can not be done, but of what can be done. "Go forward," is the word of our Leader. We are distinctly told by the Lord Jesus Christ through His apostle that He gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Here is represented constant growth of knowledge in Christ Jesus, and it is a matter that deserves careful attention. [Cf: Unpublished Manuscripts, Volume 2 p. 120 para. 4] p. 778, Para. 2, [1890MS].

Personal religion reaches a low standard because there is more preaching than there is personal effort to guide the souls of men by careful instruction. Christ presented lessons in the conversation by the fireside that were of practical interest. He did not dwell upon the doctrine when a soul was in perplexity as to how to find Him and to be made acquainted with His constraining love, which can alone enable the soul to discern the unpopular truth. Bear in mind that heart must come close to heart in warm, genial persuasion and entreaty, that they may enlighten as to how to believe and how to receive the promises of God. The method of growing into conformity with the will of Christ must be made plain. [Cf: Unpublished Manuscripts, Volume 2 p. 121 para. 1] p. 778, Para. 3, [1890MS].

Great men, learned men, can be reached better by the simplicity of a godly life than by all the sharp arguments that may be poured upon them. Good impressions will be given when religion is full of vitality which will give life and progress. Where the precious seed of truth finds lodgment in the heart, through the workings of the Spirit of Christ the receiver will discover the sinfulness of human passions, vanities, ignorance. All these must be cleansed from the soul temple and the grace of God become an abiding principle. Then all the principles of truth bloom in the garden of God--humility, meekness, patience, and love. [Cf: Unpublished Manuscripts, Volume 2 p. 121 para.

2] p. 778, Para. 4, [1890MS].

The evidences of the grace of Christ in the human heart always tend to unity. But because some errors and inconsistencies are seen in those whom we think would be perfect, shall we cast them aside? No, Christ does not cast us aside because of these things, although His Spirit is grieved. It is not wise to sink the soul in pettish despondency, because we see errors in the characters of others. If we discern their faults and inconsistencies, then we are to see the sinfulness of similar things in our own characters, and from these things we are to learn not to practice the unchristlike conduct of any man. We should remember that Jesus discerns all these defects, and is more wounded and grieved than we possibly can be, because His children do not represent His own character to the world, but in some things they represent the impatience, the fretfulness, the malice, the accusing spirit of the great deceiver. What could hurt the heart of Christ more than to be thus wounded and put to open shame in the person of those who claim to be His children? Then when you see wrong in any one, pity them, and say, I will never do after their works, and make Christ ashamed of me. [Cf: Unpublished Manuscripts, Volume 2 p. 122 para. 1] p. 778, Para. 5, [1890MS].

All self-righteousness must be given up, for we have no righteousness of ourselves. It is the gift of God; therefore we should not be exalted, or by any means pretentious, for it is an offense to God. What have we that we have not received? Man can not rely upon himself for anything good or righteous. Christ, only Christ and His righteousness, will obtain for us a passport into heaven. [Cf: Unpublished Manuscripts, Volume 2 p. 122 para. 2] p. 779, Para. 1, [1890MS].

Obstructions will meet the advancement of truth in Africa as they have in all places of the world, and it may be that the Lord suffers obstructions and obstacles to appear because He sees that if He makes your way smooth before you in the presentation of truth, it would do you harm; you would take the glory and become self-sufficient. [Cf: Unpublished Manuscripts, Volume 2 p. 122 para. 3] p. 779, Para. 2, [1890MS].

After leaving Egypt, Israel stood on the banks of the sea and saw their enemies overthrown, and now their triumph was complete. But now the march was in the desert. The first conflict was with Amalek, whose armies opposed their march. They were sorely tried in this conflict, "To humble thee, and to prove thee, to know what was in thine heart." "To do thee good at thy latter end." The Lord sees that there is self mingled with everything and He would have His people look to Him. The Lord leads His people by a way that they would not devise or mark out for themselves. Tests are faithfully applied. [Cf: Unpublished Manuscripts, Volume 2 p. 123 para. 1] p. 779, Para. 3, [1890MS].

"And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." There is the work of the truth upon the human heart, constant and gentle, and progress must be made until perfection of human character is reached.

This work is carried forward by a firm, divine, supernatural agency. Is your religion a growing one, or is self largely predominant, that the Lord can not work with your efforts? [Cf: Unpublished Manuscripts, Volume 2 p. 123 para. 2] p. 779, Para. 4, [1890MS].

The Lord will not bless you in bringing souls to the truth, clearing your way, giving access to many hearts, unless you have made it manifest that you are reaching the standard of character set before you in the gospel. You may be satisfied with your own life and religious growth, but is there growth in the mind and in the image of Christ? You should ask yourself, Am I growing? [Cf: Unpublished Manuscripts, Volume 2 p. 123 para. 3] p. 779, Para. 5, [1890MS].

You may sometimes be betrayed into indiscretion and then if you repent and humble yourself before God and give Him your heart in humble penitence, and say, Lead me, guide me, O God, that I shall not offend Thee with an unconsecrated life. It may be that you may not have wisdom to guide the souls who shall embrace the truth; it may be that you have much to learn of how to present the truth as it is in Jesus. And should the hindrances be removed and the truth make rapid progress, as you greatly desire, you would not be prepared to labor wisely, patiently after Christlike methods to lead them to obtain a sound, healthful experience, because you have not the knowledge of many spiritual things yourself. [Cf: Unpublished Manuscripts, Volume 2 p. 124 para. 1] p. 779, Para. 6, [1890MS].

As you reveal wisdom by faithfulness in the home life, as patterns of piety, you will reveal faithfulness in the church as patient, kind, forbearing teachers. The Lord will see that you can be entrusted with souls. You have learned lessons in His school as to how to deal with human minds and to lead them forward and upward to the holy standard of God, that they may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. [Cf: Unpublished Manuscripts, Volume 2 p. 124 para. 2] p. 780, Para. 1, [1890MS].

When these persons see exemplified in the life fervent piety, unselfish zeal, and the love of Jesus, they will see what it means to believe present truth. When you can carry these souls forward to greater light and knowledge, when you have order, and when the workers strive constantly to be one, as Christ is one with the Father, then God will work mightily through human instrumentalities, because He can trust those who have taken hold of the truth to properly educate both by precept and example. Then you will not leave your own mould upon men, but Christ's mold. [Cf: Unpublished Manuscripts, Volume 2 p. 124 para. 3] p. 780, Para. 2, [1890MS].

Try it, brethren in Africa. There is no growth in aiming at a low standard, but there is required persevering, untiring effort if you would succeed in winning souls to Christ. Satan and all his hosts, allied with evil men, will oppose the work, and you can not meet this opposition in your own feeble strength. The Captain of the Lord's host alone can win for you the victory. You can not be at peace and harmony among yourselves if you have no well concentrated efforts to push the triumphs of the cross. [Cf: Unpublished Manuscripts, Volume 2 p. 125 para. 1] p. 780, Para. 3, [1890MS].

If we are engaged in contentions and fault finding when we ought to be

doing our best for the Master, how can we expect God to bring souls into the truth, and trust them to our unfaithful, unchristlike guidance? Seek the Lord with all your heart; die to self. God's people must be a unit, and the work must begin in our hearts. The work must begin in our own families. The true witness says, "I know thy works." You may be constantly imbibing the Spirit of Christ. [Cf: Unpublished Manuscripts, Volume 2 p. 125 para. 2] p. 780, Para. 4, [1890MS].

If you can not show the power of the grace of Christ in your character at home, you will fail to show wisdom in the church, and can not be entrusted with the care of souls newly come to the faith, who are babes in Christ, who need to be fed with milk, and not with strong meat. [Cf: Unpublished Manuscripts, Volume 2 p. 125 para. 3] p. 780, Para. 5, [1890MS].

You may be inclined to hold before the awakened soul the strong arguments which establish our faith, which are hard for them to understand. But this will not be the right way to do. Just talk the simplest lessons of faith, for even learned persons are hungry to know the ABC of what it means to be a Christian and how they can find Christ, how they can gain Christ. This is the food for which the churches all through the ages are starving. [Cf: Unpublished Manuscripts, Volume 2 p. 125 para. 4] p. 780, Para. 6, [1890MS].

Please bear in mind, if the minds of believers are not appropriating to themselves the promises of God, and receiving by faith the higher influences, emanating from heaven, they are appropriating the lower influences. Every moral action leaves its imprint upon the moral character. The conversation at the table, the conversation at the fireside, the spirit that pervades the family circle, testifies whether we are faithful in our daily duties. Through the constant culture of correct habits we are becoming qualified for the upbuilding of the church, fitted to feed the sheep and the lambs, and prepared, through a faithful discharge of every duty to hear the heavenly benediction, "Well done, good and faithful servant; ... enter thou into the joy of thy Lord." [Cf: Unpublished Manuscripts, Volume 2 p. 126 para. 1] p. 781, Para. 1, [1890MS].

Even that which appears trifling to us is invested with solemn responsibility. We can not pass through it without a change for better or for worse. [Cf: Unpublished Manuscripts, Volume 2 p. 126 para. 2] p. 781, Para. 2, [1890MS].

I commend you, my brethren in a far-off land, to the Lord and to His rich grace; for He will be a help to all who will call upon Him. He is mighty in counsel. Seek Him with all the heart and He will be found of you.--*Letter 6b, 1890.* [Cf: Unpublished Manuscripts, Volume 2 p. 126 para. 3] p. 781, Para. 3, [1890MS].

RESPONDING TO NEW LIGHT. (Remarks at the Bible School, Battle Creek, Michigan; Monday, February 3, 1890.)--My brethren, I am laboring most earnestly day and night. My mind is traveling. Things are constantly being revived to my mind that have been revealed in times past, all the way along. I feel such a burden pressing and urging upon me that I cannot keep my tongue silent. Now, we have talked it, and we have urged it, and we have set it before you, and begged and pleaded and prayed and wrestled with all the strength of our being, until we have felt

afterward--after the occasion was over--the whole being was so feeble that my breath might stop and my life end at any time. Still on another occasion I am urged in behalf of the people. Now, why can't you do some of this? Every time our people assemble, they come, and they hear, and they go away as they came. They may have a little light, but they do not act on it. They do not take their position on the Lord's side. You do not see that they have opened up the avenues of the heart where the Spirit of God, with its illuminating power, can come right into the heart and soul, so that they will respond. [Cf: Unpublished Manuscripts, Volume 3 p. 74 para. 1] p. 781, Para. 4, [1890MS].

If God is working upon me in this direction, why is there not a more decided response from our brethren, and they take hold of the work too? Is it so that the burden may press upon me constantly, and yet my brethren and sisters sit as though it must always be so, and as though they had no special work to do in this matter? Now, brethren, we want to know whether we will take hold of that which is our privilege to lay hold of in Jesus Christ. [Cf: Unpublished Manuscripts, Volume 3 p. 74 para. 2] p. 781, Para. 5, [1890MS].

I know there have been efforts--a contrary influence--to throw back the light, the light which God has been forcing in here upon us in regard to the righteousness of Christ; but if God has ever spoken by me, it is the truth, brethren. It is the truth that every soul of you will receive, or your soul will be left in darkness as barren as the hills of Gilboa--without dew or rain. [Cf: Unpublished Manuscripts, Volume 3 p. 75 para. 1] p. 782, Para. 1, [1890MS].

The question will come up, How is it? Is it by conditions that we receive salvation? Never by conditions do we come to Christ. And if we come to Christ, then what is the condition? The condition is that by living faith we lay hold wholly and entirely upon the merits of the blood of a crucified and risen Saviour. When we do that, then we work the works of righteousness. But when God is calling the sinner in our world, and inviting him, there is no condition there; he is drawn by the invitation of Christ and it is not, "Now you have got to respond in order to come to God." The sinner comes, and as he comes and views Christ elevated upon that cross of Calvary, which God impresses upon his mind, there is a love beyond anything that is imagined that he has taken hold of. And what then? As he beholds that love, why he says that he is a sinner. Well, then, what is sin? Why at once he has to come here to find out. There is no definition given in our world but that transgression is the transgression of the law; and therefore he finds out what sin is. And there is repentance toward God; and what then?-- Why, faith toward our Lord and Saviour Jesus Christ that can speak pardon to the transgressor. [Cf: Unpublished Manuscripts, Volume 3 p. 75 para. 2] p. 782, Para. 2, [1890MS].

Christ is drawing everyone that is not past the boundary. He is drawing him to Himself today. No matter how great that sinner is, He is drawing him. If the sinner can get his arm fixed upon the cross of Calvary, then there is no conviction of sin. What is he there for? Because the law has been transgressed, and he begins to see that he is a sinner; and Christ died because the law was transgressed. And then he begins to look to the righteousness of Christ as the only thing that can cleanse the sinner from his sins and from his transgressions. [Cf: Unpublished Manuscripts, Volume 3 p. 75 para. 3] p. 782, Para. 3,

[1890MS].

Now, we want to have an intelligent knowledge of this thing. We want to take hold of the righteousness of Jesus Christ by living faith, and know that we have not any. We may work to the very best of our ability, but we cannot make a single virtue in ourselves; it is the righteousness of Jesus Christ alone that can do it. Then, as we are clothed with the righteousness of Christ, we have a power and a strength that is imparted unto us, and we will not want to sin; we cannot do it with the righteousness of Christ, and with ourselves in a position where we shall have Christ working with us and by us. We may make mistakes; we may make errors; but we shall hate these sins--the sins that caused the suffering of the Son of God in our behalf because we were transgressors of the law of God. [Cf: Unpublished Manuscripts, Volume 3 p. 76 para. 1] p. 782, Para. 4, [1890MS].

Now, I want to say, brethren, there is a door open, and no man can close it to you--no matter whether it is those in the highest position or the lowest position--they cannot close it. But you can. You can close the door of your heart that the light which God has sent you for the last year-and-a-half--or nearly that--shall not have its influence and its effect upon your life, nor be brought into your religious experience. This is what God sends His messengers for. [Cf: Unpublished Manuscripts, Volume 3 p. 76 para. 2] p. 783, Para. 1, [1890MS].

As John went forth to proclaim his message, God gave him a work to do. He had to do that work and arouse the attention of the people. He had to cry aloud, lift up his voice like a trumpet in the wilderness, just as spoken in Isaiah: "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). Well now, Christ had not come yet upon the stage of action as a minister. But after the ministry of Christ commenced, here was John to prepare the way for the ministry of Christ, that the minds of the people might be agitated, that their hard hearts, and principles, and customs, and practices might be all stirred up. He condemned their course, and condemned their practices, calling them a generation of vipers. Then Christ comes in with a healing balm, with a message which, with the heart broken up, the seed can fall into prepared soil. [Cf: Unpublished Manuscripts, Volume 3 p. 76 para. 3] p. 783, Para. 2, [1890MS].

When John's disciples became jealous of Christ, they say, "This man, Christ, is baptizing, and all men go unto him." And they bring it in to stir up jealousy. John tells them, "There cometh one after me who is preferred before me, whose shoe's latchet I am not worthy to unloose." (See John 3:26; 1:27). Here was the very work to be done. Well, now, do you think that John had no human feelings? Of course he had! But those human feelings should not have a power over him on that occasion. No; when he sees Christ in the crowd, why he says, "Behold the lamb of God, which taketh away the sin of the world." (John 1:29). He directed the people right to Christ, and two of the disciples immediately followed Him. [Cf: Unpublished Manuscripts, Volume 3 p. 77 para. 1] p. 783, Para. 3, [1890MS].

God has workmen. They carry the work so far and they can carry it no further, because it is just as natural for the mold of man to be placed upon man as it is to breathe. Now, God calls upon another workman to

come right in and advance that work. The one that was working becomes circumscribed. He cannot see that the very line of work that he is working in is not to be pursued to the very close of time. There has to be more light and power infused into the work than we have had. There are workmen to come and carry that work upward and forward. That breaks up the old mold that would be an injury to them, and which would have crippled their experience and advance. But this mold has got to be taken off. The mold of man, the peculiarities of man, are stamped upon it, and it comes to be deified by all those that receive of his labor. Now there comes in another element that takes the old mold off. This work is to be carried upward and forward, and the building is to go up. Thus God has worked with His workmen; He buried the workmen, but the work progresses still. [Cf: Unpublished Manuscripts, Volume 3 p. 77 para. 2] p. 783, Para. 4, [1890MS].

When I sat with the hand of my dying husband in my own, I knew that God was at work. While I sat there on the bed by his side, he in such feverness, it was there, like a clear chain of light presented before me: The workmen are buried, but the work shall go on. I have workmen that shall take hold of this work. Fear not; be not discouraged; it shall go forward. [Cf: Unpublished Manuscripts, Volume 3 p. 78 para. 1] p. 784, Para. 1, [1890MS].

It was there I understood that I was to take the work and a burden stronger than I had ever borne before. It was there that I promised the Lord that I would stand at my post of duty, and I have tried to do it. I do, as far as possible, the work that God has given me to do, with the understanding that God was to bring an element in this work that we have not had yet. [Cf: Unpublished Manuscripts, Volume 3 p. 78 para. 2] p. 784, Para. 2, [1890MS].

Our young men look at the older men that stand still as a stick and will not move to accept any new light that is brought in; they will laugh and ridicule what these men say and what they do as of no consequence. Who carries the burden of that laugh, and of that contempt, I ask you? Who carries it? It is the very ones that have interposed themselves between the light that God has given, that it shall not go to the people who should have it. I know what I am talking about. These things have not been revealed to me for the last forty years and I [remain] in ignorance in regard to them. [Cf: Unpublished Manuscripts, Volume 3 p. 78 para. 3] p. 784, Para. 3, [1890MS].

Now, brethren, I say, clear the King's highway, for your soul's sake. If you have interposed between the people and the light, get out of the way, or God will move you out of the way. I tell you that God calls for men to come up to the help of the Lord, to the help of the Lord against the mighty. They are not to pull back; they are not to put their weight against the chariot so as to pull it back; but they are to push with all the might and energy that God has given them. [Cf: Unpublished Manuscripts, Volume 3 p. 79 para. 1] p. 784, Para. 4, [1890MS].

Now it is just exactly as in the days of the Jews. When a message came in, why all the power of the leaders was put against it, that it should not have access to the people. Now, brethren, go to God for yourselves, and on your knees plead with God. We cannot bear that men should go away from the very center and heart of the work here with wrong impressions. I cannot bear that they should go away from here with a

cloud on their minds. If God sends us light, let it come to us, and let no man close the door, or try to close it. Don't close it yourselves. Open the door of your heart and let the brilliant rays of light shine into your heart and into your mind. I pray you, let the Sun of Righteousness in. [Cf: Unpublished Manuscripts, Volume 3 p. 79 para. 2] p. 784, Para. 5, [1890MS].

Now, if it is my work, and if God wants me to stand and oppose this matter to the end, I can. But how long before you decide you will receive my testimony? How long before it shall have any weight with you? How long before you will accept the word that has been among us from its very commencement? How long will you reject or turn from the testimony to your own feelings, and your own ideas, and your own impulses? I have stood here and fought every inch of ground that we may have the very message that this people has had, that I might work together with God. I want to know how that God will let His people deny and hedge up the way, that the light He has sent to His people cannot reach them. How long is this thing to be tampered with? How long is the grace of God to come to this people in vain? I plead with you, for Christ's sake, clear the King's highway, and trifle not with the Spirit of God. [Cf: Unpublished Manuscripts, Volume 3 p. 79 para. 3] p. 784, Para. 6, [1890MS].

We have traveled all through to the different places of the meetings that I might stand side by side with the messengers of God that I knew were His messengers, that I knew had a message for His people. I gave my message with them right in harmony with the very message they were bearing. [Cf: Unpublished Manuscripts, Volume 3 p. 80 para. 1] p. 785, Para. 1, [1890MS].

What did we see? We saw a power attending the message. In every instance we worked--some know how hard we worked. I think it was a whole week, going early and late, at Chicago, in order that we might get these ideas in the minds of the brethren. The devil has been working for a year to obliterate these ideas--the whole of them. And it takes hard work to change their old opinions. They think they have to trust in their own righteousness, and in their own works, and keep looking at themselves, and not appropriating the righteousness of Christ and bringing it into their life, and into their character. We worked there for one week. It was after one week had passed away before there was a break and the power of God, like a tidal wave, rolled over that congregation. I tell you, it was to set men free; it was to point them to the Lamb of God which taketh away the sins of the world. [Cf: Unpublished Manuscripts, Volume 3 p. 80 para. 2] p. 785, Para. 2, [1890MS].

And there at South Lancaster, the mighty movings of the Spirit of God were there. Some are here that were in that meeting. God revealed His glory, and every student in the College was brought to the door there in confession, and the movings of the Spirit of God were there. And thus [it was] from place to place. Everywhere we went we saw the movings of the Spirit of God. [Cf: Unpublished Manuscripts, Volume 3 p. 81 para. 1] p. 785, Para. 3, [1890MS].

Do you think, like the ten lepers, I shall keep silent, that I shall not raise my voice to sing the righteousness of God and praise Him and glorify Him? I try to present it to you, that you may see the evidence

that I saw, but it seems that the words go as into empty air. How long is it to be thus? How long will the people at the heart of the work hold themselves against God? How long will men here sustain them in doing this work? Get out of the way, brethren. Take your hand off the ark of God, and let the Spirit of God come in and work in mighty power. I feel to stand at my post of duty. I may fall here as my husband fell, but I need to do a work for God. I need to do a work for eternity. [Cf: Unpublished Manuscripts, Volume 3 p. 81 para. 2] p. 785, Para. 4, [1890MS].

What is the testimony that has been given here? Who are the men to come in and give you anything, infusing new light, and bringing you up to a higher standard? If you can show them to me, if you can show me that the work is advancing, we say amen; but we cannot see it. We want to see that God puts His impress upon the work. We want to see men that bear heavenly credentials carry this work in the very last days to its completion. God will give every man here a chance if he will accept it. ... [Cf: Unpublished Manuscripts, Volume 3 p. 81 para. 3] p. 785, Para. 5, [1890MS].

Now, brethren, I entreat of you, for Christ's sake, let us be reasonable. Let the Spirit of God have influence upon your hearts. I feel an intense interest for every soul here. Why? Because I look to Calvary, and I see the value of the price that has been paid for the soul; and therefore I do not want that soul to close the door of his heart to God. I entreat of you, brethren and sisters, that you should come near to God, that you should take hold of His power, and that you should not deprive yourselves of the very blessing that God wants you to have. -- Manuscript 9, 1890. [Cf: Unpublished Manuscripts, Volume 3 p. 81 para. 4] p. 786, Para. 1, [1890MS].

[Sermon by Mrs. E.G. White, March 9, 1890.] (Re Minneapolis Meeting.) I want to read a few words from the first chapter of Acts--[the eighth verse: "But 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." Now we read in the second chapter [verses 1-4], "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." [Cf: Unpublished Manuscripts, Volume 4 p. 71 para. 1] p. 786, Para. 2, [1890MS].

Now, brethren, the blessing that is here spoken of we may receive when we come to God with our whole heart, when we empty it of every kind of prejudice and all this doubting and unbelief; then we can expect the Spirit of God. But it is the case as I presented before you one morning in regard to the presentation of Christ in the temple. The priest took Him in his arms, but he could see nothing there. God did not speak to him and say, "This is the consolation of Israel." But just as soon as Simeon came in, the Spirit of God led him, and because he was under His influence, the Holy Ghost being upon him, he sees there that little Infant in His mother's arms and every indication of the little family being in poverty, but the moment he beholds that, God says to him,

"This is the consolation of Israel." [Cf: Unpublished Manuscripts, Volume 4 p. 71 para. 2] p. 786, Para. 3, [1890MS].

Now we have two distinct characters. The priest that was there officiating did not know Him; but here was one who recognized Him because he was where he could discern spiritual things. He was living in close relation with God. He was living in connection with the future eternal interest, and therefore he recognized the Spirit of God. [Cf: Unpublished Manuscripts, Volume 4 p. 72 para. 1] p. 786, Para. 4, [1890MS].

And how is it with us individually? We know that the Spirit of God has been with us. We know that it has been with us time and again in the meetings. We have not a doubt but that the Lord was with Elder Waggoner as he spoke yesterday. We have not a doubt of that. I have not a doubt that the power of God in rich measure was hanging over us, and everything was light in the Lord to me yesterday afternoon in the minister's meeting. Now, if there had been a throwing open the door of the heart and letting Jesus in, we would have had a precious season there yesterday. I have not a doubt of it. [Cf: Unpublished Manuscripts, Volume 4 p. 72 para. 2] p. 786, Para. 5, [1890MS].

It makes every difference to us in what kind of spirit we come to the investigation of the Scriptures. If we come with a teachable spirit, ready to learn, with our hearts emptied of our prejudices, not seeking to bring the Scriptures to our ideas but to bring our ideas to the Scriptures, then we shall know of the doctrine. We shall understand it. But let me tell you, brethren, if you have discernment you can understand where God is working. You do not need wonderful miracles to testify of this, because you see the miracles did not do any good to the Jews. They had it right in their sight but it did not do any good to them. The woman of Samaria who came and listened to Christ--she accepted Him without miracles at all, because she believed His word. She was glad for the light and went and published it to her neighbors. Here were the very ones who were hated of the Jews. The Samaritans were receiving the light. When Christ came to the Jews with all the power of His majesty, all His grace manifested in mighty healings and in the mighty out-pouring of His Spirit, they would not recognize that. Well, why? Because the very same prejudices that had been in their hearts reigned there, and the most mighty miracles that He could do would have no effect on their hearts at all. [Cf: Unpublished Manuscripts, Volume 4 p. 72 para. 3] p. 787, Para. 1, [1890MS].

If we place ourselves in a position that we will not recognize the light God sends or His messages to us, then we are in danger of sinning against the Holy Ghost. Then for us to turn and see if we can find some little thing that is done that we can hang some of our doubts upon and begin to question! The question is, has God sent the truth? Has God raised up these men to proclaim the truth? I say, yes, God has sent men to bring us the truth that we should not have had unless God had sent somebody to bring it to us. God has let me have a light of what His Spirit is, and therefore I accept it, and I no more dare to lift my hand against these persons, because it would be against Jesus Christ, who is to be recognized in His messengers. [Cf: Unpublished Manuscripts, Volume 4 p. 73 para. 1] p. 787, Para. 2, [1890MS].

Now, I want you to be careful, every one of you, what position you

take, whether you enshroud yourselves in the clouds of unbelief because you see imperfections; you see a word or a little item, perhaps, that may take place, and judge them from that. You are to see what God is doing with them. You are to see whether God is working with them, and then you are to acknowledge the Spirit of God that is revealed in them. And if you choose to resist it you will be acting just as the Jews acted. You have all the light and all the evidences that they had. They rejected the light notwithstanding the mighty miracles of God were there. Their hearts were so filled with prejudice that they said at last, Oh, He does miracles by the power of Beelzebub, the prince of devils; that is how He does His miracles. [Cf: Unpublished Manuscripts, Volume 4 p. 73 para. 2] p. 787, Para. 3, [1890MS].

Now, brethren, God wants us to take our position with the man that carries the lantern; we want to take our position where the light is, and where God has given the trumpet a certain sound. We want to give the trumpet a certain sound. We have been in perplexity, and we have been in doubt, and the churches are ready to die. But now here we read: "And after these things 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" [Rev. 18:1,2] [Cf: Unpublished Manuscripts, Volume 4 p. 74 para. 1] p. 787, Para. 4, [1890MS].

Well now, how are we going to know anything about that message if we are not in a position to recognize anything of the light of heaven when it comes to us? And we will just as soon pick up the darkest deception when it comes to us from somebody that agrees with us, when we have not a particle of evidence that the Spirit of God has sent them. Christ said, "I come in the name of my Father, but ye will not receive me" [see John 5:43]. Now, that is just the work that has been going on here ever since the meeting at Minneapolis. Because God sends a message in his name that does not agree with your ideas, therefore [you conclude] it cannot be a message from God. How dare you run the risk of trying in the least to shut [remainder missing] [Cf: Unpublished Manuscripts, Volume 4 p. 74 para. 2] p. 788, Para. 1, [1890MS].

[Sermon by Mrs. E.G. White, March, 16, 1890, Battle Creek, Michigan.] I want to say a few words in reference to faith. I want to say, brethren and sisters, it is not natural for us to believe, but it is very natural for us to foster unbelief. This is the besetting sin, and has been the besetting sin of God's people. It has not been natural for me to believe for myself, and I have had very severe lessons on this point until I know that it is not safe for me to cherish for one moment any doubt. I never doubted the truth, but to cherish doubt in regard to myself and my work. [Cf: Unpublished Manuscripts, Volume 4 p. 75 para. 1] p. 788, Para. 2, [1890MS].

Now, I have great sorrow of heart--I have had nearly ever since the Minneapolis meeting--and I will tell you why. Because God has been speaking to me as He has done for the last forty-five years, and I have presented these matters, and the brethren have known and have seen the fruits, and yet unbelief has come right in. But why? They will take the testimony of somebody else, and they will all be credulous in regard to that. Now, when it comes to the manifest movement of the Spirit of God,

if the Spirit was in their hearts they would recognize it in a moment. But the trouble is, the Spirit is not in them. And they never will search these things to see if they are so. [Cf: Unpublished Manuscripts, Volume 4 p. 75 para. 2] p. 788, Para. 3, [1890MS].

The reason why I felt so at Minneapolis was that I have seen that everyone who has taken a position similar to the one they took in Minneapolis would go into the darkest unbelief. Have we not seen it acted over and over again? Then when we see just how Christ was tried, when He came upon earth; when we see the hardness of the hearts; when we see what the enemy can do with human nature, putting unbelief into the heart, I should think it would be such a terror to our souls that we would not dare to open the heart to the miseries of unbelief and dwell in that atmosphere, such as there has been since we were in Minneapolis. [Cf: Unpublished Manuscripts, Volume 4 p. 75 para. 3] p. 788, Para. 4, [1890MS].

Well, we wonder why Christ prayed with such an agony. It was not for His own sake, but it was because of the hardness of hearts, that notwithstanding He was the Way, the Truth, and the Life, yet people were so hardened that they could not see it and accept it. And as you took their steps, here was my trouble. As they took their steps in the path of unbelief that day, others are taking the same steps this day, and my grief is the same as Christ's was. They are placing themselves where there is no reserve power that God has to reach them with. Every arrow in His quiver is exhausted. [Cf: Unpublished Manuscripts, Volume 4 p. 76 para. 1] p. 788, Para. 5, [1890MS].

Now, I feel this in every meeting where I have been. I have felt that there is a pressure of unbelief. It is just as evident as it ever has been. I can go among the unbelieving (just as Christ spoke to the Samaritan woman, and the Samaritans came out and heard); I can go among those that have never heard of the truth, and their hearts are more susceptible than those that have been in the truth and had the evidences of the work of God. But they excuse it all. "Why, we did not know that some things were so and so." When we get the Spirit of God in our hearts, He will speak to us. There is the trouble. When they see that God is working in a certain line, they commence with all the power of brain, and all the power of thought, and all the power of talk, as it has been the case here, to stay the work of God. Let me tell you, the testimony will be this: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes" [Matt. 11:21]. [Cf: Unpublished Manuscripts, Volume 4 p. 76 para. 2] p. 789, Para. 1, [1890MS].

Now, I know what I am talking about, and as I do not expect to have many opportunities to speak to you, I will say again: "Fall on the Rock." I have no hope for you unless you do. I am glad--yes, I am so thankful--that some are beginning to see that there is light for us. If we want to stay in the cellar, we can do it; but the only way for anyone of us is to fight the good fight of faith. It is not anything that is going to come naturally; but we have got to fight the good fight of faith instead of absorbing all the filth of unbelief. If it is a suggestion of unbelief, credence is given to that at once. [Cf: Unpublished Manuscripts, Volume 4 p. 77 para. 1] p. 789, Para. 2, [1890MS].

You will never have greater light and evidence than you have had here; if you wait till the judgment, what you have had here will condemn you. But God has been speaking and His power has been in our midst, and if you have not evidences enough to show you where and how God is working, you never will have it. You will have to gather up the rays of light that you have had, and not question so. [Cf: Unpublished Manuscripts, Volume 4 p. 77 para. 2] p. 789, Para. 3, [1890MS].

"But there are some things that are not explained." Well, what if everything is not explained? Where is the weight of evidence? God will balance the mind if it is susceptible to the influence of the Spirit of God; if it is not, then it will decide on the other side. They will come just exactly where Judas came; they will sell their Lord for thirty pieces of silver or something else. They will sacrifice everything to unbelief. I will tell you why it makes my heart so sad. It is because every such mind that is susceptible to unbelief and the say-so of this one and that one, and that works against the light and the evidences that have been presented since the Minneapolis meeting--I tell you, brethren, I am terribly afraid that they will fall at last. I am terribly afraid that they will never overcome. But the blood of the Lamb and the testimony of the Lamb must be on the right side of the question. When God is working--and they have got no light to know that he is working, and they just place themselves right under the enemy's power and work right in that line--then they make excuses and say, they did not know. "Oh," said Christ, "if they had known that it was the Prince of light, they would not have crucified Him." Well, why did they not know? Well, if they had only known that these objections that we have been fighting were no objections, then they would not have done it. Well, is that any excuse? Why did they not know? They had the evidences of the Spirit, and it was only the false reasoning, perversion of words and positions, and the misunderstanding, that has led them to this position of danger. [Cf: Unpublished Manuscripts, Volume 4 p. 77 para. 3] p. 789, Para. 4, [1890MS].

Now, I tell you, God will not be trifled with. God is a jealous God, and when He manifests His power as He has manifested it, it is very nigh unto the sin of the Holy Ghost to disbelieve it. The revealings of God's power have not had any effect to move and to stir persons from their position of doubting and unbelief. God help us that we may remove ourselves out of the snares of the devil! If ever a people needed to be removed, it is those that took their position in Minneapolis at that time on the wrong side. It is a true saying that we cannot do anything against the truth, but for it. The precious truth of God will triumph; it has the triumph in it, and it is not going to fall to the ground, but somebody will fall, just as in the days of Christ. They have their boundaries and lines, and God has got to work in their line. God disappoints people a good deal. He works right contrary to what they expect. The Jews expected, of course, they were going to be blessed with a Messiah. You see, there was no place for Christ. He had to make new bottles in order to put His new wine of the kingdom in. Just so He will here. The crown is there in the hands of Christ, but many will lose it, and why? Because they have not run the race. [Cf: Unpublished Manuscripts, Volume 4 p. 78 para. 1] p. 790, Para. 1, [1890MS].

Now, I have seen how the enemy works. He doesn't want to let go of the people here. But, oh, let no soul go out from here with darkness, for

he will be a body of darkness wherever he goes. He scatters the seeds of darkness everywhere. He carries all these seeds and he begins to sow them, and it unsettles the confidence of the people in the very truths that God wants to come to His people. I have told our brethren here again and again that God has shown me that He raised up men here to carry the truth to His people, and that this is the truth. Well, what effect did it have on them? They were just the same; so that it should not be made of any account. What is the matter? Brethren, I say again, Fall on the Rock and be broken! Don't try to begin to make excuses. Well, here Christ says when they should bring their offerings and make confession of their sins, if afterward they found that other things came to their remembrance, notwithstanding but one, they should come and make an offering for that. Now, brethren, we want to have the simplicity of Christ. I know that He has a blessing for us. He had it at Minneapolis, and He had it for us at the time of the General Conference here. But there was no reception. Some received the light for the people, and rejoiced in it. Then there were others that stood right back, and their position has given confidence to others to talk unbelief, and cherish it. Now, brethren, if you expect that every difficulty is going to be laid out in clear lines before you, and you wait until it is, then you will have to wait until the judgment, and you will be weighed in the balances and found wanting. [Cf: Unpublished Manuscripts, Volume 4 p. 79 para. 1] p. 790, Para. 2, [1890MS].

Now, brethren, can there not be some means insured by which we can have a season of prayer? My strength is about exhausted. If it is possible, I want to get away before the last atom of strength shall be gone here. Brethren, why not pray to God? Why not get in such a position that you can lay right hold of the hands of God? Why wait for God to humble us? Now God has been waiting for those men that have stood in the way, to humble themselves; but the word has come to me, "If they do not humble themselves, I will humble them." Now, God will work. He will have the work prepared for His Spirit. There is to be a preparation for the last great day, and we want to come into a position where we can work unitedly with intense earnestness and courage for God. [Cf: Unpublished Manuscripts, Volume 4 p. 80 para. 1] p. 790, Para. 3, [1890MS].

I want that some of these shall assemble again, and then I want those that have been standing here and questioning, and been just about ready to give up the Testimonies--we want to know why; and if anything can be taken out of the way, God help us to do it! We want to know why the enemy is having such power upon human minds as he has here. It is something beyond anything I ever saw in all my experience since I first started in the work. The people of God who have had light and evidences have stood where God would not let His blessing fall upon them. [Cf: Unpublished Manuscripts, Volume 4 p. 80 para. 2] p. 791, Para. 1, [1890MS].

In the chapel hall the power of God was all ready to fall upon us. I felt for a little time as though I could look right into glory; but the spirit that was there drove it away. We want to understand how we are working. I speak these plain things because I know that there is nothing else that will do. We have tried to encourage in regard to faith. [Cf: Unpublished Manuscripts, Volume 4 p. 81 para. 1] p. 791, Para. 2, [1890MS].

One brother thinks that Sister White doesn't understand her own testimonies. Heard that in Minneapolis. Why? Because the brethren did not agree with them. Well, there are some things that I understand. I understand enough to acknowledge the Spirit of God and to follow the voice of the Shepherd. I understand that much. [Cf: Unpublished Manuscripts, Volume 4 p. 81 para. 2] p. 791, Para. 3, [1890MS].

Manuscript 10, 1890. WHO WILL ACCEPT The LIGHT FROM HEAVEN? [Remarks of Mrs. E.G. White, February 6, 1890.] Jesus has some very precious words I want to read to you: "Neither pray I for these alone (that is, the disciples immediately around him), but for them also which shall believe on me through their word" [John 17:20]. That is us. That means us brethren. "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" [verse 21]. The unity and the harmony. [Cf: Unpublished Manuscripts, Volume 4 p. 89 para. 1] p. 791, Para. 4, [1890MS].

Now, I have thought of a good many that ought to be here that are not here. Where are Leon Smith, and Brother Ballenger, and Brother Smith? Can't they spend an hour? Will they draw off for fear that they shall be won? Why not gather these men in here? And if they do not know what they are opposing at all, they will not understand. No, brethren, where is your burden? Is it that you should get those that do not understand these things, and are all the time firing in the dark against them? We know they will not come to hear, and where the Lord can impress their hearts and their minds. Can't you see, that is not the way for man to work? [Cf: Unpublished Manuscripts, Volume 4 p. 89 para. 2] p. 791, Para. 5, [1890MS].

Now, brethren, let us look at these matters in the right light. If we have precious things, we want they should have it, we want they should understand where the Spirit of God is; but if they keep on the outskirts of the camp all the time, they do not know the impressions that the Lord is making upon His people. We want them to come right in with us, that we may [have] a unity in faith and in purpose, and we may understand where the Spirit of God is working. And there are a great many others that ought to be here. [Cf: Unpublished Manuscripts, Volume 4 p. 89 para. 3] p. 791, Para. 6, [1890MS].

Now, here is the word: "That the world may believe that thou hast sent me, And the glory which thou gavest me I have given them" [verse 21]. That is what we are waiting for here; we want some of that glory; and it is our privilege to have it. There is darkness enough in the world, and we want the light of the glory of God to lighten our pathway and to lighten the pathway of others. We want some of that glory, that you may go forth to your labors with that glory shining upon our countenances, expressed in your words and in your testimonies, that it will make an impression on minds wherever you go. [Cf: Unpublished Manuscripts, Volume 4 p. 90 para. 1] p. 792, Para. 1, [1890MS].

"And the glory which thou gavest me I have given them; that they may be one, even as we are one." Who is it that is burdened that they may get into unity? Who are they? Where are they? God help us that we may understand what spirit actuates and moves us. "I in them, and thou in me, that they may be made perfect in one" [verse 23]. Now their profit is not in seeing just how far they can keep off, and keep another mind,

and their own ideas, and cherish their own ideas, and water their own ideas. No, it is that they may be made perfect in one; and they want to be made in one, and they are trying to be one, and they are trying to get where they may be in unity. [Cf: Unpublished Manuscripts, Volume 4 p. 90 para. 2] p. 792, Para. 2, [1890MS].

"That the world may know that thou hast sent me." Those are the credentials they bear to the world. "And hast loved"--now, mark this. O, it is such a power with me. It has such a power for my heart; it melts and dissolves my very being as I read this. "And hast loved them, as thou hast loved me." Why, brethren, can we comprehend this? Can we take hold of it? Can we measure it? [Cf: Unpublished Manuscripts, Volume 4 p. 90 para. 3] p. 792, Para. 3, [1890MS].

"Hast loved them, as thou hast loved me." Why, that ought to bring every soul of us in gladness and joy and thankfulness and gratitude the whole time to God, that the preparation has been made that this shall be done; that God loves us as His Son. Why? Because we are united in Christ as He is united with the Father. [Cf: Unpublished Manuscripts, Volume 4 p. 91 para. 1] p. 792, Para. 4, [1890MS].

There is a oneness with those that are partakers of the Spirit of Christ. You may bring the horse to the water, but you never can make him drink; he has got to drink for himself. Just so it is with us; we may have a house around us, and the words of life may be presented in all their beauty and in all their clearness, and it is like the bright shining of the candle; but unless they will kindle their tapers from it, unless they are willing to get some light, they won't have any, no, indeed. Now, that is the most precious to me. [Cf: Unpublished Manuscripts, Volume 4 p. 91 para. 2] p. 792, Para. 5, [1890MS].

And He says, "Father, I will that they also [that thou lovest], whom thou hast given me, be with me where I am." Why, in His kingdom they will be right around Him, right about Him. Oh, what a thought! It makes me willing--even if I die at my post--it makes me willing to make an entire sacrifice for the truth's sake. Oh, if I can be with Him where He is! He is my love, my crown of rejoicing; He is my hope and comfort. [Cf: Unpublished Manuscripts, Volume 4 p. 91 para. 3] p. 792, Para. 6, [1890MS].

Now what? "That they may behold my glory." We have felt Him in the humiliation; we have felt Him in the sacrifice; we have felt Him in the trials; we have felt Him in the test; now that we may behold Him; that we may see Him as He is; that we may behold His glory; and if we behold Him we will be a partaker with Him of His glory. [Cf: Unpublished Manuscripts, Volume 4 p. 92 para. 1] p. 793, Para. 1, [1890MS].

"And the glory which thou gavest me I have given them....For thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee" [verses 24, 25]. Oh, how little we know "Thee," and we profess to be His followers. He says, "The world hath not known thee." God forbid that it should be of those that carry the truth to those who are in darkness that Christ will say, "They do not know Thee." How few know my Saviour! [Cf: Unpublished Manuscripts, Volume 4 p. 92 para. 2] p. 793, Para. 2, [1890MS].

"But I have known thee, and these have known that thou hast sent me.

And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them" [verses 25, 26]. That is His word. We have been reading it for more than the last year more distinctly. "I have declared unto them thy name"--Thy name, its goodness, its mercy, its love, its compassion, that you may gather up your forces and think, and that you may plant yourselves upon the rock Christ Jesus and believe Him. "I have declared unto them thy name, and will declare it." That is what He came here for. [Cf: Unpublished Manuscripts, Volume 4 p. 92 para. 3] p. 793, Para. 3, [1890MS].

"That the love wherewith thou hast loved me may be in them, and I in them." I am so glad, brethren, I am so glad that we have the privilege. But our minds have become separated from God; and the enemy meant it should be so. He cast his hellish shadow right between us and our hope, and our strength, and our comfort, that we should not see Him; that he might eclipse Jesus, that we should [not] discern Him and what He was to us, and what He would do for us, and what He would be to us--that he should cast this dark and gloomy shadow between us and our Saviour. [Cf: Unpublished Manuscripts, Volume 4 p. 92 para. 4] p. 793, Para. 4, [1890MS].

Now, we have been getting just a glimmering of faith. We have but a little of it. Yet it is so very hard for the mind that has been looking on the dark shadows, and that has been hanging memory's hall all through with disconsolate things and pictures that are draped in mourning, that it seems as though we cannot look upon anything else. But may God help to gather up the jewels of Christ. God help us that we may hang memory's hall all through with the rich promises of God, that when Satan shall come to cast his hellish shadow between us and the source of our strength we may just be armed; we have got the memorials all surrounding us--barricaded with the promises--and we can say, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation" [Hab. 3:17, 18]. [Cf: Unpublished Manuscripts, Volume 4 p. 93 para. 1] p. 793, Para. 5, [1890MS].

And when sometimes it seems that the Word is made so hard because unbelief is planted in the hearts where faith ought to be flourishing, I repeat that text over and over and over again, and I bring myself in position where the light and the brightness of the Sun of righteousness I can perceive. I will not look at the darkness. Brethren and sisters, I beg of you for Christ's sake, to lift Him, up--the Man of Calvary. Lift Him up, the sinner's only hope. Learn of Him, every one of you. Oh, may chapters be opened in your experience that you never have opened before in regard to the blessedness and the trust and confidence that you may have in God. [Cf: Unpublished Manuscripts, Volume 4 p. 93 para. 2] p. 794, Para. 1, [1890MS].

Just see what our Saviour says: "When the Son of man cometh, shall he find faith on the earth?" [Luke 18:8]. Why? Why, because the devil has put his dark mantle to enshroud the people, when we want light, light, brethren, light, precious light from the throne of God. Well, then, you want to be sure that you learn how to tell it when you go from here; you want to be so rooted and grounded in it that when you go to those

that are fastened in unbelief that they shall not throw their darkness over your mind; that you shall be come so settled as to what is truth that you will not be shaken away from it; but that God can reveal to you His precious, precious light. [Cf: Unpublished Manuscripts, Volume 4 p. 94 para. 1] p. 794, Para. 2, [1890MS].

Now, Paul knew that he was not going to stay very long with Timothy, and he kept giving him lessons all the time; and he says, "My son, be strong in the grace that is in Christ Jesus" Tim. 2:1 . That is what every one of us wants--not any of your own opinions, or smartness, or intellect, or any of these things; but be strong in the grace that is in Christ Jesus. [Cf: Unpublished Manuscripts, Volume 4 p. 94 para. 2] p. 794, Para. 3, [1890MS].

"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 also. Thou therefore endure hardness, as a good soldier of Jesus Christ" [verses 2, 3]. There is the very word before us. And the very men that ought to be here to feel their interest of having the truth for their positions of trust here in Battle Creek, on this missionary soil--the very men that ought to be fitting for these positions, they are not here at all; they do not come near. [Cf: Unpublished Manuscripts, Volume 4 p. 94 para. 3] p. 794, Para. 4, [1890MS].

Now, brethren, that is not as it ought to be. I want you to meditate over these matters. I want you to seek God in regard to it. I want you to tell the Lord to stir up these souls, that they may begin to feel that they need something more than they [have] got. Brethren, we want light, precious light from the throne of God; and in the place of quibbling, and in the place of fastening upon hooks that you can hang your doubts upon, for Christ's sake go to your knees in prayer; for Christ's sake see the error and mistake of the Jews; because Christ has said, "Light has come, and ye choose darkness rather than light." [see John 3:19.] Now, this can be done right where light is shining. You meet men who say, Beware, beware; we must go careful; we must be very careful to press out the darkness, and let the light come in. [Cf: Unpublished Manuscripts, Volume 4 p. 95 para. 1] p. 794, Para. 5, [1890MS].

Brethren, we want to come right up as a man and obtain a living experience here in this meeting. You want light enough that you can carry it with you into eternity. That is what you want. We have not half faith enough. We are only just beginning to learn as little children. The child first takes a step, and falls; and then takes another step, and finally learns how to walk. Now, we want to learn how to exercise faith. [Cf: Unpublished Manuscripts, Volume 4 p. 95 para. 2] p. 795, Para. 1, [1890MS].

When the centurion came to Christ, just look at his faith. Why, he did not claim all the knowledge of the Jews; but here this centurion came, and he says, O Lord, You need not go away down there to heal my servant; You just say it and it will be done. What kind of power did he think was in Christ? Just what was invested in him. Now, said he, You may just say the word. I say to my servant, go, and he goeth, and I say to him, do this, and he doeth. Well now, all You have to say is to command, and it will be done. [Cf: Unpublished Manuscripts, Volume 4 p. 95 para. 3] p. 795, Para. 2, [1890MS].

What was his insight? That there were angels all around Christ; the word of Christ would go right to that sick chamber and heal that soul. The Jews saw how Christ said to him, "I have not found so great faith, no, not in Israel." Now there are those outside of us that are standing in greater favor to God than we are; and why? Because they live up to every jot of light that they have. And we have light pouring in on us, and for months we have been pleading that the people would come up and accept the light; and they do not know whether to do it or not. They do not seem to see that they can come and drink, that they can open their hearts and let the Saviour in. [Cf: Unpublished Manuscripts, Volume 4 p. 96 para. 1] p. 795, Para. 3, [1890MS].

My soul is agonized at times over these things. But I cannot do anything, I cannot speak to the heart; but God alone can speak to the heart. I entreat of you, as an ambassador of Jesus Christ, to bruise Satan under your feet. I beseech of you to begin to labor for yourself, labor for souls that are in darkness and unbelief. I beseech of you to spend your efforts in order to bring them where they can come where the living waters flow--where the light of heaven may come upon them, that they can stand amid the people as a light, and not as a shadow of darkness. Well, yesterday morning I awoke about two o'clock, and I could not rest; it seemed as though there was an agony of soul upon me, and I could not say anything. I knelt right down before the Lord and I said, You know all about it; You know what the burden is. And I must have something more than this. I cannot carry this load. I feel such a responsibility when I know that men are not walking in the light, when I know that they are going contrary from what God has told me. And it seemed as though there was a light-wave came right down upon me and the peace of God came upon me; and the words, I will be with you; I will give thee My strength, came to me. And since yesterday morning I have felt that I could die for Jesus Christ. And I am not going to worry or put myself under this load; I am going to leave it right in the hands of God. Brethren, do we carry our loads there and leave them? Let us do it. Let us roll it right on the burden-bearer; and when we have a part to act we will act it. And when you go from this place, Oh be so full of the message that it is like fire shut up in your bones, that you cannot hold your peace. It is true men will say, "You are too excited; you are making too much of this matter, and you do not think enough of the law; now, you must think more of the law; don't be all the time reaching for this righteousness of Christ, but build up the law." [Cf: Unpublished Manuscripts, Volume 4 p. 96 para. 2] p. 795, Para. 4, [1890MS].

Let the law take care of itself. We have been at work on the law until we get as dry as the hills of Gilboa, without dew or rain. Let us trust in the merits of Jesus Christ of Nazareth. May God help us that our eyes may be anointed with eyesalve, that we may see. God helping us, we will draw nigh to Him, and He says he will draw nigh to us. Do we believe? Will we come in God's appointed way? May the Lord help us and enlighten us, that we may go forth from this place as they went forth to proclaim the truth after the day of Pentecost; and there were souls converted; they could not resist the testimony. [Cf: Unpublished Manuscripts, Volume 4 p. 97 para. 1] p. 796, Para. 1, [1890MS].

Manuscript Release #900.13. Manuscript 2, 1890. The Spirit Of Discernment. [Sermon by Mrs. E. G. White, March 9, 1890.] (Re

Minneapolis Meeting) I want to read a few words from the first chapter of Acts--[the] eighth verse: "But 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." Now we read in the second chapter [verses 1-4], "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." [Cf: Unpublished Manuscripts, Volume 5 p. 106 para. 1] p. 796, Para. 2, [1890MS].

Now, brethren, the blessing that is here spoken of we may receive when we come to God with our whole heart, when we empty it of every kind of prejudice and all this doubting and unbelief; then we can expect the Spirit of God. But it is the case as I presented before you one morning in regard to the presentation of Christ in the temple. The priest took Him in his arms, but he could see nothing there. God did not speak to him and say, "This is the consolation of Israel." But just as soon as Simeon came in, the Spirit of God led him, and because he was under His influence, the Holy Ghost being upon him, he sees there that little Infant in His mother's arms and every indication of the little family being in poverty, but the moment he beholds that, God says to him, "This is the consolation of Israel." [Cf: Unpublished Manuscripts, Volume 5 p. 106 para. 2] p. 796, Para. 3, [1890MS].

Now we have two distinct characters. The priest that was there officiating did not know Him; but here was one who recognized Him because he was where he could discern spiritual things. He was living in close relation with God. He was living in connection with the future eternal interest, and therefore he recognized the Spirit of God. [Cf: Unpublished Manuscripts, Volume 5 p. 107 para. 1] p. 796, Para. 4, [1890MS].

And how is it with us individually? We know that the Spirit of God has been with us. We know that it has been with us time and again in the meetings. We have not a doubt but that the Lord was with Elder Waggoner as he spoke yesterday. We have not a doubt of that. I have not a doubt that the power of God in rich measure was hanging over us, and everything was light in the Lord to me yesterday afternoon in the minister's meeting. Now, if there had been a throwing open the door of the heart and letting Jesus in, we would have had a precious season there yesterday. I have not a doubt of it. [Cf: Unpublished Manuscripts, Volume 5 p. 107 para. 2] p. 796, Para. 5, [1890MS].

It makes every difference to us in what kind of spirit we come to the investigation of the Scriptures. If we come with a teachable spirit, ready to learn, with our hearts emptied of our prejudices, not seeking to bring the Scriptures to our ideas but to bring our ideas to the Scriptures, then we shall know of the doctrine. We shall understand it. But let me tell you, brethren, if you have discernment you can understand where God is working. You do not need wonderful miracles to testify of this, because you see the miracles did not do any good to the Jews. They had it right in their sight but it did not do any good to them. [Cf: Unpublished Manuscripts, Volume 5 p. 107 para. 3] p.

797, Para. 1, [1890MS].

The woman of Samaria who came and listened to Christ--she accepted Him without miracles at all, because she believed His word. She was glad for the light and went and published it to her neighbors. Here were the very ones who were hated of the Jews. The Samaritans were receiving the light. When Christ came to the Jews with all the power of His majesty, all His grace manifested in mighty healings and in the mighty outpouring of His Spirit, they would not recognize that. Well, why? Because the very same prejudices that had been in their hearts reigned there, and the most mighty miracles that He could do would have no effect on their hearts at all. [Cf: Unpublished Manuscripts, Volume 5 p. 108 para. 1] p. 797, Para. 2, [1890MS].

If we place ourselves in a position that we will not recognize the light God sends or His messages to us, then we are in danger of sinning against the Holy Ghost. Then for us to turn and see if we can find some little thing that is done that we can hang some of our doubts upon and begin to question! The question is, has God sent the truth? Has God raised up these men to proclaim the truth? I say, yes, God has sent men to bring us the truth that we should not have had unless God had sent somebody to bring it to us. God has let me have a light of what His Spirit is, and therefore I accept it, and I no more dare to lift my hand against these persons, because it would be against Jesus Christ, who is to be recognized in His messengers. [Cf: Unpublished Manuscripts, Volume 5 p. 108 para. 2] p. 797, Para. 3, [1890MS].

Now, I want you to be careful, every one of you, what position you take, whether you enshroud yourselves in the clouds of unbelief because you see imperfections; you see a word or a little item, perhaps, that may take place, and judge them from that. You are to see what God is doing with them. You are to see whether God is working with them, and then you are to acknowledge the Spirit of God that is revealed in them. And if you choose to resist it you will be acting just as the Jews acted. You have all the light and all the evidences that they had. They rejected the light notwithstanding the mighty miracles of God were there. Their hearts were so filled with prejudice that they said at last, Oh, He does miracles by the power of Beelzebub, the prince of devils; that is how He does His miracles. [Cf: Unpublished Manuscripts, Volume 5 p. 108 para. 3] p. 797, Para. 4, [1890MS].

Now, brethren, God wants us to take our position with the man that carries the lantern; we want to take our position where the light is, and where God has given the trumpet a certain sound. We want to give the trumpet a certain sound. We have been in perplexity, and we have been in doubt, and the churches are ready to die. But now here we read: "And after these things 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" [Rev. 18:7,2]. [Cf: Unpublished Manuscripts, Volume 5 p. 109 para. 1] p. 797, Para. 5, [1890MS].

Well now, how are we going to know anything about that message if we are not in a position to recognize anything of the light of heaven when it comes to us? And we will just as soon pick up the darkest deception

when it comes to us from somebody that agrees with us, when we have not a particle of evidence that the Spirit of God has sent them. Christ said, "I come in the name of my Father, but ye will not receive me" [see John 5:43]. Now, that is just the work that has been going on here ever since the meeting at Minneapolis. Because God Sends a message in his name that does not agree with your ideas, therefore [you conclude] it cannot be a message from God. How dare you run the risk of trying in the least to shut [Remainder Missing.] [Cf: Unpublished Manuscripts, Volume 5 p. 109 para. 2] p. 798, Para. 1, [1890MS].

CHERISHING FAITH, NOT DOUBT. [Sermon by Mrs. E. 6. White, March, 16, 1890, Battle Creek, Michigan.] I want to say a few words in reference to faith. I want to say, brethren and sisters, it is not natural for us to believe, but it is very natural for us to foster unbelief. This is the besetting sin, and has been the besetting sin of God's people. It has not been natural for me to believe for myself, and I have had very severe lessons on this point until I know that it is not safe for me to cherish for one moment any doubt. I never doubted the truth, but to cherish doubt in regard to myself and my work. [Cf: Unpublished Manuscripts, Volume 5 p. 110 para. 1] p. 798, Para. 2, [1890MS].

Now, I have great sorrow of heart--I have had nearly ever since the Minneapolis meeting--and I will tell you why. Because God has been speaking to me as He has done for the last forty-five years, and I have presented these matters, and the brethren have known and have seen the fruits, and yet unbelief has come right in. But why? They will take the testimony of somebody else, and they will all be credulous in regard to that. Now, when it comes to the manifest movement of the Spirit of God, if the Spirit was in their hearts they would recognize it in a moment. But the trouble is, the Spirit is not in them. And they never will search these things to see if they are so. [Cf: Unpublished Manuscripts, Volume 5 p. 110 para. 2] p. 798, Para. 3, [1890MS].

The reason why I felt so at Minneapolis was that I have seen that everyone who has taken a position similar to the one they took in Minneapolis would go into the darkest unbelief. Then when we see just how Christ was tried, when He came upon earth; when we see the hardness of the hearts; when we see what the enemy can do with human nature, putting unbelief into the heart, I should think it would be such a terror to our souls that we would not dare to open the heart to the miseries of unbelief and dwell in that atmosphere, such as there has been since we were in Minneapolis. [Cf: Unpublished Manuscripts, Volume 5 p. 110 para. 3] p. 798, Para. 4, [1890MS].

Well, we wonder why Christ prayed with such an agony. It was not for His own sake, but it was because of the hardness of hearts, that notwithstanding He was the Way, the Truth, and the Life, yet people were so hardened that they could not see it and accept it. And as you took their steps, here was my trouble. As they took their steps in the path of unbelief that day, others are taking the same steps this day, and my grief is the same as Christ's was. They are placing themselves where there is no reserve power that God has to reach them with. Every arrow in His quiver is exhausted. [Cf: Unpublished Manuscripts, Volume 5 p. 111 para. 1] p. 798, Para. 5, [1890MS].

Now, I feel this in every meeting where I have been. I have felt that there is a pressure of unbelief. It is just as evident as it ever has

been. I can go among the unbelieving (just as Christ spoke to the Samaritan woman, and the Samaritans came out and heard); I can go among those that have never heard of the truth, and their hearts are more susceptible than those that have been in the truth and had the evidences of the work of God. But they excuse it all. "Why, we did not know that some things were so and so." When we get the Spirit of God in our hearts, He will speak to us. There is the trouble. When they see that God is working in a certain line, they commence with all the power of brain, and all the power of thought, and all the power of talk, as it has been the case here, to stay the work of God. Let me tell you, the testimony will be this: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes" [Matt.11:21]. [Cf: Unpublished Manuscripts, Volume 5 p. 111 para. 2] p. 799, Para. 1, [1890MS].

Now, I know what I am talking about, and as I do not expect to have many opportunities to speak to you, I will say again: "Fall on the Rock." I have no hope for you unless you do. I am glad--yes, I am so thankful--that some are beginning to see that there is light for us. If we want to stay in the cellar, we can do it; but the only way for anyone of us is to fight the good fight of faith. It is not anything that is going to come naturally; but we have got to fight the good fight of faith instead of absorbing all the filth of unbelief. If it is a suggestion of unbelief, credence is given to that at once. [Cf: Unpublished Manuscripts, Volume 5 p. 112 para. 1] p. 799, Para. 2, [1890MS].

You will never have greater light and evidence than you have had here; if you wait till the judgment, what you have had here will condemn you, But God has been speaking and His power has been in our midst, and if you have not evidences enough to show you where and how God is working, you never will have it. You will have to gather up the rays of light that you have had, and not question so. [Cf: Unpublished Manuscripts, Volume 5 p. 112 para. 2] p. 799, Para. 3, [1890MS].

"But there are some things that are not explained." Well, what if everything is not explained? Where is the weight of evidence? God will balance the mind if it is susceptible to the influence of the Spirit of God; if it is not, then it will decide on the other side. They will come just exactly where Judas came; they will sell their Lord for thirty pieces of silver or something else. They will sacrifice everything to unbelief. [Cf: Unpublished Manuscripts, Volume 5 p. 112 para. 3] p. 799, Para. 4, [1890MS].

I will tell you why it makes my heart so sad. It is because every such mind that is susceptible to unbelief and the say-so of this one and that one, and that works against the light and the evidences that have been presented since the Minneapolis meeting--I tell you, brethren, I am terribly afraid that they will fall at last. I am terribly afraid that they will never overcome. But the blood of the Lamb and the testimony of the Lamb must be on the right side of the question. When God is working--and they have got no light to know that he is working, and they just place themselves right under the enemy's power and work right in that line--then they make excuses and say, they did not know. "Oh," said Christ, "if they had known that it was the Prince of light, they would not have crucified Him." Well, why did they not know? Well,

if they had only known that these objections that we have been fighting were no objections, then they would not have done it. Well, is that any excuse? Why did they not know? They had the evidences of the Spirit, and it was only the false reasoning, perversion of words and positions, and the misunderstanding, that has led them to this position of danger. [Cf: Unpublished Manuscripts, Volume 5 p. 113 para. 1] p. 799, Para. 5, [1890MS].

Now I tell you, God will not be trifled with. God is a jealous God, and when He manifests His power as He has manifested it, it is very nigh unto the sin of the Holy Ghost to disbelieve it. The revealings of God's power have not had any effect to move and to stir persons from their position of doubting and unbelief. God help us that we may remove ourselves out of the snares of the devil! If ever a people needed to be removed, it is those that took their position in Minneapolis at that time on the wrong side. [Cf: Unpublished Manuscripts, Volume 5 p. 113 para. 2] p. 800, Para. 1, [1890MS].

It is a true saying that we cannot do anything against the truth, but for it. The precious truth of God will triumph; it has the triumph in it, and it is not going to fall to the ground, but somebody will fall, just as in the days of Christ. They have their boundaries and lines, and God has got to work in their line. God disappoints people a good deal. He works right contrary to what they expect. The Jews expected, of course, they were going to be blessed with a Messiah. You see, there was no place for Christ. He had to make new bottles in order to put His new wine of the kingdom in. Just so He will here. The crown is there in the hands of Christ, but many will lose it, and why? Because they have not run the race. [Cf: Unpublished Manuscripts, Volume 5 p. 114 para. 1] p. 800, Para. 2, [1890MS].

Now, I have seen how the enemy works. He doesn't want to let go of the people here. But, oh, let no soul go out from here with darkness, for he will be a body of darkness wherever he goes. He scatters the seeds of darkness everywhere. He carries all these seeds and he begins to sow them, and it unsettles the confidence of the people in the very truths that God wants to come to His people. I have told our brethren here again and again that God has shown me that He raised up men here to carry the truth to His people, and that this is the truth. Well, what effect did it have on them? They were just the same; so that it should not be made of any account. What is the matter? Brethren, I say again, Fall on the Rock and be broken! Don't try to begin to make excuses. Well, here Christ says when they should bring their offerings and make confession of their sins, if afterward they found that other things came to their remembrance, notwithstanding but one, they should come and make an offering for that. [Cf: Unpublished Manuscripts, Volume 5 p. 114 para. 2] p. 800, Para. 3, [1890MS].

Now, brethren, we want to have the simplicity of Christ. I know that He has a blessing for us. He had it at Minneapolis, and He had it for us at the time of the General Conference here. But there was no reception. Some received the light for the people, and rejoiced in it. Then there were others that stood right back, and their position has given confidence to others to talk unbelief, and cherish it. Now, brethren, if you expect that every difficulty is going to be laid out in clear lines before you, and you wait until it is, then you will have to wait until the judgment, and you will be weighed in the balances and

found wanting. [Cf: Unpublished Manuscripts, Volume 5 p. 115 para. 1] p. 800, Para. 4, [1890MS].

Now, brethren, can there not be some means insured by which we can have a season of prayer? My strength is about exhausted. If it is possible, I want to get away before the last atom of strength shall be gone here. Brethren, why not pray to God? Why not get in such a position that you can lay right hold of the hands of God? Why wait for God to humble us? Now God has been waiting for those men that have stood in the way, to humble themselves; but the word has come to me, "If they do not humble themselves, I will humble them." Now, God will work. He will have the work prepared for His Spirit. There is to be a preparation for the last great day, and we want to come into a position where we can work unitedly with intense earnestness and courage for God. [Cf: Unpublished Manuscripts, Volume 5 p. 115 para. 2] p. 801, Para. 1, [1890MS].

I want that some of these shall assemble again, and then I want those that have been standing here and questioning, and been just about ready to give up the Testimonies--we want to know why; and if anything can be taken out of the way, God help us to do it! We want to know why the enemy is having such power upon human minds as he has here. It is something beyond anything I ever saw in all my experience since I first started in the work. The people of God who have had light and evidences have stood where God would not let His blessing fall upon them. [Cf: Unpublished Manuscripts, Volume 5 p. 115 para. 3] p. 801, Para. 2, [1890MS].

In the chapel hall the power of God was all ready to fall upon us. I felt for a little time as though I could look right into glory; but the spirit that was there drove it away. We want to understand how we are working. I speak these plain things because I know that there is nothing else that will do. We have tried to encourage in regard to faith. [Cf: Unpublished Manuscripts, Volume 5 p. 116 para. 1] p. 801, Para. 3, [1890MS].

One brother thinks that Sister White doesn't understand her own testimonies. Heard that in Minneapolis. Why? Because the brethren did not agree with them. Well, there are some things that I understand. I understand enough to acknowledge the Spirit of God and to follow the voice of the Shepherd. I understand that much. [Cf: Unpublished Manuscripts, Volume 5 p. 116 para. 2] p. 801, Para. 4, [1890MS].

Manuscript Release #900.17. Manuscript 10, 1890. Who Will Accept The Light From Heaven? [Remarks of Mrs. E. G. White, February 6, 1890.] Jesus has some very precious words I want to read to you: "Neither pray I for these alone (that is, the disciples immediately around him), but for them also which shall believe on me through their word" [John 17:20]. That is us. That means us brethren. "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" [verse 21]. The unity and the harmony. [Cf: Unpublished Manuscripts, Volume 5 p. 138 para. 1] p. 801, Para. 5, [1890MS].

Now, I have thought of a good many that ought to be here that are not here. Where are Leon Smith, and Brother Ballenger, and Brother Smith? Can't they spend an hour! Will they draw off for fear that they shall

be won? Why not gather these men in here? And if they do not know what they are opposing at all, they will not understand. No, brethren, where is your burden? Is it that you should get those that do not understand these things, and are all the time firing in the dark against them? We know they will not come to hear, and where the Lord can impress their hearts and their minds. Can't you see, that is not the way for man to work? [Cf: Unpublished Manuscripts, Volume 5 p. 138 para. 2] p. 802, Para. 1, [1890MS].

Now, brethren, let us look at these matters in the right light. If we have precious things, we want they should have it, we want they should understand where the Spirit of God is but if they keep on the outskirts of the camp all the time, they do not know the impressions that the Lord is making upon His people. We want them to come right in with us, that we may [have] a unity in faith and in purpose, and we may understand where the Spirit of God is working. And there are a great many others that ought to be here. [Cf: Unpublished Manuscripts, Volume 5 p. 138 para. 3] p. 802, Para. 2, [1890MS].

Now, here is the word: "That the world may believe that thou hast sent me, And the glory which thou gavest me I have given them" [verse 21]. That is what we are waiting for here; we want some of that glory; and it is our privilege to have it. There is darkness enough in the world, and we want the light of the glory of God to lighten out pathway and to lighten the pathway of others. We want some of that glory, that you may go forth to your labors with that glory shining upon our countenances, expressed in your words and in your testimonies, that it will make an impression on minds wherever you go. [Cf: Unpublished Manuscripts, Volume 5 p. 139 para. 1] p. 802, Para. 3, [1890MS].

"And the glory which thou gavest me I have given them; that they may be one, even as we are one." Who is it that is burdened that they may get into unity? Who are they? Where are they? God help us that we may understand what spirit actuates and moves us. "I in them, and thou in me, that they may be made perfect in one" [verse 23]. Now their profit is not in seeing just how far they can keep off, and keep another mind, and their own ideas, and cherish their own ideas, and water their own ideas. No, it is that they may be made perfect in one; and they want to be made in one, and they are trying to be one, and they are trying to get where they may be in unity. [Cf: Unpublished Manuscripts, Volume 5 p. 139 para. 2] p. 802, Para. 4, [1890MS].

"That the world may know that thou hast sent me." Those are the credentials they bear to the world. "And hast loved"--now, mark this. O, it is such a power with me. It has such a power for my heart; it melts and dissolves my very being as I read this. "And hast loved them, as thou hast loved me." Why, brethren, can we comprehend this? Can we take hold of it? Can we measure it? [Cf: Unpublished Manuscripts, Volume 5 p. 139 para. 3] p. 802, Para. 5, [1890MS].

"Hast loved them, as thou hast loved me." Why, that ought to bring every soul of us in gladness and joy and thankfulness and gratitude the whole time to God, that the preparation has been made that this shall be done; that God loves us as His Son. Why? Because we are united in Christ as He is united with the Father. [Cf: Unpublished Manuscripts, Volume 5 p. 140 para. 1] p. 803, Para. 1, [1890MS].

There is a oneness with those that are partakers of the Spirit of Christ. You may bring the horse to the water, but you never can make him drink; he has got to drink for himself. Just so it is with us; we may have a house around us, and the words of life may be presented in all their beauty and in all their clearness, and it is like the bright shining of the candle; but unless they will kindle their tapers from it, unless they are willing to get some light, they won't have any, no, indeed. Now, that is the most precious to me. [Cf: Unpublished Manuscripts, Volume 5 p. 140 para. 2] p. 803, Para. 2, [1890MS].

And He says, "Father, I will that they also [that thou lovest], whom thou hast given me, be with me where I am." Why, in His kingdom they will be right around Him, right about Him. Oh, what a thought! It makes me willing--even if I die at my post--it makes me willing to make an entire sacrifice for the truth's sake. Oh, if I can be with Him where He is! He is my love, my crown of rejoicing; He is my hope and comfort. [Cf: Unpublished Manuscripts, Volume 5 p. 140 para. 3] p. 803, Para. 3, [1890MS].

Now what? "That they may behold my glory." We have felt Him in the humiliation; we have felt Him in the sacrifice; we have felt Him in the trials; we have felt Him in the test; now that we may behold Him; that we may see Him as He is; that we may behold His glory; and if we behold Him we will be a partaker with Him of His glory. [Cf: Unpublished Manuscripts, Volume 5 p. 141 para. 1] p. 803, Para. 4, [1890MS].

"And the glory which thou gavest me I have given them. . . For thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee" [verses 24, 25]. Oh, how little we know "Thee," and we profess to be His followers. He says, "The world hath not known thee." God forbid that it should be of those that carry the truth to those who are in darkness that Christ will say, "They do not know Thee." How few know my Saviour! [Cf: Unpublished Manuscripts, Volume 5 p. 141 para. 2] p. 803, Para. 5, [1890MS].

"But I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them" [verses 25, 26]. That is His word. We have been reading it for more than the last year more distinctly, "I have declared unto them thy name"--Thy name, its goodness, its mercy, its love, its compassion, that you may gather up your forces and think, and that you may plant yourselves upon the rock Christ Jesus and believe Him. "I have declared unto them thy name, and will declare it." That is what He came here for. [Cf: Unpublished Manuscripts, Volume 5 p. 141 para. 3] p. 803, Para. 6, [1890MS].

"That the love wherewith thou hast loved me may be in them, and I in them." I am so glad, brethren, I am so glad that we have the privilege. But our minds have become separated from God; and the enemy meant it should be so, He cast his hellish shadow right between us and our hope, and our strength, and our comfort, that we should not see Him; that he might eclipse Jesus, that we should [not] discern Him and what He was to us, and what He would do for us, and what He would be to us--that he should cast this dark and gloomy shadow between us and our Saviour. [Cf: Unpublished Manuscripts, Volume 5 p. 141 para. 4] p. 804, Para. 1, [1890MS].

Now, we have been getting just a glimmering of faith. We have but a little of it. Yet it is so very hard for the mind that has been looking on the dark shadows, and that has been hanging memory's hall all through with disconsolate things and pictures that are draped in mourning, that it seems as though we cannot look upon anything else. But may God help to gather up the jewels of Christ. God help us that we may hang memory's hall through with the rich promises of God, that when Satan shall come to cast his hellish shadow between us and the source of our strength we may just be armed; we have got the memorials all surrounding us--barricaded with the promises--and we can say, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation" [Hab. 3:17,18]. [Cf: Unpublished Manuscripts, Volume 5 p. 142 para. 1] p. 804, Para. 2, [1890MS].

And when sometimes it seems that the Word is made so hard because unbelief is planted in the hearts where faith ought to be flourishing, I repeat that text over and over and over again, and I bring myself in position where the light and the brightness of the Sun of righteousness I can perceive. I will not look at the darkness. [Cf: Unpublished Manuscripts, Volume 5 p. 142 para. 2] p. 804, Para. 3, [1890MS].

Brethren and sisters, I beg of you for Christ's sake, to lift Him up--the Man of Calvary. Lift Him up, the sinner's only hope. Learn of Him, every one of you. Oh, may chapters be opened in your experience that you never have opened before in regard to the blessedness and the trust and confidence that you may have in God. [Cf: Unpublished Manuscripts, Volume 5 p. 143 para. 1] p. 804, Para. 4, [1890MS].

Just see what our Saviour says: "When the Son of man cometh, shall he find faith on the earth?" [Luke 18:8]. Why? Why, because the devil has put his dark mantle to enshroud the people, when we want light, light, brethren, light, precious light from the throne of God. Well, then, you want to be sure that you learn how to tell it when you go from here; you want to be so rooted and grounded in it that when you go to those that are fastened in unbelief that they shall not throw their darkness over your mind; that you shall become so settled as to what is truth that you will not be shaken away from it; but that God can reveal to you His precious, precious light. [Cf: Unpublished Manuscripts, Volume 5 p. 143 para. 2] p. 804, Para. 5, [1890MS].

Now, Paul knew that he was not going to stay very long with Timothy, and he kept giving him lessons all the time; and he says, "My son, be strong in the grace that is in Christ Jesus" [2 Tim. 2:1]. That is what every one of us wants--not any of your own opinions, or smartness, or intellect, or any of these things; but be strong in the grace that is in Christ Jesus. [Cf: Unpublished Manuscripts, Volume 5 p. 143 para. 3] p. 805, Para. 1, [1890MS].

"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 also, Thou therefore endure hardness, as a good soldier of Jesus Christ" [verses 2.3]. [Cf: Unpublished Manuscripts, Volume 5 p. 143 para. 4] p. 805, Para. 2, [1890MS].

There is the very word before us. And the very men that ought to be here to feel their interest of having the truth for their positions of trust here in Battle Creek, on this missionary soil--the very men that ought to be fitting for these positions, they are not here at all; they do not come near. [Cf: Unpublished Manuscripts, Volume 5 p. 144 para. 1] p. 805, Para. 3, [1890MS].

Now, brethren, that is not as it ought to be. I want you to meditate over these matters. I want you to seek God in regard to it. I want you to tell the Lord to stir up these souls, that they may begin to feel that they need something more than they [have] got. Brethren, we want light, precious light from the throne of God; and in the place of quibbling, and in the place of fastening upon hooks that you can hang your doubts upon, for Christ's sake go to your knees in prayer; for Christ's sake see the error and mistake of the Jews; because Christ has said, "Light has come, and ye choose darkness rather than light." [See John 3:19.] Now, this can be done right where light is shining. You meet men who say. Beware, beware; we must go careful; we must be very careful to press out the darkness, and let the light come in. [Cf: Unpublished Manuscripts, Volume 5 p. 144 para. 2] p. 805, Para. 4, [1890MS].

Brethren, we want to come right up as a man and obtain a living experience here in this meeting. You want light enough that you can carry it with you into eternity. That is what you want. We have not half faith enough. We are only just beginning to learn as little children. The child first takes a step, and falls; and then takes another step, and finally learns how to walk. Now, we want to learn how to exercise faith. [Cf: Unpublished Manuscripts, Volume 5 p. 144 para. 3] p. 805, Para. 5, [1890MS].

When the centurion came to Christ, just look at his faith. Why, he did not claim all the knowledge of the Jews; but here this centurion came, and he says, O Lord, You need not go away down there to heal my servant; You just say it and it will be done. What kind of power did he think was in Christ? Just what was invested in him. Now, said he, You may just say the word. I say to my servant, go, and he goeth, and I say to him, do this, and he doeth. Well now, all You have to say is to command, and it will be done. [Cf: Unpublished Manuscripts, Volume 5 p. 144 para. 4] p. 805, Para. 6, [1890MS].

What was his insight? That there were angels all around Christ; the word of Christ would go right to that sick chamber and heal that soul. The Jews saw how Christ said to him, "I have not found so great faith, no, not in Israel." Now there are those outside of us that are standing in greater favor to God than we are; and why? Because they live up to every jot of light that they have. And we have light pouring in on us, and for months we have been pleading that the people would come up and accept the light; and they do not know whether to do it or not. They do not seem to see that they can come and drink, that they can open their hearts and let the Saviour in. [Cf: Unpublished Manuscripts, Volume 5 p. 145 para. 1] p. 806, Para. 1, [1890MS].

My soul is agonized at times over these things. But I cannot do anything, I cannot speak to the heart; but God alone can speak to the heart. I entreat of you, as an ambassador of Jesus Christ, to bruise

Satan under your feet. I beseech of you to begin to labor for yourself, labor for souls that are in darkness and unbelief. I beseech of you to spend your efforts in order to bring them where they can come where the living waters flow--where the light of heaven may come upon them, that they can stand amid the people as a light, and not as a shadow of darkness. [Cf: Unpublished Manuscripts, Volume 5 p. 145 para. 2] p. 806, Para. 2, [1890MS].

Well, yesterday morning I awoke about two o'clock, and I could not rest; it seemed as though there was an agony of soul upon me, and I could not say anything. I knelt right down before the Lord and I said, You know all about it; You know what the burden is. And I must have something more than this. I cannot carry this load. I feel such a responsibility when I know that men are not walking in the light, when I know that they are going contrary from what God has told me. And it seemed as though there was a light-wave came right down upon me and the peace of God came upon me; and the words, I will be with you; I will give thee My strength, came to me. And since yesterday morning I have felt that I could die for Jesus Christ. And I am not going to worry or put myself under this load; I am going to leave it right in the hands of God. Brethren, do we carry our loads there and leave them? Let us do it. Let us roll it right on the Burden-bearer; and when we have a part to act we will act it. And when you go from this place, Oh be so full of the message that it is like fire shut up in your bones, that you cannot hold your peace. It is true men will say, "You are too excited; you are making too much of this matter, and you do not think enough of the law; now, you must think more of the law; don't be all the time reaching for this righteousness of Christ, but build up the law." [Cf: Unpublished Manuscripts, Volume 5 p. 146 para. 1] p. 806, Para. 3, [1890MS].

Let the law take care of itself. We have been at work on the law until we get as dry as the hills of Bilboa, without dew or rain. Let us trust in the merits of Jesus Christ of Nazareth. May God help us that our eyes may be anointed with eyesalve, that we may see. God helping us, we will draw nigh to Him, and He says he will draw nigh to us. Do we believe? Will we come in God's appointed way? May the Lord help us and enlighten us, that we may go forth from this place as they went forth to proclaim the truth after the day of Pentecost; and there were souls converted; they [Cf: Unpublished Manuscripts, Volume 5 p. 146 para. 2] p. 806, Para. 4, [1890MS].

Elder Daniels and the Fresno Church. Battle Creek, Mich., Feb. 13, 1890. I have a deep interest in the Fresno church. I gave them counsel last winter, when by letter I was solicited to use my influence to have Elder E. P. Daniels return to labor for the church in Fresno. They said that the Lord was blessing them abundantly. The sick were healed, and the converting power of God was in their midst. They thought that if Elder Daniels could only come back, what a great work might be done! [Cf: Pamphlet 028 p. 1 para. 01] p. 807, Para. 1, [1890MS].

That night the angel of the Lord stood by my side, and talked with me. He said that the church at Fresno would have to learn many things; that many were there that ought not to be there; that all must draw nearer to God, and find their strength in him, and not in man. They must use their own powers that God has given them, and let their light shine forth in good works. He said that they had placed man where God should

be; but when they should make God alone their trust, then he would educate them, and lead them in safe paths. Then they would be light-bearers to the world, and would not walk in darkness. But now they were trusting in man to do the work for them which the Lord God of Israel alone could do. The Lord was working, signifying that he was their power and efficiency; and if they would work in harmony with him, talking to one another in faith and humility, dwelling on the lessons of Christ; if they would set things in order in the church, and let God speak to human hearts, then the Spirit of God would come into their midst, and a repentance would be seen that would not need to be repented of. But if they did not make the Lord their trust, the blessing they had received would be only their condemnation. [Cf: Pamphlet 028 p. 1 para. 02] p. 807, Para. 2, [1890MS].

It is not the will of God that the mould of Elder Daniels should be upon the church in Fresno, for it would not be mould of Christ. He is not a man whose influence would be permanent. God would have his people in every Conference look to him, and him alone, and not make flesh their arm. He whose eyes are "as a flame of fire" is searching every church in the world. His gaze is piercing every heart. He is measuring the temple and the worshipers thereof, weighing all their actions in the golden scales of heaven, and registering the result in the books of record. All things are open to the eye of Him with whom we have to do. He is a "discerner of the *thoughts* and *intents* and *purposes* of the heart." No deed of darkness can be screened from his view. Sin, undetected by man, unsuspected by human minds, is noted and registered by the great Heart searcher. [Cf: Pamphlet 028 p. 2 para. 01] p. 807, Para. 3, [1890MS].

Christ "loved the church, and gave himself for it." It is the purchase of his blood. The divine Son of God is seen walking amid the seven golden candlesticks. Jesus himself supplies the oil to these burning lamps; he it is that kindles the flame. "In him was life; and the life was the light of men." No candlestick, no church, shines of itself. From Christ emanates all its light. The church in heaven today is only the complement of the church on earth; but it is higher, grander,-- perfect. The same divine illumination is to continue through eternal ages. The Lord God Almighty and the Lamb are the light thereof. No church can have light if it fails to diffuse the glory it receives from the throne of God. [Cf: Pamphlet 028 p. 3 para. 01] p. 808, Para. 1, [1890MS].

The "woe, woe, woe!" was pronounced upon a church who walked in the sparks of their own kindling, who did not derive their light and power from the great central Light, the Sun of Righteousness, and diffuse that light and glory to those who were in darkness. By absorbing and diffusing the light, they cause their own light to burn brighter. The one who receives light, but does not give it as God requires him to do, will become a receptacle of darkness. [Cf: Pamphlet 028 p. 3 para. 02] p. 808, Para. 2, [1890MS].

The church in Fresno is composed of fragments of other churches. They are not ignorant of the Scriptures and the power of God; and if they are what God would have them be, they will be light-bearers to the world. This church is too large. Many ought to be out carrying the light of truth to those who are in darkness. If they neglect this the woe of God will be upon them. Let them not tarry there, but go out as

workers together with God. We are not here in this world to please and glorify ourselves, but to be co-laborers with God. Probationary time is about to close. Now is the time to work, and that without delay. [Cf: Pamphlet 028 p. 3 para. 03] p. 808, Para. 3, [1890MS].

The present is a solemn, fearful time for the church. The angels are already girded, awaiting the mandate of God to pour their vials of wrath upon the world. Destroying angels are taking up the work of vengeance, for the Spirit of God is gradually withdrawing from the world. Satan is also mustering his forces of evil, going forth "unto the kings of the earth and of the whole world," to gather them under his banner, to be trained for "the battle of that great day of God Almighty." Satan is to make most powerful efforts for the mastery in the last great conflict. Fundamental principles will be brought out, and decisions made in regard to them. Skepticism is prevailing everywhere. Ungodliness abounds. The faith of individual members of the church will be tested as though there were not another person in the world. "Who will render to every man according to his deeds; to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, to the Jew first, and also to the Gentile; but glory, honor, and peace to every man that worketh good, to the Jew first, and also to the Gentile; for there is no respect of persons with God." We claim to have faith, but, oh, how feeble! "The right hand of the Lord is exalted; the right hand of the Lord doeth valiantly." "The haughtiness of men shall be made low; and the Lord alone shall be exalted in the day." [Cf: Pamphlet 028 p. 4 para. 01] p. 808, Para. 4, [1890MS].

The Christ of Patmos had in his right hand seven stars. This assures us that no church faithful to their trust need fear of coming to naught; for not a star that has the protection of Omnipotence can be plucked from the hand of Christ. If a star separates itself from God, and falls from its setting, another will take its place. There will never be less than seven, this number being God's symbol of completeness. [Cf: Pamphlet 028 p. 5 para. 01] p. 809, Para. 1, [1890MS].

Satan has worked upon every church in our land to lift up and exalt men, and thus the man is able to eclipse the glory of God. I have many things to say unto the churches from the Lord God of hosts, but they cannot bear them now. [Cf: Pamphlet 028 p. 5 para. 02] p. 809, Para. 2, [1890MS].

Now God would have the church in Fresno dependent on no living man. But when they become so blind as to choose a man to preach to them the message appropriate for this time,--a man of so great weakness of character and of so little moral power as they know E. P. Daniels to be,--and give him the oversight of the flock, the candlesticks must be terribly shaken and moved out of their place. If you accept the labors of Elder Daniels in the church at Fresno while he is in his present state of darkness, it will be dishonoring God. It will lower the standard of righteousness to the ruin of the man and the detriment of the church. [Cf: Pamphlet 028 p. 5 para. 03] p. 809, Para. 3, [1890MS].

The Lord said to Joshua, "Neither will I be with you any more, except ye destroy the accursed from among you." The defects of character in any member of the church, or in the minister, are charged to the church if the church make light of the defects. If you place Elder Daniels over the church as a minister, you, as a church, assume his defects, you make them your own, and the whole church stands under the rebuke of God, even as ancient Israel was under his rebuke on account of the sin of Achan. But your case will be more grievous than theirs, because you knew the evil, yet hid your eyes from it and walked contrary to the will of God. [Cf: Pamphlet 028 p. 5 para. 04] p. 809, Para. 4, [1890MS].

Elder Daniel's peculiar talent is to move the feelings of the people; but this, in many, many cases, seen as God sees it, results in far more harm than good. His case has been my special burden for years; and as God has laid open to me the weaknesses and errors of the man, I have laid them distinctly before him. Has he received the testimonies? Has he acted upon them?--No, he has not taken the pains to study them point by point as a word from God to him; he has not heeded the warning. He has imagined something that Sister White has done or said to make of none effect the warnings of the Spirit of God. Will you please to ask Elder Daniels to tell you wherein he thinks Sister White denies her own teachings? Set the words down on paper and send them to me. If I am guilty, I will confess the same; if not, I shall charge him with bearing false witness, as he has done again and again in regard to my words, my actions, and the things which I eat. He says he believes the testimonies but cannot understand them. I present these testimonies now as a solemn duty I owe to the Master, whose servant I am, to see if your eye-sight is so darkened that you cannot understand them. Blindness of the heart is a terrible barrier to the discerning of truth. "He shall take of mine and shall show it unto you," is the declaration of Christ, revealing how the Holy Spirit operates upon the mind. Sin is the disease of the soul, in consequence of which the understanding fails to do its appointed work on the heart and memory. For many years I have met this more or less in my experience. [Cf: Pamphlet 028 p. 6 para. 01] p. 809, Para. 5, [1890MS].

When the soul is brought into close relationship with the great Author of light and truth, impressions are made upon it revealing its true position before God. Then self will die, pride will be laid low, and Christ will draw his own image in deeper lines upon the soul. [Cf: Pamphlet 028 p. 7 para. 01] p. 810, Para. 1, [1890MS].

I fully believe that the time has come for you at Fresno to take a decided stand against evil in one who has had so great light as Elder E. P. Daniels, if you would be the means of saving his soul. [Cf: Pamphlet 028 p. 7 para. 02] p. 810, Para. 2, [1890MS].

Men who are under the training of the Great Teacher, will understand the testimonies that he sends them. Those who will not hear and obey the words of Christ, will not hear and obey the message of Christ to them personally. Men will rise up against anything that rebukes their unchristlike course. Shall the testimonies of the Spirit of God be accounted as a thing of naught? Shall a man be put in the position of teacher whose course has been such as to make him an unsafe guide, both because he has not the Spirit of Christ, and because he says in his character, "I know not the man," just as he willfully says, "I know not

the testimonies"? Will you in Fresno accept of a man as your teacher who cannot understand these things, which you all now have an opportunity to read for yourselves? Spiritual things are spiritually discerned; and if he cannot discern the testimony of the spirit of himself, how can he discern the testimony of God's word, and be able to give to every man his portion of meat in due season? He may present clear and cutting things to the people, and yet not understand that it is to be brought into his own life, and interwoven with his character. He keeps the truth outside of his inner life, in the outer court. [Cf: Pamphlet 028 p. 7 para. 03] p. 810, Para. 3, [1890MS].

It is the truth enshrined in the soul that makes one a man or God. Oratory, though it may please a certain class, will prove a snare to the one who uses it, and a snare to the church. When E. P. Daniels understands what constitutes sin, he will understand the testimonies that reprove certain sins with which he is so easily beset. But the examination of his own heart, his acts and motives, to see whether they are in accordance with the perfect standard of righteousness, is not pleasing to him. He has no desire to meditate and pray. The guilt of untruth is often upon his lips, because it is a habit which has not been overcome, although he has confessed the sin. [Cf: Pamphlet 028 p. 8 para. 01] p. 810, Para. 4, [1890MS].

The part man has to act in the salvation of the soul, is to believe on Jesus Christ as a perfect Redeemer, not for some other man, but for his own self. He is to trust, to love, to fear the God of heaven. There is a certain work to be accomplished. Man must be delivered from the power of sin. He must be made perfect in every good work. In doing the words of Christ is his only assurance that his house is built upon the solid foundation. To hear, to say, to preach, and not to do the words of Christ, is building upon the sand. Those who do the words of Christ will perfect a Christian character, because Christ's will is their will. Thus is Christ formed within, the hope of glory. They are beholding, as in a glass, the glory of God. By making Christ the subject of meditation, he will become the subject of conversation; and by beholding, we will actually be changed into the same image, from glory to glory, even by the Spirit of the Lord. Man, fallen man, may be transformed by the renewing of the mind, so that he can "prove what is that good, and acceptable, and perfect will of God." How does he prove this?--By the Holy Spirit taking possession of his mind, spirit, heart, and character. Where does the proving come in?--"We are a spectacle to the world, to angels, and to men." A real work is wrought by the Holy Spirit upon the human character, and its fruits are seen; just as a good tree will bear good fruit, so will the tree that is actually planted in the Lord's garden produce good fruit unto eternal life. Besetting sins are overcome; evil thoughts are not allowed in the mind; evil habits are purged from the soul temple. The tendencies, which have been biased in a wrong direction, are turned in a right direction. Wrong dispositions and feelings are rooted out. Holy tempers and sanctified emotions are now the fruit borne upon the Christian tree. An entire transformation has taken place. This is the work to be wrought. We see by experience that in our own human strength, resolutions and purposes are of no avail. Must we, then, give up?--No; although our experience testifies that we cannot possibly do this work ourselves, help has been laid upon One who is mighty to do it for us. But the only way that we can secure the help of God is to put ourselves wholly in his hands, and trust him to work for us. As we lay hold of him by

faith, he does the work. The believer can only trust. As God works, we can work, trusting in him and doing his will. [Cf: Pamphlet 028 p. 8 para. 02] p. 810, Para. 5, [1890MS].

This work must be done for E. P. Daniels before he can be intrusted with the care of the flock. Only let him become one with Christ, and then he will work as Christ worked. But he cannot sit down in the devil's easy-chair and say: "I have hereditary tendencies and I have habits which I cannot overcome. You must bear with my imperfections; no one is perfect." If he does this, he is a lost man. [Cf: Pamphlet 028 p. 9 para. 01] p. 811, Para. 1, [1890MS].

Sincere Christians have no doubtful piety. They have put on the Lord Jesus Christ, and have made no provision for the flesh, to fulfill the lusts thereof. They are constantly looking to Jesus for his orders, as a servant looks to his masters, or as a maid looks to her mistress. Wheresoever God's providence may lead, they stand ready to go. They take no glory to themselves. They do not call anything they have-- learning, talents, property--their own, but regard themselves as only stewards of the manifold grace of Christ, and servants to the church for Christ's sake. These are messengers for the Lord, a light amid the darkness. Their hearts throb in unison with the heart of Christ. [Cf: Pamphlet 028 p. 10 para. 01] p. 811, Para. 2, [1890MS].

I now present before E. P. Daniels his pitiable case. Anyone, whatever his position or influence, who will desire him to preach to the churches in his present unestablished condition, cannot discern spiritual things. Elder Daniels says, "I believe the testimonies, but I do not understand them; I believe in health reform, but I do not understand it." This is a falsehood to his own soul. If he is in this position, let him repent and do his first works. There are enough who are giving the trumpet no certain sound. Men like faithful Caleb are wanted now, who can give a ringing message. It is a goodly land that we are going to, and we are well able to go up and possess it. We want no shepherds who cannot discern between truth and falsehood, who give mixed provender of truth and error. [Cf: Pamphlet 028 p. 10 para. 02] p. 811, Para. 3, [1890MS].

I speak to the church in Fresno: For Christ's sake, move intelligently. Do not blunder here, when the interest of a church is at stake. I pity Elder Daniels, for the church at Fresno have hurt him by placing him where God should be. His ambition has been fed; self-indulgence and a low condition of piety have brought upon him spiritual feebleness and blindness, and he has become unfitted to be a minister of the gospel of Christ. If you place him in that position, you dishonor the cause of God; for he has surely fallen into the snare of the devil. There is only one way of escape,--he must be converted; he must do just as he has told others to do--repent, confess, make restitution--or he will never see the kingdom of heaven. He must return to his first love, and come out from the darkness of unbelief and skepticism. When he shall have clear convictions once more, when the Holy Spirit shall have dominion over his soul, when love, faith, and child-like simplicity shall be the rule of his life, then he may believe that Christ is dwelling in him, and the people everywhere may believe it too; for they see that he has learned the lessons in the school of Christ. Is this more than God requires?--No, no! Christ demands, in return for the blood he has shed, the heaven he has

prepared, nothing less than entire consecration. "Lord, what wilt thou have me to do?" should be the burden of every prayer. [Cf: Pamphlet 028 p. 11 para. 01] p. 811, Para. 4, [1890MS].

Our anxiety should not be to please the people by smart speeches and oratory, in order to gain flattery and applause, but to have our labor such as can be approved by God. Our intense desire should be to give, by a well-ordered life and a godly conversation, discourses, solemn, earnest, and tender, with the unction of the Holy Spirit. Those who labor in this spirit are never satisfied with themselves. [Cf: Pamphlet 028 p. 11 para. 02] p. 812, Para. 1, [1890MS].

God demands homage which he has not received from Brother Daniels,-- homage in words, in actions. Let him remember that he is to give an account to God, who will "judge the quick and the dead at his appearing and his kingdom." If our convictions of duty are honestly met, faithfulness becomes the great law of life, impressing, improving, and moulding every principle and phase of character. [Cf: Pamphlet 028 p. 12 para. 01] p. 812, Para. 2, [1890MS].

God requires every steward of the grace of Christ to be faithful, to elevate and purify every power of his nature, that he may be a man, and a child of God. Christ died for him; and with a high sense of his accountability, understanding when God speaks, he will become a polished instrument in the hands of God to bless his fellow-men. To perform his work well, to make the most of his priceless opportunities, will be to him a sacred duty. [Cf: Pamphlet 028 p. 12 para. 02] p. 812, Para. 3, [1890MS].

Stand back, brethren, do not lay responsibilities on Elder Daniels now! He is not ready for them, and will not be until he knows something for certain. Leave him to pray and search his heart until the darkness passeth away and the true light shineth. Then he will know what God would have him to be. Do you think, brethren in Fresno, or does Elder Daniels imagine, that it is a small offense to prove false to sacred obligations? Shall the man who perverts his abilities, and uses his influence as unwisely as Elder Daniels has done, be placed in a position of sacred, holy trust? God forbid! He has robbed God in not putting to the very best use all his blood bought powers. Shall he be guiltless who misuses and misapplies talents lent him of God to be improved to the utmost? Surely that God who will judge the world in righteousness, and with a righteous impartiality, demands his own with usury. How can he say to Elder Daniels, "Well done, good and faithful servant"? Condemnation will be passed on everyone who has wasted his Lord's substance. [Cf: Pamphlet 028 p. 12 para. 03] p. 812, Para. 4, [1890MS].

I hope that every man and woman who names the name of Christ in Fresno will consider the words I have written you with solemn earnestness, and that you will not flatter Elder Daniels. Give him no applaudits, to encourage him in his unbelief. He may despise the warnings of God; he may act an unchristian part; and yet do you insist that there is no man like Elder Daniels? That you must have him, even under the rebuke of God, because his entertaining sharpness pleases a certain class of minds? Do you think that you can get along if he is not spiritual? That if he only pleases and interests you, piety, holiness, and the Christian graces are not essential? Do you know, brethren in Fresno,

that the whole heavenly universe is looking upon you, to see whether you will exalt the standard of Christianity, or lower it in the very dust? God is looking upon you; Jesus, who has given you an example in his holy life, is watching to see whether you, as a church, feel that it is an important matter that you should discern between true godliness and sin. [Cf: Pamphlet 028 p. 13 para. 01] p. 812, Para. 5, [1890MS].

The last days are upon us, and Satan is working with all his hellish arts to deceive and destroy souls. Reproofs by testimony are met almost universally by the ones corrected and reproofed, with, "I believe the testimonies, but I do not understand them." The Lord has corrected their wrong ways in order to save them from unhappiness, deception, and ruin; but they pass on the same as if light and warnings had never come to them. If they were in harmony with God, they would not be departing from him. It is because they are so far separated from God that they do not hear his voice as he calls to them, "Return unto me, and I will return unto you," "and heal all thy backslidings." [Cf: Pamphlet 028 p. 13 para. 02] p. 813, Para. 1, [1890MS].

Saul, after he had disobeyed the requirement of God to destroy the Amalekites, met Samuel, and said, "Blessed be thou of the Lord; I have performed the commandment of the Lord." And Samuel said, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" The answer was the same that we have heard in similar cases,--an excuse, a falsehood: "The people spared the best of the sheep and of the oxen to sacrifice unto the Lord thy God." Saul did not say *my* or *our* but *thy* God. Many who profess to be serving God are in the same position as Saul,--covering over ambitious projects, pride, or display, with a garment of pretended righteousness. The Lord's cause is made a cloak to hide the deformity of injustice, but it makes the sin of tenfold greater enormity. [Cf: Pamphlet 028 p. 14 para. 01] p. 813, Para. 2, [1890MS].

Samuel looked upon Saul with indignation, yet with deep pity and undisguised grief for the sinful course of one he loved sincerely; but this love must not close his lips. He said, "Stay, and I will tell thee what the Lord hath said to me this night." The kingly head was bent, as he answered, "Say on." Samuel then spake the cutting words of the Lord. Yet Saul repeated his defense,--they saved the spoil to sacrifice to the Lord. "Hath God as great delight in burnt-offerings and sacrifices, as in obeying the word of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." Smitten with agony and terror, Saul cried, "I have sinned. . . . Pardon my sin, and turn again with me, that I may worship the Lord." Saul hoped the sentence would be reversed. [Cf: Pamphlet 028 p. 14 para. 02] p. 813, Para. 3, [1890MS].

Oh, how few can know the sadness of heart that Samuel bore back to Ramah! God had laid upon him the burden of Saul, and the burden of this terrible message that he must bear to the monarch. [Cf: Pamphlet 028 p. 15 para. 01] p. 813, Para. 4, [1890MS].

The sinner seldom feels right in regard to reproof. He blames the one who opens his lips to speak the words of warning, as though it was a

personal matter. In his blindness he fails to see that he is flinging from him, in his stubborn resistance, his last offer of light and mercy. How little sympathy he feels for the one who has carried the heavy load the Lord has laid upon him! He assumes the role of a martyr, and thinks he deserves great pity because he is reprovved, and counseled contrary to his own ideas and feelings. He may admit some things, but with dogged persistency he holds fast to his errors, his own ideas. "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." The word of God is rejected in spirit, to all intents and purposes. I have been made to see this same bewitching power now as I have never seen it before,--of hatred against reproof, of stubbornness and rebellion,--to one reprovved clings to his own opinions, unyielding. [Cf: Pamphlet 028 p. 15 para. 02] p. 814, Para. 1, [1890MS].

How different was the character of David! Though he had sinned, when God sent him sharp rebukes, he always bowed under the chastisement of the Lord. David was beloved of God, not because he was a perfect man, but because he did not cherish stubborn resistance to God's expressed will. His spirit did not rise up in rebellion against reproof. Saith the Lord, "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, and to revive the spirit of the humble, and to revive the heart of the contrite ones." David erred greatly, but he was just as greatly humbled, and his contrition was as profound as his guilt. There was never a man more humble than David under a sense of his sin. He showed himself a strong man, not in always resisting temptation, but in the contrition of soul and sincere penitence manifested. He never lost his confidence in God, who put the stern rebuke in the mouth of his prophet. He had no hatred for the prophet of God. He was beloved, also, because he relied upon the mercy of a God whom he had loved and served and honored. To whom much is forgiven, the same loveth much. David did not take counsel of men who were sinning against God. This is where many fail. They are left in midnight darkness because they choose to counsel with men who walk not in the counsel of the Lord. They will excuse sin in the sinner when it is not repented of, and pass over wrongs when God has not forgiven them. David trusted in God more than in man. The decision of God was accepted as just and merciful. Oh, how many are walking in blindness, and leading others in the same path, where both must perish, because they will not heed the reproofs of the Spirit of God! [Cf: Pamphlet 028 p. 16 para. 01] p. 814, Para. 2, [1890MS].

Brethren at Fresno, there is with Elder Daniels a human influence combined with a mesmeric power. It is this that has led him to speak of congregations as bodies that he can manipulate. Why is it that the man cannot understand health reform?--It is because his appetites and practices are condemned by it. He cannot harmonize his practices with the light God has given on this subject in his word and through the testimonies. He cannot, then, of course, have an intelligent, practical knowledge of health reform. [Cf: Pamphlet 028 p. 17 para. 01] p. 814, Para. 3, [1890MS].

Will Elder Daniels please make his statements, telling wherein Sister White contradicts her own teachings? I know that he stated that I drank tea, and invited him to drink it, saying it was good for him. Not only myself, but the members of my family, know this to be an untruth. What other things he has stated I cannot determine. But what if someone did

use these things contrary to the light of health reform, is it not best to follow the Bible teaching upon temperance, and the light given in testimony? Do you not remember that we have an individual accountability? We do not make articles of diet a test question, but we do try to educate the intellect, and to arouse the moral sensibility to take hold of health reform in an intelligent manner, as Paul presents it in Rom. 13:8-14; 1 Cor. 9:24-27; 1 Tim. 3:8-12. Are not the qualifications which he says are essential in the deacon, equally essential in the elder of the church? The deacons were church officers (2 Cor. 6:4): "But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses;" (1 Tim. 5:22): "Lay hands suddenly on no man, neither be partaker of other men's sins; keep thyself pure." Here is a matter that is worthy of consideration. In the twenty-first verse the solemn charge is given: "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality." These verses, twenty-one and twenty-two, need to be carefully and prayerfully considered. Sin should be rebuked. Whatever opposition and trial might come to the elder of the church because of his faithfulness, he should not swerve from true principles. Sins should not, because of unsanctified preferences and sympathy, be lightly regarded in one man which would be condemned in another. This matter is one of great importance. If he trusts responsibilities to one whose habits and practices he knows to be wrong, he shows that his own principles are not sound, that his motives are questionable. By this very act he sanctions the errors and sins of the man he has commended and appointed to the sacred office of caring for the flock of God. Unless he is guarded by heavenly wisdom, he will place himself in a position where he will feel it necessary to sustain the man with whom he has united his influence; and God will hold him responsible for his brother's unfaithfulness in office, and for the harm which will result to the church. He must keep himself pure by refusing to mingle with any unholy influence. [Cf: Pamphlet 028 p. 17 para. 02] p. 815, Para. 1, [1890MS].

Some men's sins are open beforehand, confessed in penitence, and forsaken, and they go beforehand to judgment. Pardon is written over against the names of these men. But other men's sins follow after, are not put away by repentance and confession, and these sins will stand registered against them in the books of heaven. Likewise also the good works of some are manifest beforehand. Christ is the pattern to be copied in the life. When a man gives evidence that he is sound in principle, when he is of good repute among those where he is best known, when his character is one whose influence will be Christ-like, he should be admitted to fellowship and confidence without hesitancy. But he whose works show him to be unstable, who says one thing and does the very opposite, is careless of his words and influence, bringing out of his heart the evil things lurking there, such a one will profane both men and God. He will say anything that comes into his mind, whether he knows it to be falsehood or truth. There is a mixture of good and bad in his character, and he speaks just as he feels without studying the influence his words must have upon those who believe him to be a true minister of the gospel. They have heard him speak as Christ's ambassador, and therefore they will either regard his sins lightly or their confidence in him as a devoted servant of Christ will be destroyed. The minister of Christ should be circumspect, he should understand human nature. [Cf: Pamphlet 028 p. 18 para. 01] p. 815,

Para. 2, [1890MS].

I have written quite fully to you, brethren, in regard to these matters in order that you might understand the case. I am now clear. Whatever course you may pursue cannot reflect on me. I would be pleased, and glorify God, if Elder Daniels would come into a position where we could, with all our hearts, give him the fullest confidence; but until he is a changed man we cannot give him a place of influence in the church. His movements are frantic, and in no way such as to recommend his as an overseer of the flock of God. I have now done my duty in the fear of God, and I leave you to bear the responsibility. In the fear of God I warn you not to place this man, whom you know is not controlled by the Spirit of God, in the preacher's desk to teach the people. You want a man who loves and fears God, one whom God can use as his instrument, who will not be playing himself into the hands of the enemy whenever circumstances are favorable. E. G. White. [Cf: Pamphlet 028 p. 19 para. 01] p. 816, Para. 1, [1890MS].

Battle Creek, Mich., Feb. 21, 1890. Brethren Church and Bell, and All the Church in Fresno: I hope you will not be so greatly misled as to consider E. P. Daniels a suitable man to be trusted to preach the word of God to the church in Fresno, until he is a thoroughly converted man; and I have some little hope that he will be. You will have the privilege of reading the testimonies that have been sent to him during past years. His course of action shows what influence these testimonies have had upon him. I have no confidence that the man is under the direction of the Spirit of God. I have felt it duty, as one upon whom the Lord has laid special burdens, to lay open before the churches the warnings and counsels given me of God; and if, after knowing them, you are so unwise as to accept E. P. Daniels as your minister, may the Lord pity you and the poor church. I dare not hold my peace. Better never have a sermon preached in your church than to have it from the lips of a man through whom the Lord cannot speak. [Cf: Pamphlet 028 p. 20 para. 01] p. 816, Para. 2, [1890MS].

Elder Daniels has knowledge enough; it is heart work that he lacks. You in Fresno have acted a part that God cannot approve. You have encouraged, praised, and exalted the man, when, to your certain knowledge, his course was unlike that which a minister of the gospel should pursue. I cannot allow you and the churches to cloak over a man's wrong course and set him in the pulpit to preach the word of God to the church, without remonstrating. He can move the feelings but so can men who have not a particle of the Spirit of God. They can make the people laugh or cry at will. Some will be pleased with the smartness of E. P. Daniels, because they have not had their own eyes anointed with the eye-salve of true spiritual discernment. Sin is interpreted to be righteousness; black is made to appear white. [Cf: Pamphlet 028 p. 20 para. 02] p. 816, Para. 3, [1890MS].

I tell you, you would better stand on the right side now, in the integrity of the gospel of Christ, with your doors closed to the enemy, than to open the door and invite him in; for God will not work with E. P. Daniels until he is transformed in character. If you want a human influence mingled with mesmeric power in place of the divine, you can have it. You in Fresno have a spiritual pride which will surely be a snare to you unless the last vestige of it is taken out of your hearts, and the meekness and simplicity of Christ put in its place. I cannot

see you go forward in a wrong course, making false moves, without lifting my voice of warning. [Cf: Pamphlet 028 p. 21 para. 01] p. 817, Para. 1, [1890MS].

Satan is at work now to make of none effect the truth of God upon human hearts. Will you encourage a man to stand in the sacred desk when God cannot stand by his side? Better, far better, for the man to be working with his hands than standing in the desk; for this religious labor throws a covering of sanctity over the crooked course of action he has taken. Be careful how you extol the man. I know that the course you have taken toward him in the past, soliciting his labors as though he was the only instrument through whom God could work, has had a disastrous influence upon him and placed him where all the reproofs and warnings and counsels of God cannot reach him or have the effect God designed they should have upon his heart and character. The church in Fresno will have something to answer for in the judgment, because, in doing so much for him and making so much of him, you have turned the man's head. Let every man stand for what he is in the sight of God,--a finite man. [Cf: Pamphlet 028 p. 21 para. 02] p. 817, Para. 2, [1890MS].

Brother M. J. Church, do not exalt to the heavens one who is full of weakness, because he is ready of tongue, and cast down another because he does not please you in all things, or because his ideas cross yours, and he will not sanction all you do. May the Lord God of heaven give his people wisdom in these days of peril. I have been shown, Brother Church, that you must have the sanctifying influence of Christ upon your heart continually, or you will reject the counsel of God, and follow your own counsel to your eternal ruin. Without him you will most assuredly walk in your own ways, in the sparks of your own kindling. You will approve that which God does not approve, and disprove that which is excellent. You will bless that which God does not bless, and condemn that which God does not condemn. You need divine enlightenment. You must work where God works, and listen to his voice, as to your leader and captain. [Cf: Pamphlet 028 p. 22 para. 01] p. 817, Para. 3, [1890MS].

I speak things I dare not withhold. I consider that now is my time to say some things which I hoped to correct by dwelling on principles when I was with you in Fresno. I have more to say, but not now. May the Lord have compassion on his people at Fresno. Many of them have drifted into the place without the Lord's counsel or approval. Many should be elsewhere, lifting up the banner of truth, warning the world to get ready for the great day of God, which is just upon us. [Cf: Pamphlet 028 p. 22 para. 02] p. 817, Para. 4, [1890MS].

Brother Church, you talk of independence, of one man's mind being all-sufficient to control institutions and churches; and you feel that that mind must be your own. But your mind, I have been shown, often comes to view things in a wrong light. Thus you make many mistakes. Your money does not give you any such prerogative as you have been inclined to claim. The Lord lives and reigns. When you are little in your own sight, he can use you to his own glory. When you walk softly before him, and in humility, he will guide you with his counsel; but when self becomes sufficient, and you put yourself where God has not placed you, then you are a channel of darkness. You have a disposition to want just what Israel wanted,--a king to lead their armies and to judge them,

that they might be "like other nations." They were told, as I have been telling you, what would be the result if their desire was granted; but they were persistent to have their own way. They would have a king who pleased them, instead of being satisfied to have God for their ruler. God had ruled them through wise men,--men who had waited upon him for counsel. You are well acquainted with this history. God manifested his displeasure by thunder and lightning and hail. They could have retracted their decision, but were too proud to do it. God told Samuel not to oppose them, but to let them have just what they called for, and all its consequences. They had not rejected Samuel, but the Lord God of Israel. He was the one who had been dishonored. [Cf: Pamphlet 028 p. 23 para. 01] p. 818, Para. 1, [1890MS].

If you place Elder Daniels in the church to be its minister, you will be responsible for all the consequences resulting therefrom; for God is dishonored by you. You refuse men whom God has used. They have made mistakes, but are ever ready to be corrected and to reform, because they fear God and obey his voice. [Cf: Pamphlet 028 p. 24 para. 01] p. 818, Para. 2, [1890MS].

What I wished to say to the church in Fresno is, Everyone is accountable to God for his own course of action. If one has light, it is not to be placed under a bushel or a bed, but it is to shine forth through good works. "Ye are the light of the world." They are not to be living epistles of E. P. Daniel's, but of Jesus Christ. He will give them his light, which they are to give to the world in clear, sharp rays. Every true Christian is Christ-like; he is a doer of the word of God. Fathers, mothers, children, neighbors, superior or inferior, must walk as Christ walked, in all humility, all purity, all meekness and forbearance and Christian fidelity, or else they are not Christians. The Christian's faith must be strong, his zeal consistent, his prayers fervent, and his faithful, incessant admonitions must be heard against all wrong; for he is responsible for the salvation of other souls. Teach it in the home and in the church, that all religious manifestations which do not proceed from heart-felt piety, must necessarily be utterly powerless for good. A religion which shines out in good works, emits a clear, sure, safe light. [Cf: Pamphlet 028 p. 24 para. 02] p. 818, Para. 3, [1890MS].

Every believer should become spiritual, by laying hold of the provision God has made through the humiliation and death of his beloved Son. The excellency and power of the living oracles of God are to be manifested to the world. God requires every soul who names the name of Christ to be a spiritual worshiper, in order that he may do his part toward the divine illumination of the world. The war-cry of the brave English captain, with a single change, might well serve as watch-word for the armies of the Lord,--Christ "expects every man to do his duty." The very best capabilities of high or low, rich or poor, great or small, are to be put into action; not for the sake of getting praise and honor of men, but of presenting to God work done in an intelligent, workman-like manner. If this is neglected, "weighed in the balances and found wanting" will stand registered in the books of heaven. [Cf: Pamphlet 028 p. 24 para. 03] p. 819, Para. 1, [1890MS].

God employs earthly, human workmen. You cannot lay your responsibilities upon any one man. God has given to every man his work. Each must let his light shine out before the world in good works. If

you, as a church, in Fresno, let your light burn low, if you sleep over your responsibilities, your light will go out in darkness, and souls will not have that light which God depended upon you, as his followers, to give them. If you lack the light you ought to have, which it is the privilege of everyone to have in Christian experience, you are deceivers, because you do not represent Christ as he is; you give no strength to the church, and no light to the world; in consequence, souls are misled, and perish. [Cf: Pamphlet 028 p. 25 para. 01] p. 819, Para. 2, [1890MS].

God calls upon the church to be like the wise virgins, to trim your lamps, to have the oil of grace in your vessels with your lamps. Your example should be pure, elevating, ennobling. "I sanctify myself." said Christ, "that they also [his disciples] might be sanctified." It is the duty of every Christian to be sanctified. The church must take up her individual responsibility; it cannot be vested in any minister. They may help you, but they can never do your work. The church of God is the great depository of truth. They must have skill, efficiency, and ability as home missionaries. All have a solemn part to act at home, in the family, in the church of God, and in the world. In the great day of reckoning God will require of you according to the talents you have received; and all the improvement you might have made, but did not, because you were not true to your sacred trust, will be required at your hands. You will be unfaithful servants if you merely retain the capital, and do not trade upon it, if you do not improve the talents by putting them out to the exchangers. [Cf: Pamphlet 028 p. 25 para. 02] p. 819, Para. 3, [1890MS].

It is not the ready speaker, the sharp intellect, that counts with God. It is the earnest purpose, the deep piety, the love of truth, the fear of God, that has a telling influence. A testimony from the heart, coming from lips in which is no guile, full of faith and humble trust, though given by a stammering tongue, is accounted of God as precious as gold; while the smart speech and eloquent oratory of the one to whom is intrusted large talents, but who is wanting in truthfulness, in steadfast purpose, in purity, in unselfishness, are as sounding brass and a tinkling symbol. He may say witty things, he may relate amusing anecdotes, he may play upon the feelings; but the Spirit of Jesus is not in it. All these things may please unsanctified hearts, but God holds in his hands the balances that weigh the words, the spirit, the sincerity, the devotion, and he pronounces it altogether lighter than vanity. [Cf: Pamphlet 028 p. 26 para. 01] p. 820, Para. 1, [1890MS].

The truly converted soul is illuminated by the light shining from the Sun of Righteousness. That light tells upon hearts, lightens the pathway, dispels the darkness, because it comes from Him who says, "I am the way, the truth, and the life." Let everyone, to a man, now rise, and let his "light so shine before men that they may see his good works, and glorify our Father which is in heaven." Do what you can, and do it at once, cheerfully, heartily, prayerfully, joyfully, not as unto men, but unto God. Settle it in your hearts that you are not on the earth to exalt self, to make a great name, but to sink self wholly out of sight in Jesus Christ. Let Jesus be lifted up. Let the great truths connected with the salvation of man be the theme of your meditation day and night. Your work, both by precept and example, is to hold forth the word of life, to seek with all your power to bring souls to the knowledge of the truth. [Cf: Pamphlet 028 p. 27 para. 01] p. 820,

Para. 2, [1890MS].

Let not a soul in Fresno entertain the thought that he has nothing to do for the salvation of others. Every shining star which God has placed in the heavens, obeys his mandate, and gives its distinctive measure of light to make beautiful the heavens at night; so let every converted soul show the measure of light committed to him; and as it shines forth, the light will increase and grow brighter. Give out your light, brethren in the Fresno church; pour forth your beams mirrored from heaven. O daughter of Zion, "arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." [Cf: Pamphlet 028 p. 27 para. 02] p. 820, Para. 3, [1890MS].

Has your lamp burned dim since you located in Fresno? If so, trim your lamps. It may be you have moved from unsanctified motives in coming to Fresno, and will lose your love for the truth, your burden for souls, unless you go forth where you can lift the standard of your faith. Look well to these things. Ellen G. White. [Cf: Pamphlet 028 p. 27 para. 03] p. 820, Para. 4, [1890MS].

Basel, Switzerland, August 6, 1886. Dear Brother and Sister Daniels: Again my mind is much exercised in regard to you. I dreamed that I was in your home sitting at your table, but I could not see that the teachings that you have given others on self-denial and health reform were carried out. I groaned in spirit, and said, "Brother Daniels, you are going into darkness." The Lord has shown me that you have such traits of character that, should you be prospered financially, you would be in danger of losing your soul. You would not be economical; you would use your means too freely; your wants would increase, and you would not practice self-denial. I was shown that the Lord in mercy has kept you in the school of poverty that he might save your soul. [Cf: Pamphlet 096 p. 2 para. 01] p. 821, Para. 1, [1890MS].

Sister Daniels has lessons to learn in economy. I saw that you, Brother Daniels, had been tested by poverty, and that the Lord would test you with prosperity. If your use of his blessings and the advantages he gives you should not be in accordance with your faith and your instructions to others; if you should not appropriate the means God brings in your hands, in accordance to your faith, then he would come closer to you by affliction, disappointment, and privations; for I saw that you do not know yourself. You would be led on by your natural inclinations, building high hopes on future prospects, but God would put his hand against you. He can in a moment remove your wisdom. He can in a moment take from you the power he has intrusted to you, by which you should glorify him. If left to yourself, to follow your own will and judgment, you will surely ruin your soul. Both you and your wife need to learn in the school of Christ. [Cf: Pamphlet 096 p. 2 para. 02] p. 821, Para. 2, [1890MS].

Nebuchadnezzar was warned by God not to pursue a certain course; but his prosperity elevated and deceived him, and in an unguarded moment he exclaimed, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" The instant he uttered these words, the sentence was issued that felled the tree. The blessings God had bestowed upon him were removed, his reason was taken away, and the mighty ruler was driven from men to find his place among the beasts of the field. [Cf: Pamphlet

096 p. 3 para. 01] p. 821, Para. 3, [1890MS].

There are many ways in which God can punish, and punishment will surely follow wherever pride is indulged. "Pride goeth before destruction." Let a man be lifted up by a sense of his own ability, and trust in his human strength, and he will surely be overcome by temptation. God will bring him down. He will teach him his utter weakness, that he may feel his need of divine aid. Let anyone glory in his wisdom or his talents, or in anything but Christ and him crucified, and he will learn that the Lord alone is to be exalted. [Cf: Pamphlet 096 p. 3 para. 02] p. 821, Para. 4, [1890MS].

Now, Elder Daniels, stop just where you are and consider; bring forth fruits unto righteousness such as you have not brought forth. A great deal was said about the injustice that was manifested when you did not receive credentials, and desired to labor in the cause and work of God, and could do so much good. Your credentials have been restored, and now God is waiting to see what you will do, whether you will give yourself unreservedly to his work or will please yourself. Will you connect in your work with those who will lead you to meet the world's standard rather than the standard of Christ? My heart is very sad and when I think of the state of things in Healdsburg. I know the church is not in a right condition. I know that your plans and ideas have fashioned some of its members not to their spiritual advantage, but to their injury; and the end is not yet. I was in my dream led into the church, into the college, and into your house. I sat at your table and visited your rooms, fitted up for your students, and I was led to see beneath the outward appearance, and I was very sad. I saw the working of things at present and what they would be in the future, which was far from being in God's order or according to his arrangements. I was shown some things in your family; the dangers that threatened your children of receiving a wrong stamp of character, a mould that will not be easily effaced, vanity, pride, love of dress, self-will, and anything but the meek and quiet spirit which is in the sight of God of great price. May the Lord open your eyes to see and your heart to feel the necessity of an entire change. [Cf: Pamphlet 096 p. 3 para. 03] p. 822, Para. 1, [1890MS].

You do not know how to use means, but God is proving you, and will you stand the test? But as I have written to you so fully in my former letter, I will now forbear. [Cf: Pamphlet 096 p. 4 para. 01] p. 822, Para. 2, [1890MS].

The Lord would have all who act a part in his work, bear testimony in their lives to the holy character of the truth. The end is near, and now is the time when Satan will make special efforts to distract the interest and separate it from the all-important subjects that should arrest every mind to concentrated action. An army could do nothing successfully if its different part did not work in concert. Should each soldier act with out reference to the others, the army would soon become disorganized. Instead of gathering strength from concentrated action, it would be wasted in desultory meaningless efforts. Christ prayed that his disciple might be one with him as he was one with the Father. A limited number united under one head, all obeying orders, will accomplish more than ten times the number who are drawing apart, who expend their strength on many things at the same time. Whatever good qualities a man may have, he cannot be a good soldier if he acts

independently. Good may occasionally be done, but often the result is of little value, and often the end shows more mischief than good. Those who act independently make a show of doing something, attract attention, and flash out brightly, and then are gone. All must pull in one direction in order to render efficient service to the cause. In Healdsburg some have acted from self-will. They have a high appreciation of their own ability. They put a great estimate on their own plans, and are all ready to take offense at the doings of others, and they refuse to act in concert. Now these, I saw in my dream, were attracted to you, and God's blessing cannot attend them, because his spirit does not rule in their hearts, or control their actions. [Cf: Pamphlet 096 p. 4 para. 02] p. 822, Para. 3, [1890MS].

God requires concerted action of his soldiers, and in order to have this in the church self-restraint is essential; self-restraint must be exercised. But some in Healdsburg, as well as in other churches, will have to learn this lesson; they will have to learn to forego their own wishes and preferences for the good of others. We have determined adversaries; we know not their number or their position. Satan works through agencies which we do not always see; through some whom we do not suspect. When we think Satan is routed, he is only preparing to make an attack to discomfit and repulse. When we fancy ourselves secure, we are in the very greatest danger. Watchfulness and prayer combined with persevering effort to keep the rank and file unbroken, is more necessary than ever before. The work of the cause of truth in Healdsburg is a spectacle to the world, to angels, and to men. Satan has brought elements into the Healdsburg church that will ever be a source of trial, unless these unconverted members shall see their defects of character as they have never yet seen them, and will repent of their evil surmisings, their envy, their fault-finding, their accusing of the brethren, their walking after their own independent judgment. These have made independent assertions, and are bold and forward, not knowing their place, and not realizing the order that must be observed in the church of God. [Cf: Pamphlet 096 p. 5 para. 01] p. 823, Para. 1, [1890MS].

Such are a greater affliction to the church than any of the influences we meet with from unbelievers. The very worst elements will become instruments in the hands of Satan to obtain sympathizers. For this reason we see the need of using great caution in selecting persons to take responsibility in the school and in the church; for Satan will set these unsanctified ones to work to clog the wheels, to question, to find fault, to create suspicion, disunion, and a disordered state of things; and all the time they will think they are doing God's service. These elements are already at work in the church, but their work is not yet fully developed. Much is kept in the dark. An under-current is working. Satan lays hold of those who are self-willed, and who move from impulse, and skillfully diverts them into channels where they will be an element of weakness in the church. [Cf: Pamphlet 096 p. 6 para. 01] p. 823, Para. 2, [1890MS].

Our conflict with Satan and his host must be earnest and determined. The enemy will use these rebellious ones to worry, confuse, and perplex those who would stand as bold, faithful soldiers for Jesus. We wish you to understand your danger, to know what gins and snares Satan has set for you. The warfare is waging now, and will continue to the end. The church must be a unit. I wish, my brother, that you had spiritual

discernment, but in this you are deficient. I entreat you in the name of Jesus to seek wisdom from God; for Satan is surely coming to you as an angel of light. It is not easy to meet and withstand foes who wear the same dress as do the soldiers of Christ. But let the Lord come in and work with your efforts. God would have you and your wife consecrated to his service, but you both need divine enlightenment, you need to be careful with whom you connect, to take heed whom you admit into your confidence. The Lord will help you if you feel the need of his help. But he is found only of those who seek him with faith, in earnest, humble prayer. May the Lord guide and control you is my prayer. Yours with love, Ellen G. White. [Cf: Pamphlet 096 p. 7 para. 01] p. 823, Para. 3, [1890MS].

Healdsburg, Cal., April, 1888. Dear Brother and Sister Daniels: When I think of your worn and nervous condition when we were united in our labors in Lemoore, Selma, and Fresno, I am troubled on your account. The April meeting is before us, and I am perplexed over many matters that I know will call for much taxing labor on my part. My brother, I know that you want to be right with God, but you do not keep yourself firmly in the right way. If you kept a steady hold from above, you would be an efficient laborer in the cause of God, but there are many influences within and without that are striving for the mastery, and you are lacking in fixedness of purpose to go forward and upward, to gain the heavenly prize. There are dangerous avenues before you, leading off from the right path, and none are more exposed to peril than yourself, although you do not imagine yourself in any danger. [Cf: Pamphlet 096 p. 8 para. 01] p. 824, Para. 1, [1890MS].

You frequently grow impatient at the words of counsel and caution that God addresses to you through his servants. You will not think that there can be danger in your pathway until you are entangled, and can see afterward that you have made a mistake; then you become discouraged. Your case was opened before me in Switzerland, as you well know. I saw you were in danger from your hereditary tendencies, and your habits of life. You are of that nature that you should fear to follow your strong and sometimes fierce impulses. The more experience you gain in spiritual things, the more deeply you will realize your own weakness, and feel your need of clinging close to the Lord as your counselor. One of the deplorable defects of the original apostasy was the loss of man's power to govern his own heart, and when there is a separation from the Source of your strength, when you are lifted up in pride, you cannot but transgress the law of your moral constitution. It is then that you break away from the control of conscience, and perverted habit and practices gain the ascendancy over reason; impulse bears sway, and carries you away from the control of principle. You indulge in disloyal feelings, and you need to be restored to yourself almost as much as you need to be restored to your God. You do not heed warnings as you should, because you do not think them applicable to your case. I tremble for your safety. [Cf: Pamphlet 096 p. 8 para. 02] p. 824, Para. 2, [1890MS].

The church in Fresno has re-enacted that which has taken place in other churches. Some have been taken up with your preaching and have been charmed with your manners as a man. The Lord has seemed to be very near at times, and has spoken through you, and then, had you lived out that which you preached to others, you would have been a savor of life unto life but you have not kept humble and lowly in spirit. You knew

that your influence and labors were appreciated, and it hurt you when others referred to your mistakes in financial management. You have conversed in a way to draw upon the sympathy of your brethren, and they thought they were doing God's service in placing means in your hands. In this they were deceived. They did not know your weakness, for it was the worst thing that they could have done for you. It was like the unwise indulgence of parents to unreasonable children. You needed to learn many lessons of the Great Teacher to bring into your daily practical life. If you would make a success as a representative man in the truth, you will have to practice economy. You should not allow yourself to be tossed to and fro by the exercises of your mind, or to be affected by circumstances. Your surroundings color your religious experience, and are woven into all your discourses, and the weakness of your character is made apparent under temptation and trial. You do not think but that your mountain standeth sure. You do not realize that you are in an enemy's land, where foes are lurking behind every bush and jutting rock, to surprise you when off your guard. If you would only sense your danger, realize your weakness, and overcome your defects of character, you could do much good; you can and must do this, if you would have eternal life. Then you would watch unto prayer, sending your earnest, longing desires to the mercy-seat with a perseverance and determination that could not be denied, and when the enemy comes in like a flood, the Spirit of the Lord would lift up a standard against him. [Cf: Pamphlet 096 p. 9 para. 01] p. 824, Para. 3, [1890MS].

You are in danger of losing the confidence of your brethren, because you do not practice that which you preach. At one time you urge one thing, and at another time another, because some idea strikes you in a different light. Feeling sways you. You are not rooted and grounded and settled in the truth, and therefore you are easily moved. There must be deep heart work in your case, for I have been shown that unless you have power to resist inclination and impulse, you will be overcome by the enemy of God and man. You need to cultivate genuine faith; for it is inseparable from repentance, transformation of character, and the bringing forth the fruits of the Spirit. The reason you have not overcome many of the weaknesses of your character is not because you are satisfied with yourself as you are, but you have not the moral courage to war against your inclination. You should be determined to accept the light which God has gives you, which has called your attention to his precepts and injunctions, and follow the expressed will of God. [Cf: Pamphlet 096 p. 10 para. 01] p. 825, Para. 1, [1890MS].

For years, testimonies have followed you upon the subject of economy and the wise expenditure of means but neither yourself nor wife have made decided changes in your practices, if you could obtain money to use. You love display, you love indulgence of appetite, you love to gratify your taste; and the same traits of character shown in yourself are reproduced in your children, and you will reap that which you have sown. There never can be sufficient means granted you for your labors to sustain your indulgence of extravagant, spendthrift habits. Why do you not learn of those brethren who comfortably support themselves and their families on less money than you receive for your labors? The reason that you are in embarrassed circumstances is not because your wages are not enough to support you as a Christian, but you do not manage your means in such a way as to keep you from embarrassment. If you had twenty dollars a week you would still complain of financial

pressures, because your habits of expenditure would keep pace with your means. [Cf: Pamphlet 096 p. 11 para. 01] p. 825, Para. 2, [1890MS].

In Healdsburg, the Lord wrought through you, not because you were perfect, but notwithstanding your imperfections. Self soon was mingled with your work. When you realized that the Spirit and power of God were working with the people, if you had humbled yourself, if you had walked carefully and softly before God, feeling your unworthiness and his goodness, the influence you left in Healdsburg would have been far better than it now is. You charge all your financial embarrassment to circumstances. [Cf: Pamphlet 096 p. 11 para. 02] p. 825, Para. 3, [1890MS].

You can talk well in regard to parents training their children. Your wife, whom I love and respect in the Lord, would make an excellent lecturer upon this subject. But your own practices contradict the excellent principles that you have presented. She does not live but her own teachings. When your customs are seen and your home life practices revealed, the people become confused and disgusted. You do not train your children for usefulness, and to practice self-denial, and to keep the way of the Lord. Why are you so irresolute in purpose, so feeble in action, so vacillating in principle, so weak in faith? These things are a mystery to those who have an opportunity to become acquainted with you in the pulpit and at home. Elder Daniels, they see you one day strong and self-assured, next day they see in you a complete change. You affirm strongly things exactly opposite to what you affirmed as strongly the day before. If you were indulging in the use of wine, beer, or brandy, I could see a reason for this changeableness. But I sincerely hope that you will not form the habit of indulging in intoxicating drinks; for then Satan will be able to do with you what he will. The wine you recommended to be that which could be used freely and without evil effects, I used one tablespoonful for a time, but I was afraid of it. [Cf: Pamphlet 096 p. 12 para. 01] p. 826, Para. 1, [1890MS].

When I was shown the great need of reform in the education and training of your children, I was filled with pain that I cannot express, because I saw that you did not act your part in bringing about the best good of your children. You need the work of the Spirit of God in your own heart; for right principles are not governing your life action. If you were right with God you would not be doing as you have been doing in reference to your children; you would not present such an example as you have in their management. You should depend far less upon self and far more upon Jesus. If you were closely connected with God you would rule your children wisely. Zua is impulsive; she lacks experience in the right direction; she needs to be guided and restrained instead of being indulged and flattered. If you were discerning, if your souls were imbued with the sanctifying power of the truth, you would need no advice in regard to her attending Snell's Seminary. If you were asked concerning the daughter of another, you would know just what course parents should pursue in relation to the education of their child. Your advice would be sensible. You have placed barriers in the way of Zua's salvation, for you have yourselves chosen as her associates the vain, the proud, the unbelieving. [Cf: Pamphlet 096 p. 13 para. 01] p. 826, Para. 2, [1890MS].

Sister Daniels loves dress. She is weak on this point. She desires to

see her children arrayed according to the customs of a fashionable world. The word of God has specified how Christians should dress, and parents are to see that his directions are carried out rather than the wishes of their children. God will hold parents accountable for sowing seeds of vanity in the hearts of their little ones. Paul writes concerning the dress of women, saying: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works." "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." [Cf: Pamphlet 096 p. 13 para. 02] p. 827, Para. 1, [1890MS].

My brother, how can your wife in the fear of God rebuke the sins, fashionable follies, and love of dress as she does when seeking to meet the world's standard? Can you present an example in the dress of your children to the world? Have you not encouraged your daughter, Sister Daniels, to dress as other school-girls dress who have not the fear of God before them, whose whole aim is to make a display? Can the Master sanction your course in placing your daughter where she is constantly in the society of those whose conversation, whose manners, whose characters, bear only the worldly mould? Your daughter may receive a certain polish, a gloss, which may please her parents, and give her ideas as to what constitutes a lady, but it may be entirely contrary to the expressed will of God. Is the refinement of the world that which will elevate her in the scale of moral value with God? Will she have as great a care to possess a meek and quiet spirit, that she will meet the approval of the self-sacrificing Redeemer, as she has to meet the approval of her worldly associates? You know that the tendencies of your child would lead her to imitate the fashions she sees, so as not to appear odd and singular. You may say that there are many Sabbath-keepers who dress just like the world. This has always been so and always will be so. Christ said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Are you not set as a shepherd to watch for souls as they that must give an account? Sister Daniels, you have not met your solemn responsibilities as a mother in aiding your daughter to deceive her father in regard to her dress and expenditures. Both of you have been deceived. You have been carried away with false ideas in regard to the training of your children. You must be thoroughly transformed by the grace of Christ, so that you can teach your children by precept and example the good and right way. Zua is full of affectation and deception. She is superficial in nearly all her attainments. Her school life has given her an outside polish, but her heart is unrenewed; for she has no love for God, no love for the society of Christians. She is in the ranks of the enemy, and should she die today, she would not enter the kingdom of heaven. Paul is in no better condition, and your youngest girl is far from having a lovely character. Your own training is in every way defective. May the Lord have mercy upon you, that you may not lose your soul and the souls of your children. [Cf: Pamphlet 096 p. 14 para. 01] p. 827, Para. 2, [1890MS].

We are urged by the Spirit of the Lord to bear a pointed testimony against the idolatry of dress in this age. If we are right with God, we

will discard everything of a deforming character, such as paniers, bustles, unnecessary plaiting, and fashionable arrangement of the dress upon the body. Ministers and ministers' wives should be an example in reproving the fashionable display in our sisters who claim to believe the truth. They should have their children dressed in a way that God would approve, presenting them to the church in simplicity, and modesty of apparel. Far greater pains should be taken to instruct them so that they shall have beautiful characters and keep the way of the Lord than to have them make a stylish appearance, taking the way of the Sodomites. The Scripture says, "As for my people, children are their oppressors, and women rule over them." Moreover the Lord saith, "Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abominations before me; therefore I took them away as I saw good." I appeal to you in the name of the Lord to study your Bibles, to be doers of the word, and to educate your children that they may know the way of the Lord, so that the curse of Eli may not come upon you. [Cf: Pamphlet 096 p. 15 para. 01] p. 828, Para. 1, [1890MS].

Children should be kept free as possible from the demoralizing influences of the fashions of this age. Fathers who minister in word and doctrine should have their children examples of what they teach to others in the pulpit. When you realize the responsibility that rests upon you, your life and character will be elevated and ennobled, and you will seek to reach the high standard God has erected. Ministers should be far more earnest and anxious to train their children so that they shall meet the Lord's standard than that they may meet the approval of the world. I do not wish you to be blindfolded by the enemy, to feel flattered because your daughter is praised and petted by those who do not keep the commandments of God. What if sickness or death should come upon your children? What if their reason should be taken away, and their souls unsaved, where would the blame lay? Has your work been done according to the light and knowledge you have had? Have you followed the directions of Holy Writ? Have you not educated and trained your child to fall in love with fashionable dress because you have not firmness of principle to deny her desires? Have you taught your children that they must have moral courage in order to be God's peculiar treasures, separate from the spirit and habits of those who love not God and keep not his commandments? [Cf: Pamphlet 096 p. 16 para. 01] p. 828, Para. 2, [1890MS].

If Zua should take a course according to the Bible directions, she would have no inclination to remain at the Seminary in Oakland. Have you not given permission for your daughter to go out from among those of like faith into the society of those which her natural inclination chooses as companions? The Lord said to the people of Israel, to gather their children into their houses with them and strike their door-posts with blood, that the destroying angel might not cut down their children. If they were found in the homes of the Egyptians, they would perish with unconsecrated idolaters. Now you are utterly at fault; you are letting the enemy take your children out of your hands in separating them from those who are connected with God, and allowing them to drift into the society of worldlings. "Consistency, thou art a jewel." Unless you change, you will constantly erect barriers around your children to hold them away from Christ; you will bind them with

the world, because it pleases their carnal minds. When the angel with the writer's inkhorn shall place a mark upon those who love Jesus and keep his commandments, another angel will follow with destroying weapons in his hand, and the commandment will go forth, "Slay utterly old and young, both maids and little children and women; but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house." Will you not carefully look at these things, and think upon them? Will you not, for the sake of your children, do the work for which God has made you responsible? I feel greatly burdened over these things. The children of Sabbath-keepers who have had their own way, and have been gratified in all their wishes, will, in consequence of their selfishness, idolatry, and unrighteousness, be unfit for heaven, but they will be fit for the last plagues. Unless parents arouse from their present condition, and do their appointed work, they will perish with their children. [Cf: Pamphlet 096 p. 17 para. 01] p. 829, Para. 1, [1890MS].

Paul is a boy who has good qualities as well as objectionable traits of character. His evil traits have been cultivated and indulged rather than restrained. You have not taught him the sinfulness of a sullen, stubborn disposition, and firmly restrained this growing evil, and even in the expression of his countenance your indulgence is leaving its mould. The impressions made in youth are most abiding, and early life is the best time to cultivate correct habits. Paul has been encouraged to be exacting and particular in his diet at the table, but you should set the food before him, and never allow him to turn from it in disdain, calling for something that you have not provided. He may cherish his exacting habits in regard to his diet, until he shall be disagreeable to himself and all connected with him. If he were obliged to labor according to his strength, hunger would give him a relish for his food and remove his murmuring. Decided measures should be taken in this matter. I love this son of yours; he can be moulded in the right way, for if properly trained he will respond after a time. You should never allow your children to find fault with their food, to murmur because spice, pepper, pickles, and condiments are not placed before them. You should not allow them to indulge largely in meat eating, unless you want them to become nervous, irritable, and discontented. Give your boy something to do. Teach him to be industrious. He has naturally no love for work; he loves indolence and seeks to shirk responsibility. If you want your children to bless you, teach them to be useful and self-denying. Restrict their reading. They should not be allowed to pour over the pages of novels or story books, filled with the tales of lust and knavery, for it will not leave a heavenly influence on their minds. They are young and inexperienced, and will be just what you make them. All such habits of reading will cut up by the roots the principles of virtue which enter into the formation of a good, firm character. Novel reading is like taking poison, and will sooner or later reveal its bitter results. The mark for good or evil made upon the characters of your children is not written in the sand, but is traced as on enduring rock. Their associations will have to be guarded; for what is learned from the words and habits of their companions, will mould the whole after life. The company your children keep, the principles they now adopt, the habits they now form, are settling the destiny of their future with an almost infallible certainty. [Cf: Pamphlet 096 p. 18 para. 01] p. 829, Para. 2, [1890MS].

Heretofore what I have said to you has left no lasting impression, but will you not now become a different man? If you do not, I greatly fear that you will depart from the faith. I pray you to keep the path of honor and truth. Do not accept money as a gift from your brethren. Bring your wants within your means. Make no extravagant purchases for yourself or for your children. May your wife be the help and strength to you that she should be in aiding you to correct your deficiencies, which mar your work and which ought not to exist. There are personal weaknesses which will make you feel that you should leave the ministry, so that your lot would be easier. You may feel that some other employment would be better for you financially, but you would find that it would be a mistake. You are not qualified to become a financier. Your hopes are large, you have glowing anticipations that have never yet been realized, and never will be. You make large outlays on the preparation for future promises of real success, but you will be disappointed. But if you endure unto the end as a humble, faithful, godly shepherd of the flock, your reward will be a crown of glory that fadeth not away. The good hand of the Lord is over you in that you are permitted to bear the glorious message of truth to others. May the Lord give you such clear views of Jesus that your soul will be enraptured. I commit these plain words to you both, to tell you that one-half your usefulness is counteracted by defects that you can and must overcome. Make thorough work for eternity, as in the sight of God. [Cf: Pamphlet 096 p. 20 para. 01] p. 830, Para. 1, [1890MS].

Elder Daniels, I am your friend because I tell you the truth. You are engaged in a solemn work, and as an ambassador of Christ, I desire that you should make no failure, but give full proofs of your ministry. Pray much, my brother, talk less. Pray that you may be endowed with wisdom and courage necessary to accomplish the work, whatever it may be. Say before God, "I will do my duty with an eye single to thy glory." [Cf: Pamphlet 096 p. 21 para. 01] p. 830, Para. 2, [1890MS].

Difficulties will arise in your path, and you may feel the deficiency of your character, the littleness of your ability, as a minister of the gospel, in comparison with the greatness of the work. But if you had the greatest intellect that was ever given to man, it would not be sufficient for your work. "Without me ye can do nothing," says our Lord and Saviour. The result of all we do rests in the hands of God. You should look upon Christ, his self-denial, the reproach he endured, the abuse he bore for man, that you may be well balanced. When the blessing of God attends your labors you should become neither vain nor ambitious. When disaster comes you should not be depressed, and success should not elate you. The prosperity of the cause of God should always be kept in view. May the Lord help you not to have a fluctuating faith, but a faith that will lay hold upon God, with steady, persevering confidence, whatever may betide. Ellen G. White. [Cf: Pamphlet 096 p. 21 para. 02] p. 830, Para. 3, [1890MS].

Oakland, Cal., April 24, 1888. Dear Brother and Sister: At times I feel much burdened on your account. I am fearful that you will not keep self under control, that you will not move discreetly in all things, and so lose the confidence of your brethren. I do not wish them to feel at one time that you are a man of great value, because you are led and taught of God, and at another time to be disappointed in you, because of your unconsecrated life, and your great want of spiritual wisdom. I want you to preserve your influence with the people, and I know that

you can do it if you put the power of your will on the right side; if you will ever feel your weakness, and the necessity of constant help from God. [Cf: Pamphlet 096 p. 22 para. 01] p. 831, Para. 1, [1890MS].

I was very much surprised at the remark you made to Brother and Sister Maxson, referring to your mistakes in Healdsburg. You told them that Sister White said, "Stop just where you are, or you will meet with disappointment and failure." And when you presented the interest that you had in real estate and in the mine, you said Sister White did not advise you to have nothing to do with them, but said, "Yes, it will prove a success." And it has proved just as she said. Have you forgotten, my brother, that I urged many reasons why you should not connect yourself with these financial speculations? But you presented the matter with so many words, and said so much about its being no tax to you, as you claimed to be only a figure-head in the real-estate business; you had nothing special to do, your brethren did the work, and it was through the interest they had to help you that you were induced to engage in it, hoping to make money, that I concluded to say no more just then; but I thought that when I was rested, I would lay it open before you, just as I viewed it from a Bible standpoint. [Cf: Pamphlet 096 p. 22 para. 02] p. 831, Para. 2, [1890MS].

I have tried to study over this matter to find out where or when I sanctioned your engaging in real-estate business or in the mining; but I cannot remember even an assent of my mind, and hence could not have given you any encouragement. You had no authority for making that statement. I shall need to be very careful of my words, not to say anything in conversation that can be taken by any of my brethren as an assent to their plans in entering into financial enterprises. From the light the Lord has been pleased to give me from time to time in regard to your case, I know your dangers, and the peculiarity of your temperament too well to give you any encouragement to interest yourself in business of this kind; for you are not successful as a financier. You had already entered into this business when you asked counsel of me, and I knew that anything I might say in direct opposition to your plans would only create unpleasant feelings. I had a large amount of work on hand just then, for I had to make many personal efforts for individuals whose feet had wandered away from the right way. I knew it would be difficult for me to obtain from you the real bearings of the case, because you would see great success where I would only see peril to your soul. It is perilous for you to engage in, or even to taste of, these enterprises. And as I understand matters more fully, I am more and more convinced that these business enterprises will bind about your testimony, and greatly injure your influence. [Cf: Pamphlet 096 p. 23 para. 01] p. 831, Para. 3, [1890MS].

Have you not been set apart by the Lord to do a special work, to be a representative of Christ upon the earth? Then it is your duty to give yourself wholly to his work. Your heart, your mind, and your body, belong to the Lord, and should be entirely subject to him. You cannot engage in any of these business transactions and keep your heart and mind unaffected and uninjured. The Lord wants all there is of you. I believe this to be a scheme of the enemy to weaken your influence as a minister of Christ, and to imperil your soul. [Cf: Pamphlet 096 p. 24 para. 01] p. 832, Para. 1, [1890MS].

Your business entanglement in Michigan injured your influence there as

a representative of Jesus. Had you attended to the preaching of the word in Healdsburg, had you wisely brought your own habits in domestic life in harmony with the holy law of God, you would today stand in a position before the people where you could do them great good. You should feel the necessity of working perseveringly day by day to overcome the natural defects in your character. If you would do this, you would not be so strongly tempted to branch out and devise plans to make more money to meet your increasing expenses. With your present remuneration for your labors, and the consideration which will be made in regard to your wife's wages, you should be supplied abundantly with means, if you will only study to live within your means. But you seldom do this. You use money altogether too lavishly. Jesus is your example in all things. You ought to have learned before this to be careful that your expenses do not exceed your income. Bind about your wants. [Cf: Pamphlet 096 p. 24 para. 02] p. 832, Para. 2, [1890MS].

It is a great pity that your wife is so much like you in this matter of expending means, so that she cannot be a help to you in this direction, to watch the little outgoes, in order to avoid the larger leaks. Needless expenses are constantly brought about in your family management. Your wife loves to see her children dress in a manner beyond their means, and, because of this, tastes and habits are cultivated in your children which will make them vain and proud. If you would learn the lesson of economy, and see the peril to yourselves and to your children, and to the cause of God, in this free use of means, you would obtain an experience essential to the perfection of your Christian character. Unless you do obtain such an experience, your children will bear the mould of a defective education as long as they live. [Cf: Pamphlet 096 p. 25 para. 01] p. 832, Para. 3, [1890MS].

Your expectations in a business line have always been large and flattering. You are a man who talks things out just as they appear to you; and when you are engaged in financial enterprises, you present them in such glowing colors that you injure those with whom you associate. Your conversation has savored of covetousness. It is not your business to lead men and women to invest means in worldly enterprises. Your eager hopes and pursuits in worldly matters have proved a curse to you spiritually; and you really mar the work of God that is in your hands. You have not only been reproved, but faithfully warned in the word of God and by direct testimony, in regard to your individual errors. "If the Lord be God, follow him; but if Baal, then follow him." "Ye cannot serve God and mammon." [Cf: Pamphlet 096 p. 25 para. 02] p. 832, Para. 4, [1890MS].

My brother, you know but little about voluntary self-denial. God has held a firm, restraining hand upon you all your life, because he loves you and wants to save you. But with morbid news and impulses, you have sought to break away from these barriers that were holding you, you thought cruelly away from good. It is your salvation to be saved from yourself. You must be sanctified to God, soul, body, and spirit. This is your only hope. [Cf: Pamphlet 096 p. 26 para. 01] p. 833, Para. 1, [1890MS].

God has given to everyone his measure of power. He has intrusted his children with light which is to shine forth to the world. No one lives to himself. We each compose a part of the great web of humanity. We are to draw nigh to God daily and hourly; to contemplate the life and work

of Christ, and then deny self, take up the cross, and follow Jesus, our pattern. We must practice the truth that we preach. [Cf: Pamphlet 096 p. 26 para. 02] p. 833, Para. 2, [1890MS].

You do some good; but if you were a Christian in every sense of the word, what a power you would take with you in your ministerial labors! You profess to love the truth; I believe you do love it, but you do not reach the Bible standard. God wants all there is of you and yours. Your children are the Lord's property, the younger members of the Lord's family, to be brought up, not in the ways and customs of the world, but in the nurture and admonition of the Lord. It is your place to learn what the Lord approves and what he disapproves, and not to follow the wishes and pleasures of your children. You should ask, "What is God's will concerning me and my children? Has he not admonished my children in the course they are now taking?" [Cf: Pamphlet 096 p. 26 para. 03] p. 833, Para. 3, [1890MS].

A voice spoke to me in the night season, while I was in Europe, "Write the things which I shall show you." Your children and yourself were presented before me, in connection with things that had transpired in Healdsburg. A portion of this I wrote to you, but not all. Now these things are before me, when I see the very same condition actually existing which I saw would meet the disapproval of God, and counteract your influence. God said: "His children are my children, purchased by an infinite cost. The eldest daughter is an offense to me, and her parents are deceived and being deceived, and know not that Satan is seeking to obtain full control of her. She is corrupting her ways before God, doing discredit to her parents. These parents are not wise stewards of the souls of their children." The Lord holds the parents responsible for the souls of their children. You have neglected your duty, been unfaithful in your home work. Truth is one of the loveliest virtues, but it has not been cherished. Her course is not upright and truthful. God reads every species of dishonesty. I cannot even now say some things to you that were open before me, for you cannot bear them yet. When you made some statements to me in regard to the foolishness of your daughter's course in Healdsburg, and admitted that she was wrong, I thought to myself. "He does not know, he does not understand the heart of his child." Evil is carried forward right in your presence, and you do not seem to see or realize it. You are not a faithful watchman to discern wrong. You have taken altogether too worldly and commonplace a view of the characters that your children should have. I had not seen the face of your oldest daughter, and did not know her by sight (until since coming to California), for her face was covered, or where I could not look into it, but the words spoken of her I shall never forget. Her heart is not right; her lips are not truthful; her habits are not correct. A child of truth is one who is open in all his dealings. There will be no betraying of sacred trust, no double dealing, no insinuations. The words of the lips and the conduct of the life will agree with each other. The child of truth will not have one appearance in your presence, and when out of your sight do and say things she would not have you know. When before you she will utter smooth things as though her heart was filled with truth, when she has no love for the truth. You are and have been asleep. You are just as much deluded as Eli was, and this is why I write to you so plainly, for unless I do, you will go on as indifferent, as blindfolded and deceived, as you have been in the past. Should your daughter lose her life as she now is, she would surely come up with the wicked in the

second resurrection; for every sinner will find his true place then. Can you not discern the peril she is in? I do not write these things to sting and burn into your heart; I write them that you may recover your daughter from the snare of the enemy, in place of fastening her forever in his power beyond remedy. God says, "I know thy works." Should anyone else mention these subjects to you as I have done, you would, perhaps, deal with them without mercy. But I must speak, I must tell you these things. The Scriptures declare, "Be sure your sin will find you out." There is nothing covered that shall not be revealed, neither hid that shall not be made open as the day. Attend earnestly to the welfare of the souls of your children. The presentations and representations made to you by your daughter are fair, but if you knew all you would not feel as easy as you do. I am surprised at your blindness, and at the course you both pursue. [Cf: Pamphlet 096 p. 27 para. 01] p. 833, Para. 4, [1890MS].

The Lord declares, "Whoso covereth his sins shall not prosper." The all-seeing eye is upon each of us. Every secret thought and action are known to God. Darkness and night cannot hide them. If this thought does not lead you to arouse, and be watchful and faithful stewards, to guard the younger members of the family of God intrusted to you, then I may have to press the matter more decidedly upon you, whether you will hear or whether you will forbear. Whatever position you may take, I must be faithful. Not one of your children is in Christ; not one of them is in the truth; not one of them is in a position to represent our faith. The relation you sustain to your children places you under the most solemn obligation, an obligation which is plainly enjoined in the word of God Parent's may indulge their natural affection at the expense of God's holy commandment; you may allow what God has forbidden, you may neglect what he has enjoined; but you must meet your work in the judgment. You are not only to remonstrate with your children, but you are to command them to keep the way of the Lord. You must wake up, for duty imperfectly understood will be imperfectly performed; and unless you heed the true Counselor, and teach your children to walk in the ways of the Lord, when it is too late you will see reason for great sorrow, and realize your fatal mistake. [Cf: Pamphlet 096 p. 29 para. 01] p. 834, Para. 1, [1890MS].

It is not enough to have a knowledge of Bible doctrines; the truth must be brought into your home life, and have a sanctifying influence upon the character. I cannot justify your inclinations to mix up with business matters, or say it is well for you to place the hand of your children in that of the world. You have your work to do, and if you do your duty as parents, and teach your children obedience and economy, you can support yourselves comfortably, without receiving presents from your brethren. This practice is a snare to you. Your conversation is too often prompted by selfishness; you seek to draw upon your brethren for sympathy and gifts. You should stand in the sight of God as a true, unselfish Christian, ready to practice as well as preach self-denial. I would not influence you to horde up means--it would be difficult for you to do this--but I would counsel you both to expend your money carefully, and let your daily example teach lessons of frugality, self-denial, and economy to your children. They need to be educated by precept and example. [Cf: Pamphlet 096 p. 30 para. 01] p. 834, Para. 2, [1890MS].

You should learn to be just before you are generous with yourself.

Principle must be observed in making donations for the cause of God. Your brethren's stewardship belongs to them, and you have a stewardship of your own. God does not make you a steward of their means. May God help you to look upon all these matters in the right light. Wherever you go to labor, and the Lord gives you success, many become attached to you. When God works with your effort, you can accomplish much good; but when your weakness is developed, and the brethren see that your practice is contrary to your teaching, it throws them into confusion, and begets doubt and suspicion in their minds in regard to your whole ministry, and the arguments you have presented. Those who have genuine belief in the truth say, "I cannot see how Elder Daniels can preach as he does and retain his influence with the people, when he does not practice what he teaches." Although you may have the sound, ennobling doctrines of the Bible, although you may preach the word, presenting line upon line, and precept upon precept, yet if your discourses are not backed up out of the pulpit by personal piety and devotion, if you do not practice your own teachings, you become a stumbling-block to those who are weak in the faith. [Cf: Pamphlet 096 p. 30 para. 02] p. 834, Para. 3, [1890MS].

I have been shown that you could do a greater and more substantial work if your life practice was in close harmony with the principles of truth. The power of the Spirit shown in heart and conscience in your home life, and in association with your brethren, will have a decided influence upon others. "Out of the abundance of the heart the mouth speaketh." You cannot be mixed up in financial matters without giving the burden of your thoughts to worldly plans and calculations. As soon as you are out of the desk, you become enthusiastic over business matters, and show that you are intoxicated over the matter of obtaining means. An important work has been given you of the Master, to preach the gospel of the Old and New Testament. You are to feed the flock of God. Do not flatter one's imagination with high hopes of earthly treasure; point men to the heavenly inheritance; call their attention to the mansions Christ has gone to prepare for those who love him and keep his commandments. As a faithful watchman, you are to warn the souls that are in peril through worldliness, of their danger. Supposing it is no sin for those whom God has not called to minister in word and doctrine, to engage in real-estate business and mining stocks, would it not be altogether another matter for you, a watchman upon the walls of Zion, to do so? Your mind should be on altogether different themes. Eternal interests demand your whole soul, your whole might, mind, and strength. You need to be constantly digging in the precious mine of the Scriptures, that you may bring forth from the treasure-house of God's word things new and old. Great light is opening to all God's people whose hearts are open to receive it, but those who are satisfied with their present knowledge will not desire the rich blessings God has for his people. [Cf: Pamphlet 096 p. 31 para. 01] p. 835, Para. 1, [1890MS].

Now, my brother and sister, will you not come into a different position in your family, that you may give the right lessons in religious life to your dear children, and become living epistles at home? By your circumspect conduct teach them to have solidity of character; for we are forming characters here for the future immortal life. Teach them to deny appetite, to be grateful for the plain, simple diet God gives them. It is not for you to allow them to dictate to you what they shall eat, but you should dictate to them what is best for

them. It is a sin for you to allow your children to murmur and complain about good, wholesome food, just because it does not suit their depraved appetites. Practice self-denial yourself. It is sin to use the Lord's money in selfish indulgence. I have been shown that the Lord has had pity upon you, and used you, not because you were defective in character, but in spite of these defects. He has connected you with himself, that through his grace you might perfect a Christian character. How much better service you could have done for the Master, whose servant you are, if you were well balanced and sound where now you are weak! Will you not remember that it is the Lord's money you are handling, and that he requires you to use it wisely? You must render an account to God for your expenses. [Cf: Pamphlet 096 p. 32 para. 01] p. 835, Para. 2, [1890MS].

You have been self-indulgent in your travels; for you do not generally study to save expense to the cause of God. In many ways you needlessly expend intrusted means. You are very deficient in keeping track of your outgoes. You trust too much to memory in keeping your accounts. If you can command money, you will use it for your own gratification and to please the desires of your children. You do not remember that you are handling another's means. I cannot see how you have any valid excuse in the sight of God for letting Zua attend Seminary. Either you or someone else must bear that expense. Your children have both their father's and mother's traits of character transmitted to them as their legacy, and how carefully should you educate and train them that these defects may be overcome. I cannot let this matter stand before the people in the light in which they now view it, as though I sanctioned and approved of your management. You have the blessed Bible, you have the testimonies, which have appealed to you to correct your deficiencies, but if you walk in the light of your own understandings, what excuse can you offer when the books of heaven shall reveal your great loss as God's hired servant? While you should appear free from everything like stinginess, you must remember that justice in dealing with your brethren comes before liberality. Conference officers are not favorably impressed with the way matters have developed in regard to you. Wages have been paid to you by the Conference, and other means has flowed from its true channel in gifts to you. You keep yourself embarrassed by your own management, you talk discouragingly, and groan over your situation, and your brethren, who are grateful to see that you have success in the pulpit, and that souls are brought into the truth, give you not only their sympathy but their money. Although they have thought that they were doing God's service in so doing, they have done you a great wrong. You may say, "I put a portion of it into the cause." Would it not be well to say, "Brethren, will you not place this means which you propose to give to me in the treasury of God yourselves, that you may not lose your reward, but lay up for yourselves a treasure in the heavens?" [Cf: Pamphlet 096 p. 33 para. 01] p. 836, Para. 1, [1890MS].

All the heart is to be given to God; all the mind, all the soul, and all the strength. Until this is done, we come far short of loving God supremely and our neighbor as ourselves. Unless the law of God is written in the heart, we do not obey it in truth. The truth of God can only profit and illuminate the soul when it is taken into the heart. There is much guile and selfishness in human nature, but the truth must expel these; then it will become woven into the character, and the possessor will become a partaker of the divine nature, having escaped the corruption that is in the world through lust. [Cf: Pamphlet 096 p.

34 para. 01] p. 836, Para. 2, [1890MS].

I felt sad as I was shown how little you resemble Christ. Instead of being self-denying, you indulge and gratify self on every hand. My brother, you must reach a higher standard, that the truth you preach may be sustained by your influence and example. You cannot remain in your present condition and reach the hearts of the people; for many will stumble into perdition over your defects. Men who profess to be watchmen on the walls of Zion may preach the gospel as well as the law, they may bring to bear on the minds of sinners the love, pity, the self-sacrificing compassion of Jesus, they may make the most touching appeals and urgent entreaties, and mingle them with the most cheering promises, and yet souls may not be reached, hearts may be proof against them all. The Bible truth will not be received, the love of Jesus may not exercise a constraining power, and these souls may perish in their sins. This will sometimes be the case when the Lord's co-workers do all they can do in the fear and love of God. But if such is the case, they will be blameless. But if God's ambassador brings the precious, saving truth to bear upon the heart, and yet in his deportment errors are made prominent, then he lays a stumbling-block before the feet of his fellow-men, over which they may stumble into perdition. If souls do accept the truth, the defects in the messenger are in many instances reproduced in their conduct, and the Heart Searcher knows that his professed ambassador is perpetuating sin. The reason of this is that the word of God has not been received into the heart, has not done its office work upon the soul. The word of God and the testimonies that have been given for the enlightenment of God's people, are as a dead letter. A nominal assent may be given when the truth is presented, but the heart's undivided affection is not given to the Lord. His word is perverted, the affections are not set on things above. The heart is the citadel of the man; and unless it is wholly given to the Lord, the enemy will come in and establish himself therein and make it his stronghold, from which no power on earth can dislodge him. [Cf: Pamphlet 096 p. 35 para. 01] p. 837, Para. 1, [1890MS].

There must be a trimming up with you. You are not guilty of outbreaking sins, but it is the little foxes, the little neglects, the little deficiencies, the little dishonesties, the little departures from the principles Christ has given us, that blind the soul and separate it from God. These little things become larger, and others see the man who is guilty of these things professedly a messenger of God, a watchman on the walls of Zion, a co-laborer with Christ, and they think that they can follow his example in saying and doing things not at all in harmony with the will of God. The practice of evil is positively ruinous to your influence. Christ is dishonored, his name is brought into disrepute, the standard for the ministry is not elevated or sanctified by such a course. [Cf: Pamphlet 096 p. 36 para. 01] p. 837, Para. 2, [1890MS].

My brother, I must urge these things home upon your soul. You should disconnect with everything that would have the least influence for evil upon your mind and character as a minister of the gospel of Christ. You should drink deeper and still deeper every day of the water of life. You should be imbued with the Spirit of Jesus Christ. You are greatly lacking in devotion and faith. I cannot lend my influence in any way to prompt you or any of my brethren to gain wealth by speculation and extortion; you are not to be united with those who certainly do this.

The men of solid worth are most apt to be found with those who possess little of this world's goods, and what they do possess they have gained by diligence, honesty, and economy, and not by speculation. Those who are suitably remunerated for their labors ought not, if they practice economy, to be in rags, or on the verge of pauperism, or overwhelmed in debt. [Cf: Pamphlet 096 p. 36 para. 02] p. 838, Para. 1, [1890MS].

Paul charged Timothy to 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." "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life, that he may please Him who hath chosen him to be a soldier. . . . Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." [Cf: Pamphlet 096 p. 37 para. 01] p. 838, Para. 2, [1890MS].

My brother and sister, much beloved in the Lord, I do not want you to lose your reward. Please read and put into practice the following words: "Know ye not that those who run in a race run all, but one receiveth the prize? So run that ye may obtain." "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." It is the privilege of every minister to consider these words. They are full of warning, counsel, and reproof for those who go contrary to the principles here laid down. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." "But godliness with contentment is great gain." There is danger that ambition will lead to presumption. "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition; for the love of money is the root of all evil, which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows." "But thou, O man of God, flee these things and follow after righteousness, godliness, faith, love, patience, meekness, fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hath professed a good profession before many witnesses." [Cf: Pamphlet 096 p. 37 para. 02] p. 838, Para. 3, [1890MS].

My brother, I wrote this while at the April meetings in Healdsburg and Oakland, and then so many and severe burdens came upon me I could not venture to gather more upon my soul. I am sorry, very sorry, that I did not give it to you then and there, without further delay. I again caution you in reference to your children. Do not indulge them. How does it agree with our profession of faith and your teaching to others to do as you are doing? Zua has qualities that with proper education and training, would make her a useful woman. But her parents' false ideas of life and their vanity in regard to their children are in danger of spoiling her. You now have light on this point, and should work together in harmony. Will you heed this light? I encouraged Sister Daniels to go with her husband in his work, for I thought, yes, I knew, that another influence must be brought to bear upon the children if

they were to be saved for the future immortal life. When you take your children with you, and encourage them in self-indulgence, and give to others an example of lax government, then I know your influence will not be as God would have it, and you would all do better to remain at home. You are not able to get your daughter a saddle pony and necessary equipments, neither are you able to get Paul a pony. You should encourage your oldest son to work with his hands. You should encourage your daughter to take up domestic duties. As a poor man's daughter, she should be useful and bear her own weight. Work will not be unhandy or disagreeable to her unless your own instructions, and the society you place her in, shall give her an education that will mar her prospects for both worlds. E.G. White. [Cf: Pamphlet 096 p. 38 para. 01] p. 839, Para. 1, [1890MS].

Burrough Valley, July 3, 1888. Dear Brother: I have read your letter, and it has made me sad at heart. I asked, Can a fountain send forth from the same place sweet water and bitter? Cleanse the fountain and the stream will be made pure. If the stream coming from the fountain in the letter sent to me, when tested by the royal law, is pure, then I have altogether a wrong idea of what it means to be a Christian. As a Christian you have no right to write as you do, and manifest so little self-control. I have been shown repeatedly that you must be transformed before you can do the work of God acceptably. You are of an ardent temperament; you view things in an intense light, but the softening, sanctifying influence of the grace of Christ must be made manifest in your life, in your words, in your tastes, in your habits, in your character; and I shall not let the matter rest until I see that you have undertaken the work that must be done in order that you may labor acceptably for souls, that are ready to perish. [Cf: Pamphlet 096 p. 39 para. 01] p. 839, Para. 2, [1890MS].

Stop and think what spirit controlled you when you wrote that letter. I cannot for a moment admit that it was the Spirit of Christ, that you had meekness and lowliness of heart. If you read the Bible carefully, you will see what reformation is needed in yourself in order for you to be a faithful shepherd of the flock of Christ. Compare scripture with scripture, and then open your own heart. Gain light yourself, and then from an experimental knowledge you can set before the people of God what constitutes Christian character. The power of the Holy Spirit will accompany your words if your own life is a representation of the truth which sanctifies the character; for you will then be a living epistle, known and read of all men. You will not appeal to your own sympathies, and seek to excuse yourself for using strong, hard, unbecoming, unchristian language toward your brethren. You have done this many times, and your brethren in the faith commit sin against God when they listen to you and do not reprove you. Your language reveals the fact that the fountain is not cleansed. When you are under the controlling influence of the Spirit of God, you will be a new man in Christ Jesus. Hereditary and cultivated tendencies will be overcome, and Jesus will be formed within, the hope of glory. Oh, that you would fall upon the rock and be broken! [Cf: Pamphlet 096 p. 40 para. 01] p. 840, Para. 1, [1890MS].

I cannot encourage you in laboring as a minister until you are converted. You must first be a Bible Christian yourself, before you can lead others to Christ. Take heed to thyself, and then to the doctrine. I long to see you what you ought to be, and what I know you must be, if

you are to receive the benediction, "Well done, good and faithful servant." You must not only be faithful, but you must be good, self-denying, like Jesus. Now is your sowing-time. By precept and example you may scatter the seeds of truth with an unsparing hand. Make no frantic bounds, but in self-abasement go forward intelligently, steadily, calmly, step by step in the grand work of learning self-control. The talents God has given you are not to be abused, perverted or misapplied. He has given them to you for wise improvement. You are not to cease advancing; you are not to become self-confident, careless, and irreligious, while you are professedly a shepherd of the flock. All heaven has looked with sorrow upon your light and trifling ways. I speak to you plainly, for it is my duty to do so. [Cf: Pamphlet 096 p. 41 para. 01] p. 840, Para. 2, [1890MS].

While the unwise may flatter and praise you, and strengthen in you your large love of approbation, I shall deal plainly and faithfully with you according to the light God has given me for you, because I have a love for your soul. I shall not try to pacify or pet you, but I will urge upon you the necessity of having a pure heart and clean hands. From a pure fountain will proceed pure and holy streams to refresh others. Oh, will you go on as you have in the past, or will you have steadiness of purpose to put away everything unbecoming to a gospel minister? I cannot allow you to misrepresent the great and solemn truth which we have to present to the world, which has been committed to us by the Lord. Serving tables, the absorbing cares of temporal life, must not be mixed with your work of ministering; for Satan will make this a means of loss in your influence and to your own soul. Christ said, "Without me ye can do nothing." You must have far less of self and far more of Jesus. You must meditate, you must pray, you must examine yourself in the light of God's word. If you lose eternal life, you lose everything. I cannot endure the thought of one soul being lost, but when I think of one who has preached the truth to others becoming a castaway, my soul is stirred with anguish. [Cf: Pamphlet 096 p. 41 para. 02] p. 840, Para. 3, [1890MS].

My brother, you should not bear down upon others, for you need far more grace yourself; you have much to correct in your own life and character. The work of reformation must not on any account be neglected. When you would cut others, remember this testimony that I have given you from God. There are only two courses which it is possible for you, your wife, or me, to pursue. We must yield ourselves wholly to the guidance of the Holy Spirit, or follow our own natural impulses, and these impulses are not as harmless as we think they are. Things which are offensive to God are often construed by us into virtues. The eyes of the Lord are too pure to behold iniquity; he registers evil as fruit borne by an unsanctified heart. When the heart is fully surrendered to God, and our will is in harmony with God's will, then the fruit will be good for the wisdom which cometh down from above is first pure, then peaceable, easy to be entreated, full of mercy and good fruit. The grace brought to us through Christ will enable us to be pure, uncorrupted, holy. [Cf: Pamphlet 096 p. 42 para. 01] p. 841, Para. 1, [1890MS].

The natural man always remains the same; he is what hereditary tendencies, nationality, education, and circumstances have made him. But when the natural man is changed by the grace of Christ, then the transformation is seen in the new man, the new heart, new purposes, new

impulses. The word of Christ is received which is spirit and life; then we eat the flesh and drink the blood of the Son of God. Then there is fruit in the heart, fruit in the lips, fruit in the character, some bearing thirty, some sixty, and some one hundred fold. [Cf: Pamphlet 096 p. 43 para. 01] p. 841, Para. 2, [1890MS].

It is dangerous to be simply hearers of the word and not doers. He that hears and obeys every word that proceeds from the lips of God, is building upon the rock. He that hears but does not bring the words of God into his life practice, builds on the sand, and will surely fall. Everything is to be shaken that can be shaken. We shall realize this in our experience. [Cf: Pamphlet 096 p. 43 para. 02] p. 841, Para. 3, [1890MS].

Brother and Sister Daniels, you must have a firm hold from above; you must hear, receive, and practice the truth daily, applying its sternest requirements to your life, lopping off every offensive branch that makes the tree unseemly and unfruitful, else these branches will sap the life and nourishment from the tree, and it will wither and perish. The world creeps in stealthily and picks away one precious grace after another, and the heart will be filled largely with worldly schemes, and the truth will not sanctify the character. You need to be changed; in your family you should put away childish things. You need to improve in your manner of preaching. You need greater solemnity in attitude, in voice; in short, you need to practice that which you teach to others. Nothing but true conversion of the whole man will make you a wise shepherd of the flock. Will you fight inch by inch the warfare against your own defects of character? Will you be a man that God shall choose? [Cf: Pamphlet 096 p. 43 para. 03] p. 841, Para. 4, [1890MS].

There must be more candid thought, more sanctified power in your preaching. You are not what you might be, and what God has made every provision that you should be. Diligent, earnest labor put forth on yourself will not be lost. Your labor will produce good fruit. You can afford to take time, put up your supplications to heaven for that grace which is needful for you, that you may be a successful warrior over your own lusts, and then you will be a winner of souls, and your example will not contradict your teachings. The self-denial and self-sacrifice that others have practiced should be imitated by you. Prayer, sacrifices, and sanctified labors are the conditions of our success, for we shall not be able to give full proof of our ministry unless we are connected with God. We too often regard ourselves as completely our own, the owners of our time, property, speech and other faculties. We are only stewards in trust of faculties and goods that have been given to us of the Master. He is the source of our power. Not only does God own us, but he alone has the right and is competent to determine what is the proper use of all his intrusted gifts, and he can guide and control them to the very best purpose, worthy of such endowments. The power of social influence is intrusted to us of God, but, oh, how sadly this power is perverted. I appeal to you to dig deep, to lay your foundations sure; draw water daily from the wells of salvation, and the Lord will make you as a spring of water to refresh others. [Cf: Pamphlet 096 p. 44 para. 01] p. 842, Para. 1, [1890MS].

Now, Brother Daniels, I shall not attempt to answer your letter, for that is impossible. It is the production of your impulsive, erratic nature. But one matter I must set before you as it is. You have

surmised evil, but your imaginings are without foundation. Not one in Healdsburg has passed any words with me in regard to Zua. Your own lips told me the only story I know anything about in the matter, aside from the light God has been pleased to give me. No one has talked to me in reference to you, to censure or condemn you, and if you possess no more of a spirit of wisdom, and of self-control, no more of a sanctified mind, than is displayed in this letter, my advice is, Tarry in Jerusalem until God shall give you a better mind, clearer and more sanctified judgment, for it is evident that you have not a living connection with God. It will not answer, my brother, for you to feel at liberty to give loose rein to your tongue, or your pen. If your children have been misjudged, the Lord knows all about it. The Lord understands it; he can work for your good if you rest the case with him; but your feelings are wrought up to a high pitch, and the letter indicates that your mind is unbalanced. And now I beg in prayer to God that you may have a sound mind. Your feelings are changeable. You want more of Jesus and less of self. Then you will be a happy man, where now you are often miserable. [Cf: Pamphlet 096 p. 45 para. 01] p. 842, Para. 2, [1890MS].

You may think I am your enemy. You feel desperate, but I will not feel free unless I do my duty to you in the fear of God. I want you to win the crown of life. I have not written to you to make you fling yourself into the snare of Satan, but to help you to help yourself and to help your children. If in Healdsburg they have given you occasion to say all you do say, God knows all about that. That you have been a source of trial and perplexity to them, as well as a means of some good, I know to be the case, and now be careful how you condemn and charge upon them things that your own course has given occasion for. Let us be Christians in heart and in tongue. Do learn in Christ's school to be meek and lowly of heart, for this will save you from great trials. Ellen G. White. [Cf: Pamphlet 096 p. 46 para. 01] p. 843, Para. 1, [1890MS].

Fresno, Cal., July 6, 1888. Dear Brother Daniels: I had no strength to talk with you while at Burrough Valley, the action of my heart was so feeble that I dare not communicate that which I enclose in this envelope. You will see I had written before you came. Your letter to me made me very sad, and was an evidence to me that you have not discernment. [Cf: Pamphlet 096 p. 46 para. 02] p. 843, Para. 2, [1890MS].

Zua mentioned in conversation that she had been staying with a sister who had recently confessed the truth. This again made me feel your want of discernment and judgment. Cannot you see that Zua's heart is filled with vanity and self-importance, and that she has no love for the truth? Cannot you see she has her thoughts centered almost entirely upon herself? Your own plans for and indulgence of, your child and children, are leading them directly away from the great example of Jesus Christ, away from the principles of truth, away from lifting the burdens of Christ. I see this, I feel this, and I am burdened over it, because, as an ambassador of Christ, you are to be an example to the flock in teaching others how to educate their children. [Cf: Pamphlet 096 p. 46 para. 03] p. 843, Para. 3, [1890MS].

The education of your daughter that you look upon as so advantageous is not so in reality. The very education that she needs now, and has

needed in the past, is that which is to be gained in useful home labor, in helping her mother in household duties; for this would be of lasting advantage to the child. I wanted to be pleased with the little present she made me, but I could not. The money spent for the material was spent simply for the making of an ornament. Pretty? Yes, it was pretty, but I had no use for it in my practical life, and I fear that many of the busy activities in which your daughter is engaged is simply to make ornaments. It is your duty and the duty of her mother to direct her energies in another direction. It is the duty of parents to educate, restrain, discipline their children. [Cf: Pamphlet 096 p. 47 para. 01] p. 843, Para. 4, [1890MS].

Zua thinks she has learned a great deal at Snell's Seminary; but have you tested the kind of advancement that she has made? You are required to see whether your child's mind is filled with chaff or with pure grain. She is full of vanity and pride, and studies how to indulge her wishes to dress like the young ladies of the world. She has not the right stamp of character, and in the day of judgment you will be called to account because you have fostered pride and selfishness in your children. [Cf: Pamphlet 096 p. 47 para. 02] p. 844, Para. 1, [1890MS].

None of your children are incorrigible children; with diligent training they might develop character which God would approve, but you cannot relax your efforts, for they need to be firmly restrained. With your present ideas, and your present method of training, combined with your spendthrift habits, you will eventually have to leave the ministerial field, as did Brother Morton, because he could not support his family in the style in which they lived. You are not financially able to support your daughter in Snell's Seminary. Do you expect to subject her to irreligious influences, to pride, vanity, and display, and yet have her come out with good, firm principles and sound morals? It is not possible. She does not see herself as she is or realize how silly she looks to sensible people with her affected ways. The great burden of her life is how to act the lady, and do you think it is all smart and nice? And will you place her where her vanity will have abundant room to grow, and where everything will work against your teaching? [Cf: Pamphlet 096 p. 48 para. 01] p. 844, Para. 2, [1890MS].

While in Fresno, Zua made the remark that she wanted to go down the street and purchase a silk duster and a new dress. She also said, "If I had a daughter I would send her to Snell's Seminary, for it is a superior place to learn good manners." What does such talk indicate? Does it not show that labor should be put forth to save the soul of your own child? Do you think that in thus educating her you have placed her where she will love God and the truth? She has only attained a superficial education; real knowledge, which is of more value than everything else besides, she has yet to gain; she has yet to learn her poor self and to obtain a knowledge of her God. As her father and mother, you need to take heed to yourselves that you may set a right example before her. You should be constantly guarded that you do not encourage in her a love of dress. You should learn to know when to spare and when to spend. We cannot be Christ's followers unless we deny self and lift the cross. You should pay up squarely as you go; gather up the drop stitches; bind off your raveling edges, and know just what you can call your own. You should reckon up all the littles spent in self-gratification. You should notice what is used simply to gratify taste and in cultivating a perverted, epicurean appetite. The money

expended for useless delicacies might be used to add to your substantial home comforts and conveniences. You are not to be penurious, you are to be honest with yourself and your brethren. Penuriousness is an abuse of God's bounties. Lavishness is also an abuse. The little outgoes that you think of as not worth mentioning, amount to considerable in the end. [Cf: Pamphlet 096 p. 48 para. 02] p. 844, Para. 3, [1890MS].

Children get too much money to spend which they never earn, and of which they never know the value. While at Sister Bowen's I stepped into the bedroom to lie down and I picked up a sash of highly-colored satin. I said to Fannie Ingles, "Does this Babylonish rag belong to you?" "No, it does not," she replied. I was made sad to soon see it about the waist of our daughter. Such articles of finery and extravagance may be in keeping with Snell's Seminary, but they are not in keeping with our faith as God's peculiar people, and not in accordance with your own teachings to others, even while in Fresno. When you are tempted to spend money for nicknacks, you should remember the self-denial and self-sacrifice that Christ endured to save fallen man. Our children should be taught to exercise self-denial and self-control. The reason so many ministers feel that they have a hard time in financial matters, is that they do not bind about their tastes, their appetites, and inclinations. The reason so many men become bankrupt and dishonestly appropriate means is because they seek to gratify the extravagant tastes of their wives and children. How careful should fathers and mothers be to teach economy by precept and example to their children! It is not out of your power to do this, unless your habit of loosely spending money is ingrained into your very character. [Cf: Pamphlet 096 p. 49 para. 01] p. 845, Para. 1, [1890MS].

I beseech you to place your children under the guardianship of those who will not neglect to train and educate them, for they are God's property. The Lord has shown me again and again that parents must fashion the character of their children in their very earliest youth. Do you wish your children to regard outward appearance as of greater value than the culture of the soul? [Cf: Pamphlet 096 p. 50 para. 01] p. 845, Para. 2, [1890MS].

Children are what their training has made them. Boys who lavishly spend money from their father's pocket, who learn to smoke, to drink wine, to play cards, who do not apply themselves to any useful occupation, have no foundation to build upon, and cannot become self-reliant and independent. Money which comes to the young with but little effort on their part will not be valued. Some have to obtain money by hand work and privation, but how much safer are those youth who know just where there spending-money comes from, who know what their clothing and food cost, and what it takes to purchase a home. There are many ways in which children can earn money themselves, and can act their part in bringing thank-offerings to Jesus, who gave his own life for them. Children should be educated to make the very best use of their time, to be helpful to father and mother, to be self-reliant. They should not be allowed to consider themselves above doing any kind of labor that is necessary. They should be taught that the money which they earn is not theirs to spend as their inexperienced minds may choose, but to use judiciously, and to give to missionary purposes. They should not be satisfied to take money from their father or mother, and put it into the treasury as an offering, when it is not theirs.

They should say to themselves, "Shall I give of that which costs me nothing?" [Cf: Pamphlet 096 p. 50 para. 02] p. 845, Para. 3, [1890MS].

Let children be taught to keep accounts. This will enable them to be accurate. The spendthrift boy will be the spendthrift man. The vain, selfish, self-caring girl will be the same kind of a woman. We are to remember there are other youth for whom we are accountable. If we train our children to correct habits, through them we shall be able to influence others. Every cent expended in candy, in little luxuries to please self, and to administer to our vanity, is money we shall have to render an account for before God. The Lord does not design that his children shall be self-caring, that they shall spend means for sashes, ribbons, bustles, and other worldly adornments. There are youth who are poor but possessed of ability, who, if they only had one-half the chance that others have, they would become men and women of moral worth, who would do and dare for Jesus' sake. There are plenty of homeless, friendless children and helpless individuals who need the means expended for selfish gratification. Let the money spent for unnecessary articles of dress be employed in doing good for others, and youth who thus deny themselves for others' sake will be accounted faithful stewards of the grace of God. We must not abuse our means by centering it on ourselves. Our children must not be a means of absorbing money from God's treasury, to make an appearance, or to indulge appetite or inclination. We may have genuine pleasure in a right use of all our powers. We must be like Jesus, pure, simple, holy, and undefiled. The grandest use of money is not to have a selfish want for every dollar. The skill, health, and talents in physical, mental, and moral powers that God has given us should make us feel that we are the Lord's almoners, to gather in means through the wise improvement of his entrusted gifts, to communicate blessings to others, not to make up tasteful nothings which cost time and money and which are of no real benefit to anyone. Let the taste be cultivated, and strength of body be given to make those things that are useful, not merely ornamental. [Cf: Pamphlet 096 p. 51 para. 01] p. 846, Para. 1, [1890MS].

We want parents and children to be as springs of water, whose waters fail not. With eyes and senses we are to see where the desert places are, where the fields are that need to be watered, what wastes there are that need culture, to become gardens of the Lord. [Cf: Pamphlet 096 p. 52 para. 01] p. 846, Para. 2, [1890MS].

May the Lord let you see and feel that you have a work before you that needs binding off carefully and thoroughly. I commit this to you as light given me from heaven. Ellen G. White. [Cf: Pamphlet 096 p. 53 para. 01] p. 846, Para. 3, [1890MS].

Burrough Valley, Cal., Aug. 1, 1888. Dear Brother: Several have said to me that Brother and Sister Daniels were in the habit of using tea, and when they were spoken to in regard to it they had stated that Sister White kept tea in her house, drank it herself, and advised you to drink it. It is difficult for me to believe that you have said this, although the same testimony has come from several. [Cf: Pamphlet 096 p. 53 para. 02] p. 847, Para. 1, [1890MS].

You are not always as particular about your words as you should be; you make rash statements. The above declarations are not true. I learn that, to excuse your practice of using wine, you have stated, so I have

been informed, that Brother and Sister White kept wine in their house, and to your certain knowledge used it. This, like the statement in regard to drinking tea, is not true. Will you please tell me why you make such rash statements? You claim to be my friend; do you imagine these statements will help my influence among the people? I do not use tea, either green or black. Not a spoonful has passed my lips for many years, except when crossing the ocean, and once since on this side I took it as a medicine when I was sick and vomiting. In such circumstances it may prove a present relief. [Cf: Pamphlet 096 p. 53 para. 03] p. 847, Para. 2, [1890MS].

I did not use tea when you were with us. I have always used red clover top, as I stated to you. I offered you this and told you it was a good, simple, and wholesome drink. I remember that Sister Ings made tea for you several times by special request. You said you had a headache and must have something to help it, and you said tea always had helped you. I told her I did not like to have her do this, for it was contrary to my principles. I asked her where she got the tea, and she said that a family who were on a camping-trip had stopped here and a Mr. Wallace who was not a believer was with them, and the party had tea and made it for him, and when they had gone the tea was found here, and she supposed they must have left it. I have not bought a penny's worth of tea for years. Knowing its influence, I would not dare to use it, except in cases of severe vomiting, when I take it as a medicine, but not as a beverage. [Cf: Pamphlet 096 p. 53 para. 04] p. 847, Para. 3, [1890MS].

I have felt alarmed for you for some time because of your use of tea and wines. Of all others, you should touch not, taste not, handle not, anything like tea, coffee, wine, beer, brandy, or any stimulus. You are of a nature that you cannot safely use anything of that order. Your preaching to others is not in harmony with your practice. This is against you, and leaves a doubtful impression upon minds in regard to the ministry. Your case is presented before them, and the supposition in their minds is that other ministers indulge in these things, as you do yourself. To cover and excuse yourself, you have misled others by misstating me. I do not preach one thing and practice another. I do not present to my hearers rules of life for them to follow, while I make an exception in my own case. You are a man who should never use tea, coffee, brandy, or wine. Your nervous temperament will become unduly excited, and be followed by corresponding depression. It is perilous for you to educate your tastes and stimulate your nerves, for you are in serious danger of depending on these stimulants and working upon them. The habit of taking stimulants may become second nature and pave the way for you to become a drunkard. You may start back, and feel bitter towards me because I say these things to you, but let me tell you, you have accustomed yourself to these indulgences because you felt that you must have them for their immediate stimulating properties. [Cf: Pamphlet 096 p. 54 para. 01] p. 847, Para. 4, [1890MS].

I have not tested the wine that you claim is not intoxicating. I have perhaps used half a pint in all, taking a spoonful with a raw egg, much as I hate the taste of wine. I would not care, even if I had not solemnly pledged myself not to use wine as a beverage, to make a daily practice of taking even one teaspoonful with a raw egg, for Satan is at work to encourage the use of tea, coffee, wine, and beer, that he may make us dependent upon these things, and encourage our resorting to

them frequently, so that our appetite and taste will crave these stimulants. I tell you frankly that you would be much better in nerve and muscle if you made a decided change in your practice, not only in drinking stimulating drinks, but in eating so largely of meat. The animal powers are strengthened by indulgence in these things, and the moral and spiritual powers are overborne. I am not guilty of drinking any tea except red clover top tea, and if I loved wine, tea, and coffee, I would not use these health-destroying narcotics, for I prize health, and I prize a healthful example in all these things. I want to be a pattern of temperance and of good works to others. Will my brother practice as well as preach temperance in all things? If you do this, I do not believe you will be so changeable in your character. Your words will be more select and well chosen. You will not be careless in regard to your conversation. You will not be so depressed at one time and so hilarious at another, acting like a boy in place of an ambassador of Jesus Christ. I am seriously troubled for your soul. I know people are unwise in praising you and extolling you; should they read you as God sees you, they could not do this. I know that when you have apparent success you are elated, and you crave praise; and you get it from many, who, if their hearts were right with God, would not speak one word to flatter you. They would understand that it is not safe to pet and praise you, or any other poor, sinful mortal. The Lord is to be exalted by all his creatures. Finite man is not to attract admiration or praise, but do his work in humility. Ellen G. White. [Cf: Pamphlet 096 p. 55 para. 01] p. 848, Para. 1, [1890MS].

Healdsburg, Cal., Aug. 3, 1888. Since having the conversation with you in Fresno, I have thought much over the matter. While at Burrough Valley I had written you several letters, but after the letter you wrote to me I thought you were in no condition to rightly receive anything which would seem of a reproving nature, however much you needed it. I did not wish to expend my strength in vain. The letters written I will give to you when you are in a condition to appreciate them. I now send you these letters that were written according to their date. I am sure that in your present state spiritual things are not spiritually discerned, and I greatly fear for your soul. Under temptation in your present state you will not stand the proving any better than have some who have apostatized. You love praise, and you are in danger, great danger, of losing your soul. What can I say to arouse you to your true condition? Your brethren have treated you unwisely in letting you have money time and again to get you out of a pressure of difficulties. This has been the worst thing they could do for you; it has hedged up the way so that you could not have a right understanding of yourself. It has closed your lips when they should be open to correct evils. It has influenced your decisions of men and their doings. It has bound your hands, and bound about your testimony, so that your labor and burden has been of a worldly character and God has not been glorified. Unless you are balanced by the Spirit of God, you will make some very unwise moves, which will injure, if not destroy your influence among the people. Then, not seeing yourself, not studying wisely from cause to effect, you will denounce your brethren as misusing you, when yourself is the one to be denounced, and not your brethren. Ellen G. White. [Cf: Pamphlet 096 p. 56 para. 01] p. 848, Para. 2, [1890MS].

Healdsburg, Cal. Aug. 10, 1888. Dear Brother and Sister Daniels: I have not yet received the letter which I sent you from Burrough Valley.

I requested that it should be sent to me. Will you please send it, for I am anxious to see the character of the letter I wrote to you, which brought the answer you sent me in return. I asked you to return it to me, or a copy of it, but probably you have forgotten all about it. I would be pleased to have you send me a copy of the letter which I sent you from Basel, Switzerland, for the Healdsburg church. Sister Daniels said that she had the letter, or a copy of it. I am anxious to hear from you. How is Sister Daniels? Was she very sick. [Cf: Pamphlet 096 p. 57 para. 01] p. 849, Para. 1, [1890MS].

Up to this date, Brother Grainger has not returned from his tour. All are anxiously waiting for his coming, for the time to open the school is drawing near. [Cf: Pamphlet 096 p. 58 para. 01] p. 849, Para. 2, [1890MS].

I have many things to say to you, but my writing presses me, so I suppose I must wait until the camp-meeting to speak to you of them. If I could find time. I would love to be at Fresno over Sabbath, and also I would like to spend some weeks in Burrough Valley, but it is not possible. [Cf: Pamphlet 096 p. 58 para. 02] p. 849, Para. 3, [1890MS].

I hope you can be with us when W. C. White is here, which will be in about two weeks. Then you can see just how matters stand, and do your part to make everything right. This is your first duty, and may the Lord help you that you shall not have run in vain, neither labored in vain. You need to be strong in God, and in the power of his might, not strong in your own strength. It is time that you gave your brethren and sisters, and the world, an example of what a Christian minister should be, both in the pulpit and out of the pulpit. You are not safe unless you are daily learning meekness and lowliness of heart in the school of Christ. Every day we need the converting transforming grace of Christ upon our souls. Every day we need the Comforter that Christ promised to send after he should ascend to his Father. He said, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you . . . But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever things I have said unto you." [Cf: Pamphlet 096 p. 58 para. 03] p. 849, Para. 4, [1890MS].

I plead with God in your behalf, that the Spirit of truth may abide with you, that the work of the comforter may be seen and realized by you. You said in your letter to me that you would not labor again until you were a converted man, for this you thought from what I had written was your duty. I can tell better what I said when I have seen that letter, but, my brother, whom I love in the Lord, this is the very point I urge upon you--and Christ promised the Comforter to "bring all things to your remembrance"--I want you to remember aright, and to represent all things in a right light to your own soul as well as to others. [Cf: Pamphlet 096 p. 59 para. 01] p. 850, Para. 1, [1890MS].

I dare not take back anything I said in that letter, for I am sure it is truth, and if you only act upon it and not begin a tirade upon others, weakening your own soul; if you will indeed sit at the feet of Jesus and learn of him who is meek and lowly of heart you will be a

converted man you will exemplify Christ in your life work, you will not preach one thing and practice something altogether different. All the graces you urge upon others will be presented in your own character. You will be Christ-like, having his divine mould upon you. [Cf: Pamphlet 096 p. 59 para. 02] p. 850, Para. 2, [1890MS].

I do most sincerely hope and pray that you will see the necessity of bringing your living expenses within the limit of your means, so that you may not give to others a wrong example in your home life. The brethren who have placed their money in your hands, believing you to be in great need, should not long be kept waiting for its return. If anyone among us needs to practice economy and self-denial, it is yourself, for the money you have received from others should be returned as soon as possible. Brother Leininger's family live in accordance with the principles of strictest economy. They did not have a carriage until I told them it was their duty to provide one for Sister Leininger. Brother Leininger had conscientiously decided not to build a convenient wood-shed and kitchen for his large family, because he did not feel free to invest means in personal conveniences when the cause of God needed money to carry it forward. I tried to show him that it was necessary for the health as well as for the morals of his children that he should make home pleasant, and provide conveniences to lighten the labor of his wife. Now, my brother, you would not think you could live as that family lives. You would not economize as that family have economized in order to save money in every way possible. You would think it your privilege to invest means in twenty ways for your own convenience where he would not feel that he could indulge in the gratification of self in one way. He binds about his inclinations and wants, while you use means freely, and although you have had repeated cautions and reproofs on this point, you will continue to pursue the same course, unless yourself and wife are converted. [Cf: Pamphlet 096 p. 60 para. 01] p. 850, Para. 3, [1890MS].

When the transforming grace of Christ shall take hold upon your heart, the fruit of that grace will be seen. You will not receive means from your brethren which you do not really need, you will not keep it in your possession, and live in a style in which I would not dare to live, and which others would feel condemned in following. It is as much your duty to bind about your desires and to deny your inclinations as it is my duty and the duty of others to abstain from the gratification of self. While you selfishly gratify appetite you talk of poverty, of being perplexed for means you borrow or receive gifts from your brethren, although it works against you and destroys your influence. As a minister of Christ, you cannot follow this course consistently; and as a lay member, if you give up preaching, you cannot do as you have done and be approved of God. You cannot afford to give to your children such an example, for it is not after the example of Christ. [Cf: Pamphlet 096 p. 61 para. 01] p. 851, Para. 1, [1890MS].

Brother and Sister Daniels. I wish you could see the necessity of bringing yourselves to the habits of economy Brother Leininger has practiced. With all his little children, he thinks they must get along without a hired girl. I think they are straining the point here. You would not think for a moment you could do as they have done in order to save expenses. A practical knowledge of domestic duties would be the very best instruction your children could receive. Not one or two, or three, but everyone who knows you even your best friends, have spoken

in regard to your great expenses, and I have said nothing. They have said, "I do not, I could not expend money as they do, and for the things they do." I could not say to these friends that what they said was not true, for I knew it was. I have had the matter presented to me again and again. I have told you of these things in the fear of God, not to hurt you, but for your own good, and for the good of your children. I know that neither you nor your children will be among the overcomers around the throne of God unless you make a decided reform. You have attempted to reform. After I wrote you from Basel, Switzerland, you made statements of what you would do,--that you would never eat butter or meat. I knew enough of you and your appetite to consider this an unwise statement; for I felt sure you would break the strongest pledge on this point. You have indulged appetite to such an extent that after making such a decided change you would only go back stronger than ever to your old habits. This is why I wrote you, remonstrating against your radical resolutions in this matter. You moved impulsively, and not from principle, and all your family are in need of reformation. If you do not make decided changes in all of these things, you will enter into temptations of which you do not now dream. You will not be a savor of life unto life, but of death unto death. I write this in the fear of God, because I have a love for your soul. [Cf: Pamphlet 096 p. 61 para. 02] p. 851, Para. 2, [1890MS].

In your letter to me you said that you thought it was your duty to take charge of your own children as well as to work to save the souls of other people's children. Would that this might be done; but I am obliged to tell you that your training would not be the best training your children could have. Before you can bring up your children in the fear and admonition of the Lord, you need to have an element brought into your character which you do not now possess. You talk against our institutions, against our brethren, in the presence of your children; you advance ideas without a thought on your part, which leave an unfavorable impression on their minds, and which shape their destiny for this life and the future life. This work coming forth from your hands you must meet again in the judgment. Your unwise tenderness toward your children is cruelty of the worst kind. Could you see your words as they are in the books of heaven, you would be ashamed, for you speak without thought. This is why I said you must be converted, and I say it still from the light God has given me. How long do you mean to remain in this condition? How long will it be before you will humbly seek God? How long will it be before you will feel it your duty to act upon the light that God has given you? How long will you stand where you are, with every avenue of the soul open to Satan's suggestions and temptations? Is it not time that you were in earnest? Is it not time for you to begin to heed the light that God has given you, in place of following your own mind and judgment? Is it not time for you to begin to practice the teachings you have given to others? May the Lord help you to work as you have never worked before. I feel alarmed for you, for I know that you will not long stand where you are. Seek the Lord, I beseech of you, while He is to be found. Yours with solicitude. Ellen G. White. [Cf: Pamphlet 096 p. 62 para. 01] p. 852, Para. 1, [1890MS].

Battle Creek, Mich., July 28, 1889. Dear Brother Daniels: Since writing you, as you will see in the letter of earlier date, I have carried a burden on my mind for you. Again last night your case was forced to my notice, and I was talking with you as a mother talks with her son. I said: "Brother Daniels, you should not feel it to be your

duty to converse with young ladies upon certain subjects, even if your wife is present. You are encouraging in them the idea that it is all right to communicate to ministers the family secrets and difficulties that should be brought before God, who understands the heart, who never makes a mistake, and who judges righteously. Refuse to listen to any communications of private matters, concerning either families or individuals. If persons are encouraged to come to one man with their troubles, they will think it all right to keep up this practice, and it will become a snare, not only to the soul who communicates, but to the one to whom these things are confided." I said: "God has not laid this kind of work upon you. Do not invite the confidence of either married or unmarried women. Take the young men and give them your special attention, pray with them and for them. Do not talk with them, or with young ladies either, upon the subject of marriage. This subject needs to be repressed rather than encouraged." [Cf: Pamphlet 096 p. 64 para. 01] p. 852, Para. 2, [1890MS].

Again I entreat you to carry all solemnity with you into the pulpit. Do not talk at random, or act indiscreetly, but labor for souls as for those who must give an account. I know that our people are liable to be drawn to you, instead of depending entirely on Christ, and thus they will endanger their souls. [Cf: Pamphlet 096 p. 64 para. 02] p. 853, Para. 1, [1890MS].

One thing alarms me: When you are cautioned or reproved, you act exactly as Elder Canright has acted for years. He rose up just as you do. He justified himself, and thought himself misjudged and abused. Because he pleased the tastes of the people, he regarded himself as all right. Why do you act so pettish when your course is questioned? Do you think there is no danger at all in your case? Are your eyes blinded that you fail to discern any danger? Because so many are foolish enough to flatter, praise, and extol you, does it bring you evidence that you are sinless? Because the Lord watches your footsteps, and, seeing that they may go in wrong paths, sends you counsel and reproof, or consolation, as the case requires, will you rise up against it? Who can know his own faults? You may make assertions, and they may be honestly made, but, after all, they may be made because you do not see your danger. Real, living, Christian principles that rule the heart at all times, and under all circumstances, will make you an overcomer and a living channel of light. It will be nothing short of a delusion to entertain the idea that you are in no danger. I tell you that you are in danger. You need to walk carefully and prayerfully before God. Ellen G. White. [Cf: Pamphlet 096 p. 65 para. 01] p. 853, Para. 2, [1890MS].

Battle Creek, Mich., Nov. 5, 1889. Brother Daniels: Your case has again been presented before me so clearly that I understand your danger, and I cannot hold my peace, for I have a care for your soul. I am not at liberty to tell you all that has been shown me concerning you; sufficient now is the fact that you have not an eye single to the glory of God; your course of action is not in harmony with the Spirit of Christ. If the Lord Jesus were working upon you at all times and in all places, the fruits of righteousness would appear; but the fruits you bear are frequently of such a character as to declare distinctly that your works are not wrought in God, that the Spirit of God does not have a controlling power to subdue and sanctify your nature, and place Christ's mould upon you. Your powers have at times been unselfishly used to glorify God; but when your own spirit prevails, the very

blessings God has given you are perverted to serve your selfish purposes. [Cf: Pamphlet 096 p. 65 para. 02] p. 853, Para. 3, [1890MS].

How stands the record in the book of God in regard to your dealing in financial matters? "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." Christ declares that a selfish use of our possessions in this world proves us unfaithful to God, and therefore disqualified for the higher, heavenly trusts. We are not to live an inactive life in heaven. The faithful steward will there be intrusted with much. "If therefore ye have not been faithful in the unrighteous mammon, who shall commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" Christ has purchased us by the price of his own blood; he has paid the purchase money for our redemption; and if we will lay hold upon the treasure, it is ours by the free gift of the Son of God. In this probationary time we may show ourselves unworthy to have the heavenly gift intrusted to our keeping. Money is not ours; houses and grounds, pictures and furniture, garments and luxuries, do not belong to us. We are pilgrims, we are strangers. We have only a grant of those things that are necessary for health and life. But Satan places the temptation before us to desire many things with which the children of light should have nothing to do. Our temporal blessings are given us in trust, to prove whether we can be trusted with eternal riches. If we stand the proving of God, then we shall receive that purchased possession which is to be our own,--glory, honor, and immortality. [Cf: Pamphlet 096 p. 66 para. 01] p. 854, Para. 1, [1890MS].

Money is not necessarily a curse; it is of high value, because, if rightly appropriated, it can do good in the salvation of souls, in blessing others who are poorer than ourselves. By an improvident or unwise use, as is evident in your case, money will become a snare to the user. He who employs it to gratify pride and ambition makes it a curse rather than a blessing. Money is a constant test of the affections. Whoever acquires more than sufficient for his real needs should seek wisdom and grace to know his own heart and to keep his heart diligently, lest he have imaginary wants and become an unfaithful steward, using with prodigality his Lord's intrusted capital. When we love God supremely, temporal things will occupy their right place in our affections. If we humbly and earnestly seek for knowledge and ability in order to make a right use of our Lord's goods, we shall receive wisdom from above. When the heart leans to its own preferences and inclinations, when the thought is cherished that money can confer happiness without the favor of God, then the money becomes a tyrant, ruling the man, it receives confidence and esteem, and is worshiped as a god. Honor, truth, righteousness, and justice are sacrificed upon its altar. The commands of God's word are set aside, and the world's customs and usages, which King Mammon has ordained, become a controlling power. [Cf: Pamphlet 096 p. 67 para. 01] p. 854, Para. 2, [1890MS].

In our use of money we can make it an agent of spiritual improvement by regarding it as a sacred trust, not to be employed to administer to pride, vanity, appetite, or passion. We should ever remember that in the judgment we must meet the record of the way we use God's money. Much is spent in self-pleasing, self-gratification, that does us no real good, but positive injury. If we realize that God is the giver of

all good things, that the money is his, then we shall exercise wisdom in its expenditure, conforming to his holy will. The world, its customs, its fashions, will not be our standard. We shall not have a desire to conform to its practices; we shall not permit our inclinations to control us. [Cf: Pamphlet 096 p. 68 para. 01] p. 855, Para. 1, [1890MS].

It is not best to pretend to be rich, or anything above what we are,-- humble followers of the meek and lowly Saviour. We are not to feel disturbed if our neighbors build and furnish their houses in a manner that we are not authorized to follow. How must Jesus look upon our selfish provision for the indulgence of appetite, to please our guests, or to gratify our own inclination? It is a snare to us to aim at making a display or to allow our children under our control to do so. Notwithstanding two testimonies given you in regard to the management of your children, you have not corrected the errors that have been thus pointed out. You have placed your own stamp of character upon these children as a birthright, a sad legacy; then with all the light before you, you have indulged them until they reproduce your defects; they have the same desire for self-gratification, the same spirit of self-indulgence. In the training and education of children, a firm, kind, restraining influence is to be day by day exercised over them. Teach them, as did Abraham, to keep the way of the Lord, to do justice and judgment, that the fear of the Lord may be ever before them. Patiently instruct them to walk humbly with God. They should be trained to habits of industry, and not allowed to be indolent. Seek to strengthen everything that will make their character solid, well-balanced, and noble. Let every God-given faculty be developed for usefulness, not perverted by pleasure-loving, by indolence, or by wild liberty. Self-love, self-admiration, is a terrible curse. Teach your children to make the cause of Christ their first and highest consideration, and to deny their selfish desires, that they may do good to others. You as parents are standing under a weighty responsibility. Restrain your own inclinations in the expenditure of means, and give your children the precious lesson that outward display will not make the lady or the gentleman. It is the inward adorning, that meek and quiet spirit which is in the sight of God of great price, that demands our earnest attention. [Cf: Pamphlet 096 p. 68 para. 02] p. 855, Para. 2, [1890MS].

Elder Daniels, my heart is sad for you, for your wife, and your children, for I say to you in the fear of God, You are making a record that will be lasting as eternity; "and if ye have not been faithful in that which is another man's, who shall give you that which is your own?" We are placed here as probationers, to prove whether we will, through the grace of Christ, develop all that the Lord exacts of us. We have been intrusted with great light in regard to the truths of his holy word, and with mental faculties susceptible of the highest cultivation. You are to love God supremely, and your neighbors as yourself. You are to prove yourself faithful even in the least temporal matters. If you disregard the plainest directions given by our Lord in his holy word, and by the testimony of his Spirit, and choose to walk in your own way, to follow the impulse of your own heart, you will be pronounced an unfaithful steward. If you prove yourself unfit to hold the smallest interests which your Master has placed in your hands here, how can God trust you with eternal interests? You may give your money quite freely to our institutions or to individuals, but does God honor

you for this? If the money has been obtained unjustly, will he accept this offering at your hands? You may ease your conscience by saying, "I give to the cause what others have given me." Tell these persons they should be stewards of their own means. [Cf: Pamphlet 096 p. 69 para. 01] p. 856, Para. 1, [1890MS].

You do not know how to use money economically, and do not learn to bring your wants within your income. Your spend thrift habits are a snare to you. The Lord has warned you, but your habits of prodigality have taken such a hold upon you that his cautions and warnings have been alike unheeded. Your wife, while she may be a help to you in many things, does not help you as she should in this respect. In order to live the life of a true disciple of Christ, you must day by day deny yourself, take up your cross, and follow your self-denying, self-sacrificing Redeemer. You have not yet learned the lesson of meekness and lowliness in the school of Christ. You have an eager desire to get money, that you may freely use it as your inclination shall dictate; and your teaching and example have proved a curse to your children. How little they care for principle! They are more and more forgetful of God, less fearful of his displeasure, more impatient of restraint. The more easily money is obtained the less thankfulness is felt. [Cf: Pamphlet 096 p. 70 para. 01] p. 856, Para. 2, [1890MS].

I have been shown of God the sinfulness of the course you have been pursuing. You have engaged in mining and real-estate business, and while an acknowledged minister of the gospel, you have worked upon the minds of your brethren, and have influenced them to invest their means in real estate and in mining shares. You told them the investment would bring large returns; that they would more than treble their money, and could help the cause so much more. You represented that this was a golden opportunity which you did not want them to lose, and urged them to avail themselves of the advantages that God had placed right within their reach. With your powers of exaggeration you represented the matter in such a light that many were deceived, and some lost their money, which should have gone into the cause of God. [Cf: Pamphlet 096 p. 71 para. 01] p. 856, Para. 3, [1890MS].

Now you have urged upon others the duty to confession, have you made confession of the wrong that you have done to the brethren? Have you told them of your errors? Have you told them of your schemes to obtain means because your extravagant expenditures brought you into embarrassing positions? Have you fulfilled your promise, that if they did not realize the glowing expectations you had kindled, you would repay the money they had invested? Have you felt that you must confess your sin in diverting to city lands and mining stocks the means which should have been invested in the cause of God? You and your brethren who were engaged with you have a work of restitution to do. When you, Elder Daniels, can say, with Zacchaeus, that if you have received aught of any man unjustly you will restore to him fourfold, then there will be evidence of a genuine work of the Spirit of God in your heart. [Cf: Pamphlet 096 p. 71 para. 02] p. 857, Para. 1, [1890MS].

At the late camp-meeting at Oakland many came to me and inquired if there was nothing to be done in your case. The strong influence you had been exerting in behalf of these speculative enterprises, to the injury of the work of God, brought great trial and perplexity to our brethren. But notwithstanding the wrongs on your part that called for confession,

you came to that meeting and held yourself aloof, neither seeking to right your wrongs, nor showing an interest in the work of God. You necessarily had some care of your wife, but this was no sufficient excuse. You needed all the help and blessing which the Lord was waiting to bestow upon you if you would seek him with humility of heart. If you were envious, dissatisfied, feeling that due honor had not been shown you, the Lord could do nothing for you. What conclusion could the people draw from your attitude at that meeting? Had you, as a humble learner in the school of Christ, tried to obtain all the help possible from your brethren and sisters, you would not at the close of the meeting have been barren and unblessed; you would not, when you left, have been under temptation, dissatisfied, and unhappy. [Cf: Pamphlet 096 p. 72 para. 01] p. 857, Para. 2, [1890MS].

I am pained that you have entered upon another money-making scheme. You are teaching voice culture, and by your exaggerated statements, made with such a professed knowledge of the benefits of this exercise, many are deceived, and are led to give you their patronage. [Cf: Pamphlet 096 p. 73 para. 01] p. 857, Para. 3, [1890MS].

The secret of all these movements is this: When you get into difficult places financially, on account of the extravagant expenses of your family, you set about extricating yourself by some of your inventions. You extort money from those who believe you to be so good a man that everything you say is truth and righteousness. Your method of dealing savors of dishonesty and perversion of facts; it is more like fraud than like honorable, straightforward integrity. [Cf: Pamphlet 096 p. 73 para. 02] p. 858, Para. 1, [1890MS].

Now the fact that you hold credentials from the Conference, and are receiving pay from the money brought in by the tithing, makes the Conference responsible for your influence among the flock of God. The Lord will not hold them guiltless of your wrong course of action, and the misrepresentations to which you have resorted to draw money from your brethren. Unless you change your course, I advise the brethren to withdraw your credentials and not let you carry their influence to sanction your proceedings. [Cf: Pamphlet 096 p. 73 para. 03] p. 858, Para. 2, [1890MS].

Your course is causing great perplexity among those best acquainted with you. You seem to have a power which many would think it is a sin to term anything but the power of God; but your influence does not tend to strengthen, establish, settle them as to the operations of the Spirit of God. They see you acting in direct opposition to your own work and your own teaching, and that which they suppose to be a divine influence seems to be so blended with the perversity of your nature that they know not how to distinguish between the two. The Lord has shown me that you employ human 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. [Cf: Pamphlet 096 p. 73 para. 04] p. 858, Para. 3, [1890MS].

Your mind is not well-balanced. You are moved by impulse. You make statements in the pulpit, and then go away and contradict them in your conversation. You preach, but do not practice; you have good qualities,

but you abuse them, because you do not train your powers to serve God only. You serve yourself, and attract the people to yourself. Your brethren and sisters are certainly deceived in you. [Cf: Pamphlet 096 p. 74 para. 01] p. 858, Para. 4, [1890MS].

The worst of the matter is that you become impatient if any effort is made to correct these evils. Your pride is touched, and when your brethren seek to counsel and help you, you regard them as personal enemies, and count their reproofs and corrections as designed to work evil against you. You are not right with God. It is only when one unduly esteems himself that he imagines evil of those who would help and save him. God has borne long with your perversity. For years he has sent you messages of warning; he has called to you, and held to you as a mother to her erring son; and yet his goodness and mercy have been abused. In the place of heeding the testimonies of the Spirit of God, you have treated them according to the frame of mind you were in when you received them; and your heart is hardened by the very goodness and mercy of God. [Cf: Pamphlet 096 p. 74 para. 02] p. 858, Para. 5, [1890MS].

You make statements wholly untrue in regard to the testimonies. You belittle them. You represent things in a distorted light. You do this in order to break down everything that would prevent you from carrying out your own plans for self-advantage. Well-balanced, judicious minds cannot long be abused in this manner; but after one class has been thus deceived, you take another class; you begin your operations where your mistakes are less known. Your brethren have borne long with you, until forbearance has ceased to be a virtue. I would not write to you as I do if it was not enjoined upon me to do this. [Cf: Pamphlet 096 p. 75 para. 01] p. 859, Para. 1, [1890MS].

One day you will stand in the pulpit and strongly advocate the testimonies which God has sent to his people; in a few days, if you feel like it, you do your best to unsettle faith in them, among those with whom you associate; and then in a day or two you are advocating the testimonies again. Now, my brother, are you anchored anywhere, or are you not more like the waves of the sea, tossed to and fro, unstable, unreliable, moved not by principle, but by emotion? Will not your work be of the same character? Will it not ravel out? Both you and your wife are under the reproof of God. What are you going to do about it? Will you draw nigh to God? Will you set your own house in order? Will you unitedly make earnest work for eternity? Or will you throw down the yoke of Jesus, refuse to lift his burdens, and choose to be independent, perverse, willful, uncontrollable? God is faithful to his word. A watcher is beside you in the house of God. A watcher is beside you when you sit in converse with your brethren, and say things that have no foundation in truth. A watcher will write the record of every word and action and that motive that prompted it. There can be no denial of the record, as here you often deny what you have said or done. The watcher will write it all, and he will do the bidding of God in regard to your case. [Cf: Pamphlet 096 p. 75 para. 02] p. 859, Para. 2, [1890MS].

Brother and Sister Daniels, must I conclude that the word of the living God has no special weight with you? Must I decide by your course of action that the testimonies of warning, reproof, and entreaty, calling you to God's word, to listen to his voice, are set aside by you

as unworthy your notice, as an idle tale? I have not spoken to you my own words, but the words given me of God. You speak your own words, and with such intensity and assurance that you make those whom you address believe error to be truth, and that the testimonies which God has set in the church are of but little weight. Tell me, if you can, what will have weight with you? Tell me what reserve force the Lord has to meet your case? You ride over all counsel, you pay not the least heed to advice unless it pleases you and accords with your mind. When you happen to be so disposed, you will make of none effect the testimonies of the Spirit of God; if they reprove and correct your course. [Cf: Pamphlet 096 p. 76 para. 01] p. 859, Para. 3, [1890MS].

One thing is certain, I have held my peace as long as I shall do so. Now the only thing I can do is to put before our people, in some form, the light which God has seen fit to give me in your case. If the testimonies have no influence upon you, they may at least guard the flock of God from deception. You may say you will give up your credentials and step out of the work; better, far better, to do this than to cast such an influence as you are now exerting upon the work of God. But what would gladden my heart, and please the dear Saviour, who gave his life for you, is for you to humble yourself under the hand of God. You are a very weak man, but God can give you strength, that you may finish your course with joy. I warn you, my brother, to prepare for the judgment. Let not the blood of the souls of the flock and the blood of your children be upon your garments. Never boast of your endowments, or position, or achievements. All our talents are from God, to be rendered back with interest. From him come all the gifts you have misapplied. May the Lord help you to see and repent of your abuse of his blessings before it is forever too late. [Cf: Pamphlet 096 p. 77 para. 01] p. 860, Para. 1, [1890MS].

"Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness, in the earth; for in those things I delight, saith the Lord." I am pained beyond measure to see the little discernment existing among our people who have had so great light. They listen to a sermon that stirs their emotions, and the language of their hearts is, "Evermore give us the ministry of this man; he moves our hearts, he makes us feel." They forget God, and praise and exalt the man, to his injury, and the injury of their own souls. When will those who claim to believe the truth cease from man, whose breath is in his nostrils? When will they trust in God? make him just what he is,--all and in all? [Cf: Pamphlet 096 p. 77 para. 02] p. 860, Para. 2, [1890MS].

You have earnest work to do if through Christ's righteousness you win the crown of life. Oh, you must have a transformation of character before you can be a safe teacher of the truth! A profession of faith avails little without a personal, living experience in the truth. A casual or nominal faith is of no value. We must have a faith that works by love, and purifies the soul. That faith has strength; it requires on your part supreme preference, holiest love for God, reliance upon him, entire consecration, not one day in seven, but day by day. It identifies you in your feelings, your interests, your service, with Christ. Having this faith, you will be constantly receiving strength that is out of and above yourself. You will partake of the grace of

God, which is without limit. When you have this communion with the divine, there is an identification of Christ's interest with yours before all the universe. Your sins are reckoned to Jesus, his righteousness is imputed to you. For God "hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him." Thus your prayers are accepted, becoming unto God a sweet-smelling savor in the beloved. Thus you enter into his rights, and become an heir with God and joint heir with Jesus Christ. You will enter into His victories, and the reward of eternal life will be given you. [Cf: Pamphlet 096 p. 78 para. 01] p. 860, Para. 3, [1890MS].

Again I inquire, What are you going to do? Will you be wholly on the Lord's side? Will you be a converted man? Remember, I do not say you never have been converted; but will you now have a new consecration? Will you die to self? Will you put away every wrong, and watch, watch for the stealthy approach of the enemy; watch the old habits of sin that will steal back upon you and that need to be shaken off again and again; watch over a careless, unruly tongue; watch your spirit, lest, because you cannot have your own way, you become desperate reckless, profane; watch for opportunities to do good; be ever learning humility and meekness at the feet of Jesus? Oh, when will every child of God learn to unite with Jesus, and not depend upon frail, erring men, and expect to be towed along to heaven by their faith and zeal? Genuine conversion unites the soul in clinging faith to the one helper, Jesus Christ. Make no more half-way efforts, to fall back worse than before; but, oh, make thorough work; begin in your neglected family! Your neglect has not been a lack in your indulgence, but a neglect of their souls. May the Lord make you a priest in your own household. [Cf: Pamphlet 096 p. 79 para. 01] p. 861, Para. 1, [1890MS].

Do not, I entreat you, continue the same course of extorting money from your brethren, and robbing the Lord's treasury. You have done this work altogether too long. You have now a work to do to right up your wrongs. When you read this, pray earnestly to God. Do not throw it aside, do not become impatient, do not become desperate, but consider thoughtfully and candidly what is your real state. Utter no threats, make no false statements, for many of these now stand registered in the book of heaven, unrepented of, even during the year now almost ended. Let not this year close and you be found at variance with God. I must now leave you, but with only a small part written of that which is upon my mind. If this does not lead you to pursue a different course, I have more to write. God help you to be wise unto salvation! Ellen G. White. [Cf: Pamphlet 096 p. 79 para. 02] p. 861, Para. 2, [1890MS].