

Counsel to Those Urging the Separation of Man and Wife-- Your letter has been received and read. I have had acquaintance with several such cases and have found those who felt conscientious to do something in similar cases to the one you mention. After having stirred things up generally, and torn things to pieces, they had no wisdom to put things together to make matters better. I found that those who were so zealous to tear things down did nothing to build them up in right order. They had the faculty to confuse, distress, and create a most deplorable condition of things, but not the faculty to make them better. [Cf: 1MR164.01] p. 1, Para. 1, [1891MS].

You have asked my counsel in regard to this case; I would say that unless those who are burdened in reference to the matter have carefully studied a better arrangement, and can find places for these where they can be comfortable, they better not carry out their ideas of a separation. I hope to learn that this matter is not pressed and that sympathy will not be withdrawn from the two whose interests have been united. I write this because I have seen so many cases of the kind, and persons would have great burden till everything was unsettled and uprooted and then their interest and burden went no further. We should individually know that we have a zeal that is according to knowledge. We should not move hastily in such matters, but look on every side of the question; we should move very cautiously and with pitying tenderness, because we do not know all the circumstances which led to this course of action. [Cf: 1MR164.02] p. 2, Para. 1, [1891MS].

I advise that these unfortunate ones be left to God and their own consciences, and that the church shall not treat them as sinners until they have evidence that they are such in the sight of the Holy God. He reads hearts as an open book. He will not judge as man judgeth. *Letter 5, 1891, pp. 1, 2.* [Cf: 1MR164.03] p. 2, Para. 2, [1891MS].

If all those that handle the Word of God, ministering to the people, will cleanse their hearts from all iniquity and all defilement, and shall come to God with clean purpose of heart, as little children, they shall see of the salvation of God. Jesus will walk in our midst. We have now the invitations of mercy to become vessels unto honor, and then we need not worry about the latter rain; all we have to do is to keep the vessel clean and prepared and right side up, for the reception of the heavenly rain and keep praying, "Let the latter rain come into my vessel. Let the light of the glorious angel which unites with the third angel, shine upon me; give me a part in the work; let me sound the proclamation; let me be co-laborer with Jesus Christ." Thus seeking God, let me tell you, He is fitting you up all the time giving you His grace. You need not be worried. You need not be thinking that there is a special time coming when you are to be crucified; the time to be crucified is just now. Every day, every hour, self is to die; self is to be crucified, and then, when the time comes that the test shall come to God's people in earnest, the everlasting arms are around you. The angels of God make a wall of fire around about and deliver you. All your self-crucifixion will not do any good then. It must come before the destiny of souls is decided. It is now that self is to be crucified, when there is work to do; when there is some use to be made of every entrusted capability. It is now that we are to empty and thoroughly cleanse the vessel of its impurity. It is now that we are to be made holy unto God. This is our work, this very moment. You are not

to wait for any special period for a wonderful work to be done; it is today. I give myself to God today. *Ms.* 35, 1891, pp. 16, 17. ("Work and Baptism of Holy Spirit Needed," September 26, 1891.) [Cf: 1MR179.02] p. 2, Para. 3, [1891MS].

With many of the workers the spirit of self-sacrifice has greatly diminished because they have lost their first love. Many are grasping for higher wages; but if they were laborers together with God their wants would be more simple; for they spend money needlessly for things which they would not desire if their hearts were sanctified by the truth. Look at the example given you in the life of Christ. *Letter* 31, 1891, p. 14. (To "Workers in the Office at Oakland," December 19, 1891.) [Cf: 1MR262.03] p. 3, Para. 1, [1891MS].

I know there are those who practice much self-denial to pay their tithes and offerings to the cause of God. Those who stand at the head of the work should take such a course that they can unblushingly say, "Come, let us act mutually in this work which was commenced in a sacrifice, and is supported by a continual self-denial." The people should not excel those who stand at the head of our institutions in practicing economy, and binding about their wants. It is those men who receive high wages who make very little offerings to the cause. Let the people who strain every nerve and muscle to lay by their tithes have a knowledge of the large wages paid to the workers in the office, and their confidence and faith will be shaken. When you call for donations, there will be no response. *Ms.* 25a, 1891, pp. 8, 9. (Untitled Manuscript, 1891.) [Cf: 1MR263.04] p. 3, Para. 2, [1891MS].

There is just as much self-denial required now as when we first started in the work, when we were only a little handful of people, when we knew what self-denial meant, what self-sacrifice meant, when we tried to get out the little papers, little leaflets, that should go to those who were in darkness. There are a few connected with the office today who were with us then. For years we received no wages, except barely enough to furnish us with the plainest food and clothing. We were glad to wear second-hand clothes, and sometimes we had hardly food enough to sustain our strength. Everything else was put into the work. After a time, my husband received six dollars a week, and we lived on that, and I worked with him in the cause. Others labored in a similar way. *General Conference Bulletin*, vol. 4, p. 184. (March 20, 1891.) [Cf: 1MR277.03] p. 3, Para. 3, [1891MS].

All society is ranging into two great classes, the obedient and the disobedient. Among which class shall we be found? [Cf: 1MR296.02] p. 3, Para. 4, [1891MS].

Those who keep God's commandments, those who live not by bread alone, but by every word that proceedeth out of the mouth of God, compose the church of the living God. Those who choose to follow Antichrist are subjects of the great apostate. Ranged under the banner of Satan, they break God's law, and lead others to break it. They endeavor so to frame the laws of nations that men shall show their loyalty to earthly governments by trampling upon the laws of God's kingdom. [Cf: 1MR296.03] p. 3, Para. 5, [1891MS].

Satan is diverting minds with unimportant questions, in order that they shall not with clear and distinct vision see matters of vast

importance. The enemy is planning to ensnare the world. [Cf: 1MR296.04] p. 3, Para. 6, [1891MS].

The so-called Christian world is to be the theater of great and decisive actions. Men in authority will enact laws controlling the conscience, after the example of the Papacy. Babylon will make all nations drink of the wine of the wrath of her fornication. Every nation will be involved. Of this time John the Revelator declares: [Cf: 1MR296.05] p. 4, Para. 1, [1891MS].

"The merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow" (Revelation 18:3-7). [Cf: 1MR296.06] p. 4, Para. 2, [1891MS].

"These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful" (Revelation 17:13, 14). [Cf: 1MR297.01] p. 4, Para. 3, [1891MS].

"These have one mind." There will be a universal bond of union, one great harmony, a confederacy of Satan's forces. "And shall give their power and strength unto the beast." Thus is manifested the same arbitrary, oppressive power against religious liberty, freedom to worship God according to the dictates of conscience, as was manifested by the Papacy, when in the past it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanism. [Cf: 1MR297.02] p. 4, Para. 4, [1891MS].

In the warfare to be waged in the last days there will be united, in opposition to God's people, all the corrupt powers that have apostatized from allegiance to the law of Jehovah. In this warfare the Sabbath of the fourth commandment will be the great point at issue; for in the Sabbath commandment the great Law-giver identifies Himself as the Creator of the heavens and the earth. *Ms. 24, 1891, pp. 4-6.* ("Circulation of Great Controversy, Volume 4, " January 1, 1891.) [Cf: 1MR297.03] p. 4, Para. 5, [1891MS].

Statements Relating to the Blind-- [Cf: 1MR384.04] p. 4, Para. 6, [1891MS].

My husband and myself consecrated ourselves to God to be guided by His Holy Spirit in connection with the office. I was assured that if we lost our first love, Jesus would not, could not, bless us with His counsel; that if we took upon us responsibilities in our own strength, and exercised our own judgment, we should be left to our own wisdom, which is foolishness. We were to work in God; to keep all our spiritual faculties alive; to keep ourselves under the steady, invigorating beams of the Sun of Righteousness; for Christ has said, "Without Me ye can do nothing" (John 15:5). [Cf: 1MR395.01] p. 4, Para. 7, [1891MS].

And God was with us. As prosperity attended the publishing work, the wages were increased, as they should be. While I was in Switzerland, word came to me from Battle Creek that a plan had been formed by which none working in the office should receive more than twelve dollars per week. I said, "This will not work; it will be a necessity for some to receive higher wages than this." But double this amount should not be rewarded to any man connected with the office; for if a few take from the treasury so largely, justice cannot be shown to all. Large wages afforded to the few is the world's plan; while others in every way as deserving receive far less. This is not justice. [Cf: 1MR395.02] p. 5, Para. 1, [1891MS].

The Lord will have faithful men who love and fear him connected with every school, every printing office, health institution and publishing house. Their wages should not be fashioned after the worldling's standard. There should be, as far as possible, excellent judgment exercised to keep up, not an aristocracy, but an equality, which is the law of heaven, "All ye are brethren" (Matthew 23:8). A few should not demand large wages, and such wages should not be presented as an inducement to secure ability and talents. This is placing things on a worldly principle. The increase of wages brings with it a corresponding increase of selfishness, pride, display, self-gratification and needless extravagance that the people who do their utmost to pay their tithes and present their offerings to God do not have. Poverty is seen in all their borders. The Lord loves the ones just as much as the other, with the exception that the self-sacrificing, humble, contrite souls who love God and strive to serve Him, are ever kept nearer to the great heart of infinite love than the man who feels at liberty to have all the good things of this life. *Ms. 25a, 1891, pp. 5,6. (Untitled Manuscript, June 3, 1896.)* [Cf: 1MR395.03] p. 5, Para. 2, [1891MS].

Tuesday night 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. Friday night I was asked to speak; the house was full, and I gave some account of the working 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. [Cf: 2MR5.03] p. 5, Para. 3, [1891MS].

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. On Sabbath 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. [Cf: 2MR5.04] p. 5, Para. 4, [1891MS].

Monday, 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 and sent it to him--very plain words. Tuesday 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. [Cf: 2MR6.01] p. 5, Para. 5, [1891MS].

Yesterday, Wednesday, 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 God. 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. 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. 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.-- Letter 32, 1891. (To Brother and Sister J. S. Washburn, Jan. 8, 1891.) [Cf: 2MR6.02] p. 6, Para. 1, [1891MS].

Professor Prescott made a confession dating back to Minneapolis, and this made a deep impression. He wept much.--Letter 32, 1891, p. 1. (To Elder and Mrs. J. S. Washburn, Jan. 8, 1891.) [Cf: 2MR55.04] p. 6, Para. 2, [1891MS].

Professor Prescott read the matter [the article "Be Zealous and Repent," published in the Review and Herald Extra, Dec. 23, 1890,] 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 Brethren Waggoner and Jones. Brother Jones, I think, was not present. He then took the arm of Brother Smith and both went forward.-- Ms. 3, 1891, p. 2. (Biographical, Jan. 9, 1891.) [Cf: 2MR55.05] p. 6, Para. 3, [1891MS].

Jesus loves His children, even if they err. They belong to Jesus and we are to treat them as the purchase of the blood of Jesus Christ. Any unreasonable course pursued toward them is written in the books as against Jesus Christ. He keeps His eye upon them, and when they do their best, calling upon God for His help, be assured the service will be accepted, although imperfect. Jesus is perfect. Christ's righteousness is imputed unto them, and He will say, Take away the filthy garments from him, and clothe him with change of raiment. Jesus makes up for our unavoidable deficiencies. Where Christians are faithful to each other, true and loyal to the Captain of the Lord's host, never betraying trusts into the enemy's hands, they will be transformed into Christ's character. Jesus will abide in their hearts by faith.--Letter 17a, 1891, p. 8. (To Brother and Sister Ings, and Elder Fulton, Nov. 18, 1891.) [Cf: 2MR184.02] p. 6, Para. 4, [1891MS].

"Whosoever heareth these saying of Mine, and doeth them, I will liken

him unto a wise man, which built his house upon a rock." The character of the Christian will be positive and stable; it will be monumental, commemorating the great truths of the Bible, that others may be benefited by the sign of obedience he carries. "If ye love Me, keep My commandments." The Sabbath of the fourth commandment "is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you."--Ms 24, 1891, p. 20. ("Our Constant Need of Divine Enlightenment.") [Cf: 2MR197.03] p. 6, Para. 5, [1891MS].

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: 3MR191.01] p. 7, Para. 1, [1891MS].

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: 3MR191.02] p. 7, Para. 2, [1891MS].

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."--Ms 21, 1891, pp. 1, 2. ("Christ Our Righteousness," Feb. 27, 1891.) [Cf: 3MR191.03] p. 7, Para. 3, [1891MS].

Our meetings have been highly profitable, and from this meeting the ministers will go all over the world to preach the gospel.--Letter 61, 1891, p. 2. (To "Dear Sister Lizzie [Bangs]", Feb. 21, 1891.) [Cf: 3MR192.01] p. 7, Para. 4, [1891MS].

I attended the ministerial council and made some important remarks in regard to the necessity of the ministerial school, and the importance of ministers' spending some time in obtaining a drill in Bible study, which would qualify them to do better work. Thus they would place themselves in the most favorable position to obtain a knowledge of how to work. This is necessary because there has been so much counterworking in our midst that the churches have received very confusing theories in regard to the truth for this time. It is essential that our ministers speak the same things in our churches, and give the trumpet no uncertain sound. Our ministers need first to be converted to the truth themselves. Then they can go forth everywhere, bearing the message of truth for this time. [Cf: 3MR192.02] p. 7, Para. 5, [1891MS].

Teachers of Bible truth need not to be ever learning and never coming

to the knowledge of the truth in regard to justification by faith and the imputed righteousness of Christ. As soon as the truth is grasped, and the Holy Spirit's power impresses the image of Christ on the soul, tarry not, go forth proclaiming everywhere, as did the apostles, the word of life. Teaching, you will be taught by the Holy Spirit.--Ms 19, 1891, p. 1. (Diary, "Our Publishing Houses," March 3, 1891.) [Cf: 3MR192.03] p. 7, Para. 6, [1891MS].

We have had a deeply interesting conference. . . . I attended all the morning meetings except three, and spoke to the ministers with great freedom. The Lord has been in our midst, and we have seen of His salvation. I never attended a General Conference where there was manifested as much of the Spirit of the Lord in the study of His word, as on this occasion. Meeting after meeting was held for three weeks. Each morning there was a meeting at half past five for the ministers, and these were special seasons of refreshing from the presence of the Lord. These ministers' meetings were of a solemn character. There was depth of feeling, thanksgiving and praise, offered to God for His precious blessing bestowed in the searching of His word. [Cf: 3MR193.01] p. 8, Para. 1, [1891MS].

The ministerial institute was a season of close searching of the Scriptures. The doors of hearts were not barred with iron, lest rays of light should penetrate the darkened chambers of the mind, and the sanctifying power should cleanse and refine the soul temple. Right in the midst of their study, during the past winter, there have been times where there was not a question with the class but that the Comforter, the Holy Spirit of God, was doing His work. "Then opened He their understanding that they might understand the Scriptures." And the precious oracles were to them verily the voice of God. Hearts were affected, and they praised God with weeping and rejoicing. Rich and precious testimonies were borne, and they went forth to labor, trusting to be made efficient by the agency of the Holy Spirit.--Letter 3, 1891, pp. 1, 2. (To Brethren Fulton and Burke, March 20, 1891.) [Cf: 3MR193.02] p. 8, Para. 2, [1891MS].

We had a favorable journey from Washington to this place. I suffered considerable with heat and somewhat with heart disturbance, but much less than I anticipated. . . . We arrived at Battle Creek about three o'clock, and found the folks all well and glad to see us. [Cf: 3MR194.01] p. 8, Para. 3, [1891MS].

We learned that Sabbath there had been a wonderful meeting similar to that 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* 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 church 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. . . . 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.--Letter 32, 1891, pp. 1, 2. (To Brother and Sister J. S. Washburn, Jan. 8, 1891.) [Cf: 3MR194.02] p. 8, Para. 4, [1891MS].

Sabbath, Jan. 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: 3MR195.02] p. 9, Para. 1, [1891MS].

The Tabernacle was crowded to its utmost capacity. Oh, how I yearned in spirit for the men who, by resistance of light which God had 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: 3MR195.03] p. 9, Para. 2, [1891MS].

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: 3MR195.04] p. 9, Para. 3, [1891MS].

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 stumblingblocks, 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: 3MR196.01] p. 9, Para. 4, [1891MS].

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: 3MR196.02] p. 9, Para. 5, [1891MS].

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: 3MR196.03] p. 9, Para. 6, [1891MS].

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 know 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 stumblingblocks, that the lame may not be turned aside out of the way but rather be healed of their weakness and inefficiency. [Cf: 3MR197.01] p. 10, Para. 1, [1891MS].

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: 3MR197.02] p. 10, Para. 2, [1891MS].

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: 3MR197.03] p. 10, Para. 3, [1891MS].

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: 3MR198.01] p. 10, Para. 4, [1891MS].

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. . . . 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. . . . [Cf: 3MR198.02] p. 10, Para. 5, [1891MS].

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: 3MR198.03] p. 10, Para. 6, [1891MS].

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: 3MR199.01] p. 11, Para. 1, [1891MS].

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.--Ms 40, 1891, pp. 3, 4, 7-9, 11, 20, 23. (Diary, Jan. 1891. Begins Jan. 1, 1891.) [Cf: 3MR199.02] p. 11, Para. 2, [1891MS].

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. 11, Para. 3, [1891MS].

It was a long drive, and when we neared the place we found Elder Daniells out on the street corner looking anxiously for us. [Cf: 3MR249.04] p. 11, Para. 4, [1891MS].

We were introduced into a plain, simply furnished, but comfortable home, in accordance with our faith, and were soon seated at the table whereon was a wholesome, well-prepared breakfast, which we all enjoyed very much.--Letter 32a, 1891, p. 11. (To Edson and Emma White, Dec. 7, 1891.) [Cf: 3MR249.05] p. 11, Para. 5, [1891MS].

Adam and Eve, Made in God's Image.--God is a being, and man was made in His image. After God created man in His image, the form was perfect in all its arrangements, but it had no vitality. Then a personal, self-existing God breathed into that form the breath of life, and man became a living, breathing, intelligent being. All parts of the human machinery were put in motion. The heart, the arteries, the veins, the tongue, the hands, the feet, the perceptions of the mind, the senses, were placed under physical law. It was then that man became a living soul.--Ms 117, 1898. [Cf: 3MR303.01] p. 11, Para. 6, [1891MS].

Air, Vitiating by Powers of Darkness.--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: 3MR303.02] p. 11, Para. 7,

[1891MS].

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. . . . [Cf: 3MR303.03] p. 11, Para. 8, [1891MS].

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.--Ms 24, 1891. [Cf: 3MR303.04] p. 12, Para. 1, [1891MS].

Calamities, Earthquakes, Tornadoes, Floods, Disease.--Preceding the great sign of the coming of the Son of man, there will be signs and wonders in the heavens. [Cf: 3MR310.04] p. 12, Para. 2, [1891MS].

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: 3MR311.01] p. 12, Para. 3, [1891MS].

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: 3MR311.02] p. 12, Para. 4, [1891MS].

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: 3MR311.03] p. 12, Para. 5, [1891MS].

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 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. [Cf: 3MR311.04] p. 12, Para. 6, [1891MS].

Earth, Crust of, to Be Rent by Elements of Ruin.--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. [Cf: 3MR319.01] p. 12, Para. 7, [1891MS].

In a delicate, hesitating way they said, I suppose you would not have strength to speak to us this evening? I said, If you desire it I will speak to you, for the boat does not go from the harbor till two o'clock, A.M. . . . [Cf: 3MR375.01] p. 13, Para. 1, [1891MS].

We met a good congregation at the Seventh-day Adventist church at this place. I spoke to them upon the love of Jesus. . . . Fathers and mothers brought their children, and introduced them to me, and I spoke with each one, even the least little one among them. Then we took the street car and went on our way to the vessel. . . . The brethren said as we left them, "Do give us more labor as soon as possible. . . . Do send us a preacher." . . . [Cf: 3MR375.02] p. 13, Para. 2, [1891MS].

The Lord knows that we did not come across the great ocean to see the country, or for our amusement. Jesus will give me strength for all that He requires of me to do.--Letter 32a, 1891, pp. 7-9. (To Mr. and Mrs. J. E. White, December 7, 1891.) [Cf: 3MR375.03] p. 13, Para. 3, [1891MS].

If all those that handle the word of God ministering to the people will cleanse their hearts from all iniquity and all defilement, and shall come to God with clean purpose of heart, as little children, they shall see of the salvation of God. Jesus will walk in our midst. We have now the invitations of mercy to become vessels unto honor, and then we need not worry about the latter rain; all we have to do is to keep the vessel clean and right side up and prepared for the reception of the heavenly rain, and keep praying, "Let the latter rain come into my vessel. Let the light of the glorious angel which unites with the third angel shine upon me; give me a part in the work; let me sound the proclamation; let me be a co-laborer with Jesus Christ." [Cf: 3MR413.02] p. 13, Para. 4, [1891MS].

Thus seeking God, let me tell you, He is fitting you up all the time, giving you His grace. You need not be worried. You need not be thinking that there is a special time coming when you are to be crucified; the time to be crucified is just now. Every day, every hour, self is to die; self is to be crucified; and then, when the time comes that the test shall come to God's people in earnest, the everlasting arms are around you. The angels of God make a wall of fire around about and deliver you. All your self-crucifixion will not do any good then. It must be done before the destiny of souls is decided. It is now that self is to be crucified--when there is work to do; when there is some

use to be made of every entrusted capability. It is now that we are to empty and thoroughly cleanse the vessel of its impurity. It is now that we are to be made holy unto God. This is our work, this very moment. You are not to wait for any special period for a wonderful work to be done; it is today. I give myself to God today.--Ms 35, 1891, pp. 16, 17. (From a Sabbath sermon given at the California camp meeting, Sept. 26, 1891, at Healdsburg, Cal.) [Cf: 3MR414.01] p. 13, Para. 5, [1891MS].

Battle Creek, Tuesday, January 13, 1891. 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: 3MR417.01] p. 13, Para. 6, [1891MS].

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.--Ms 40, 1891, pp. 12, 13. (Diary, Jan. 1-31, 1891.) [Cf: 3MR417.02] p. 14, Para. 1, [1891MS].

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. Brother Rupert then confessed quite fully, and this was a very solemn meeting indeed. I knew 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.--Ms 3, 1891, pp. 2, 3. (Biographical, Jan. 9, 1891.) [Cf: 3MR418.01] p. 14, Para. 2, [1891MS].

Unaccustomed to accept God's Word exactly as it reads, or to allow it to be its own interpreter, they the priests and instructors of the people read it in the light of their maxims and traditions. So long had they neglected to study and contemplate the Bible, that its pages were to them a mystery. They turned with aversion from the truth of God to the traditions of men. . . . [Cf: 3MR430.01] p. 14, Para. 3, [1891MS].

Many were sitting in the shadow of death, waiting for the Sun of Righteousness to break forth upon them. And when Christ came as a human being, a flood of light was shed upon the world. Many would have received Him gladly, choosing to walk in the light, if the priests and the rulers had only been true to God, and had guided the people aright by giving to them a true interpretation of the truths of the Word. But so long had the leaders misapplied the Scriptures, that the people were misled by falsehoods. It seemed as if a misapplication of the teachings of God's Word was the special work of those who should have stood as faithful sentinels of truth.--Ms 24, 1891, pp. 21, 22. (Diary, Jan. 1-30, 1891.) [Cf: 3MR430.02] p. 14, Para. 4, [1891MS].

Man, originally created in God's image, lost the divine likeness by committing sin, which is the transgression of the law. [Cf: 3MR433.02] p. 14, Para. 5, [1891MS].

Great boasts are made in regard to the powers of physical science. It is claimed that through science the very elements can be captivated and made to obey and serve man. Men employ the powerful energies of nature, and attempt to do wondrous things. [Cf: 3MR433.03] p. 14, Para. 6, [1891MS].

By those who make the Scriptures their constant study, true natural science is far better understood than it is by many so-called learned men. Science, as revealed in Holy Writ, flashes light upon many hidden things in God's Word. The science of the Bible is pure, undefiled religion; it is the science of true godliness. And obedience to God, in all schemes of human benevolence--practical activity--is the science of salvation. The gospel is "the power of God unto salvation to every one that believeth."--Ms 24, 1891, p. 19. (Diary, Jan. 1-30, 1891.) [Cf: 3MR433.04] p. 15, Para. 1, [1891MS].

There is a great work to be done in the Southern field. This is one of the barren places of the earth to be worked. . . . [Cf: 4MR0.01] p. 15, Para. 2, [1891MS].

It is more difficult to labor for the people in the South than it is to labor for the heathen in a foreign land, because of the prejudice existing against the colored people. [Cf: 4MR0.02] p. 15, Para. 3, [1891MS].

Medical missions should be opened as pioneer agencies to prepare the way for the proclamation of the third angel's message in the cities of the South. . . . Industries can be started both in and out of the cities. There should be schools for the education of the colored people, as well as schools for the whites. In all these institutions, the white people should work for the whites, and the colored people for their own race. It may be found advisable for experienced white laborers to train those of our colored brethren and sisters who desire to work for their own people.--Ms 24, 1891, pp. 15, 16. (Diary, January 1-30, 1891.) [Cf: 4MR0.03] p. 15, Para. 4, [1891MS].

We were refreshed with orange drink, and with grapes of excellent flavor. There were besides, oranges of a variety unknown to us, and fruits which we had never before seen. These fruits tasted nice, but we dared not indulge to any great extent, fearing we should have to discharge our cargo in less time than it took to store it away! [Cf:

4MR42.01] p. 15, Para. 5, [1891MS].

After the meeting we drove to the ship and bade our friends good-bye. My sixty-fourth birthday came on Thanksgiving Day, a few days after leaving Honolulu, and the friends at Honolulu presented me with a ten-dollar gold piece as a birthday present, and Mr. Kerr, though a nonprofessor, gave me an upholstered rocking chair from his parlor set as a birthday present, because I happened to mention that it was an easy chair. It has been a great comfort to me on the voyage, when sitting on deck. [Cf: 4MR42.02] p. 15, Para. 6, [1891MS].

I have written about one hundred and fifty pages, but I expected to write as much as three hundred pages.--Letter 32a, 1891, pp. 2, 5, 6. (To "Dear Children," J. E. and Emma White, December 7, 1891.) [Cf: 4MR42.03] p. 15, Para. 7, [1891MS].

I have been reading since I spoke here last, the warnings given to some who went to receive a medical education. They might receive that education without losing their spirituality if they were every day under the converting influence of the Spirit of God. [Cf: 4MR45.01] p. 15, Para. 8, [1891MS].

What does conversion mean? Some think when I say that they must be converted, "Why, don't you think that I must know something about religion?" As if, if they knew something about religion once, they did not need to be converted daily; but we ought every day, every one of us, to be converted. I may take a vessel every morning, and convert it to a certain use. I may convert it to holding a certain article of food that I wish to put in it. And just so the Lord takes every Christian, and converts him every day as He wills, to do His work for that day. We have but one day at a time to be converted to the Master's use, and during that one day we want to spend our abilities and our capabilities to the glory of God, that He may make us vessels of honor. And not as though we had a lifetime before us; we are not to act as though we had many years of life, and that there is no need to be so very much in earnest that one day. [Cf: 4MR45.02] p. 16, Para. 1, [1891MS].

It would be perfectly safe for our youth to enter the colleges of our land if they were converted every day; but if they feel at liberty to be off guard one day, that very day Satan is ready with his snares, and they are overcome and led to walk in false paths--forbidden paths, paths that the Lord has not cast up. [Cf: 4MR45.03] p. 16, Para. 2, [1891MS].

Now shall professed Christians refuse to associate with the unconverted, and seek to have no communication with them? No, they are to be with them, but not to partake of their ways, not to be impressed by them, not to have a heart open to their customs and practices. Their associations are to be for the purpose of drawing others to Christ. [Cf: 4MR46.01] p. 16, Para. 3, [1891MS].

Here is the danger of our youth. The attractions in these institutions are such, and the teaching so intermixed with error and sophistry, that they cannot discern the poison of sentiment mingled with the useful and precious. There is such an undercurrent, and it works in such a manner that many do not perceive it; but it is constantly at work. Certain ideas are constantly advanced by the professors, and repeated over and

over, and at last the mind begins to assimilate and conform to these ideas. [Cf: 4MR46.02] p. 16, Para. 4, [1891MS].

Just so when infidel authors are studied. These men have sharp intellects, and their sharp ideas are presented, and the mind of the student is influenced by them; they are pleased with their brilliance. But where did those men obtain their powers of intellect? Where did they get their sharpness? From the fountain of all knowledge. But they prostituted their powers; they gave them as a contribution to the devil, and don't you think the devil is smart? Many are traveling in the devil's tracks in reading infidel authors. Satan is sharp, and they fall in love with his learning and smartness.--Ms 8b, 1891, pp. 3, 4. (Talk to teachers, Harbor Heights, Michigan, July 27, 1891.) [Cf: 4MR46.03] p. 16, Para. 5, [1891MS].

It is very warm, and yet I feel that I must answer your letter. May the Lord help me to write to you. I fear that I have left your letter in Healdsburg, but your question, I think, is distinct to my mind. I have been shown me some things in reference to those who are now students in Ann Arbor, and I know that I speak intelligently when I say that if you could have had the advantages of the meetings at Petoskey you would have received light and knowledge in regard to heavenly things that would have been of the highest value to you all. From the light I have had, I know that the students at Ann Arbor are in danger of not preserving a living connection with God, and will fail to impart knowledge and light unless they do receive wisdom from God. [Cf: 4MR46.04] p. 16, Para. 6, [1891MS].

As to your question: In connecting with unbelieving students in discussion of religious liberty, there is danger of reaping results which you do not anticipate. . . . [Cf: 4MR47.01] p. 17, Para. 1, [1891MS].

Instead of creating an issue and bringing about division of feeling, unite with the students in their meetings in a judicious manner, not striving for the mastery but watching for an opportunity to flash bright rays of light before them. In advocating religious liberty sentiments you might be pressed in argument to take so decided a stand that you would build a wall between yourself and those whom you sought to enlighten, and failing to draw them toward the truth, you would fail to do them good. That which you might say in regard to religious liberty might be all truth, and yet because of an untimely introduction, an overpositive utterance, you might bring about alienation between yourself and those you would instruct. In all meekness, in the spirit of Christ, live out the truth. Be often in prayer as was Daniel, for the Lord will surely hear the prayer of all who call upon Him in sincerity, and He will answer. We have no time in which to bring in needless things. Study to know God and Jesus Christ, for this is eternal life to every one of you. [Cf: 4MR47.02] p. 17, Para. 2, [1891MS].

If you walk humbly with God you may unite with the students not of our faith, agreeing with them as far as possible by dwelling upon points wherein you harmonize. Make no effort to create an issue. Let them do that part of the work themselves. Let them see that you are not egotistical, pharisaical, thinking no one loves God but yourselves, but draw them to Christ, thus drawing them to the truth. All heaven is

engaged in this work. Angels wait for the cooperation of men in drawing souls to Christ. "We are laborers together with God." [Cf: 4MR48.01] p. 17, Para. 3, [1891MS].

I have been shown that our young men should be as was Daniel, true to principle; and the God of all wisdom will give them understanding and knowledge. We all need wisdom. Seek for it with a determined purpose. You will not have wisdom if you trust in yourselves. Walk in the Spirit. Be followers of God as dear children. Seek to be conformed to the image of Christ, and do not seek for the mastery in discussion, but speak the truth in love, because the truth dwells in you. If the truth is in you Christ is in you, and you are then becoming sanctified through the truth, conforming to the image of Christ. Then you can represent Christ to all with whom you associate, and your spirit and actions will speak louder than your profession. You may live in the Spirit, walk in the Spirit, and bear the fruits of the Spirit; you may be filled with all the fullness of God. Then you will be living channels of light, having your life hid with Christ in God. And though the world does not see the heavenly character of the life that is hid with Christ, the effects of that life will be manifest; for those who are partakers of the divine nature will walk as children of light. . . . [Cf: 4MR48.02] p. 17, Para. 4, [1891MS].

To many of our youth there is great danger in listening to the discourses that are given by those who in the world are called great men. These discourses are often of a highly intellectual nature, and prevailing errors of science falsely-so-called and of popular religious doctrine are mingled with wise sayings and observations, but they undermine the statements of the Bible and give the impression that there is reason for questioning the truth of the inspired Word. In this way the seeds of skepticism are sown by great and professedly wise men, but their names are registered in the books of record in heaven as fools, and they are an offense to God. They repeat the falsehoods that Satan put into the mouth of the serpent, and educate the youth in delusions. [Cf: 4MR49.01] p. 17, Para. 5, [1891MS].

This is the kind of education the enemy delights in. It is sorcery. The great apostle inquired, "Who hath bewitched you that ye should not obey the truth?" Those who receive and admire the sentiments of these so-called great men are in danger, for through the subtlety of the enemy the sophistical reasoning of these false teachers takes root in the heart of our youth, and almost imperceptibly they are converted from truth to error. But the conversion should be just the other way. Our young men who have seen the evidences of the verity of truth should be firmly established and able to win souls to Christ from the darkness of error. [Cf: 4MR49.02] p. 18, Para. 1, [1891MS].

The youth who go to Ann Arbor must receive Jesus as their personal Saviour or they will build upon the sand, and their foundation will be swept away. The Spirit of Christ must regenerate and sanctify the soul, and pure affection for Christ must be kept alive by humble, daily trust in God. Christ must be formed within, the hope of glory. Let Jesus be revealed to those with whom you associate.--Letter 26, 1891, pp. 1, 2, 3-6. (To Leon Smith, son of Elder Uriah Smith, October 9, 1891.) [Cf: 4MR49.03] p. 18, Para. 2, [1891MS].

Those whom He addressed regarded themselves as exalted above all other

peoples. To them, they proudly boasted, had been committed the oracles of God. The earth was languishing for a teacher sent from God; but when He came just as the living oracles specified He would come, the priests and instructors of the people could not discern that He was their Saviour, nor could they understand the manner of His coming. Unaccustomed to accept God's word exactly as it reads, or to allow it to be its own interpreter, they read it in the light of their maxims and traditions. So long had they neglected to study and contemplate the Bible, that its pages were to them a mystery. They turned with aversion from the truth of God to the traditions of men.--Ms 24, 1891, pp. 21. 22. (Diary, typed February, 1903.) [Cf: 4MR54.01] p. 18, Para. 3, [1891MS].

I have been urged by the Spirit of the Lord to fully warn our people in regard to the undue familiarity of married men with women, and women with men. This lovesick sentimentalism existed in the mission at Cleveland before you were connected with it. I was shown you with others manifesting the same; whether this was in the past or the future I cannot say, for often things are presented to me long before the circumstances take place.--Letter 17, 1891. (To Brother Irwin, July 20, 1891.) [Cf: 4MR62.03] p. 18, Para. 4, [1891MS].

The Lord's eye is upon all His creatures; He loves them all, and makes no difference between white and black, except that He has a special tender pity for those who are called to bear a greater burden than others. . . . Those who slight a brother because of his color, are slighting Christ. . . . Sin rests upon us as a church because we have not made greater effort for the salvation of souls among the colored people. . . . God has children among the colored people all over the land. They need to be enlightened.--Ms 6, 1891, pp. 4a, 7, 9, 11. ("Our Duty to the Colored People," November 4, 1889.) [Cf: 4MR99.02] p. 18, Para. 5, [1891MS].

Again at Brooklyn, New York, (January 9, 1891) I had a deep, earnest desire for the Lord to work with His people. Oh, 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. Oh, bless the Lord, bless the Lord! Oh, my soul! for the great goodness and mercy of God! [Cf: 4MR310.04] p. 18, Para. 6, [1891MS].

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 that 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 reach 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.--Ms 2, 1891, pp. 1, 2. (Untitled, January 9, 1891.) [Cf: 4MR311.01] p. 19, Para. 1, [1891MS].

We are looking beyond time; we are looking to eternity. We are trying to live in such a way that Christ can say, Well done, good and faithful servant. Let us live, every one of us, in that way. We may make mistakes; we may err; but God will not leave us in error. "If we sin we have an advocate with the Father, Jesus Christ the righteous." There is hope for us; we are prisoners of hope. Let us grasp the rich promises of God. The garden of God is full of rich promises. Oh, let us gather them; let us take them home; let us show that we believe in God. Let us take Him at His word; let not one of us be found distrusting God or doubting Him. [Cf: 4MR342.02] p. 19, Para. 2, [1891MS].

Let us be growing Christians. We are not to stand still. We are to be in advance today of what we were yesterday; every day learning to be more trustful, more fully relying upon Jesus. Thus we are to grow up. You do not at one bound reach perfection; sanctification is the work of a lifetime. . . . [Cf: 4MR343.01] p. 19, Para. 3, [1891MS].

I remember in 1843 a man and his wife . . . who expected the Lord to come in 1844, and they were waiting and watching. And every day they would pray to God; before they would bid each other goodnight, they would say, It may be the Lord will come when we are asleep, and we want to be ready. The husband would ask his wife if he had said a word during the day that she thought was not in accordance with the truth and the faith which they professed; and then she would ask him the same question. Then they would bow before the Lord and ask Him if they had sinned in thought or word or action, and if so, that He would forgive that transgression. Now we want just such simplicity as this. [Cf: 4MR343.02] p. 19, Para. 4, [1891MS].

You want to be like little children, hanging upon the merits of a crucified-and-risen Saviour, and then you will be fortified. How? The angels of God will be around you as a wall of fire; the righteousness of Christ, which you claim, goes before you, and the glory of God is your rearward. God sanctify our tongues; God sanctify our thoughts; God sanctify our minds, that we may dwell upon heavenly themes, and then that we may impart that knowledge and light to others. There is great advancement for us, and do not stop here. May God help you to make the most of your responsibilities.--Ms 9, 1891, pp. 14, 15, 18, 19. (Sermon, "Make Proper Use of Talents," August 22, 1891.) [Cf: 4MR343.03] p. 19, Para. 5, [1891MS].

There are soul-destroying superstitions in our world in 1890. When Christ shall come the second time, the whole world will be represented by two classes, the just and the unjust, the righteous and the unrighteous. Preceding the great sign of the coming of the Son of man, there will be signs and wonders in the heavens. [Cf: 4MR443.01] p. 20, Para. 1, [1891MS].

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: 4MR443.02] p. 20, Para. 2, [1891MS].

The disasters of the past year (1889) 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: 4MR443.03] p. 20, Para. 3, [1891MS].

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: 4MR443.04] p. 20, Para. 4, [1891MS].

These things are the result of the 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 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. [Cf: 4MR444.01] p. 20, Para. 5, [1891MS].

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Now we can see what the Lord delights in their doing. [Cf: 5MR33.02] p. 21, Para. 4, [1891MS].

"Then shall thy light break forth as the morning." Well this is what we wanted to know, Where we can find the light? It will break forth as the morning! What is it that will give us the light? By getting out of ourselves and seeing what good we can do for others, that are around us. We may feel that it is too great a task upon us, but in doing good to others it reacts back upon us, and if we comfort others with the comfort wherewith we are comforted the blessings will come back to us. And how? "Ye are labourers together with God." You see we are drawing in the same line with Jehovah, and all of the heavenly intelligences are interested in the work going on here in this earth, and if there had not been that interest none of us could be saved. . . . "And they that shall be of thee," now mark these words, "shall build the old waste places": What next? They shall raise up the foundations of many generations; and they shall be called, What? "The repairer of the breach, The restorer of paths to dwell in." What is that? It is the everlasting law of Jehovah, and it was the transgression of that [law] that brought the fall of man. [Cf: 5MR33.03] p. 21, Para. 5, [1891MS].

Here it says, "And if thou draw out thy soul to the hungry." What is this hungering? If there is not a hungering, a starving for the Word of God, tell me?--Ms 5, 1891, pp. 1, 7. (Sabbath sermon, January 10, 1891.) [Cf: 5MR34.01] p. 21, Para. 6, [1891MS].

The Sabbath of the fourth commandment, sanctified by God, was given to man as the memorial of the creation of the world and all things therein. Ever since the institution of the Sabbath in Eden, Satan has made a determined effort to destroy this memorial, and in its stead to institute a spurious sabbath, in order that the memorial of God's great and wonderful works might be lost from the mind, and there be brought about a worldwide apostasy against God's law. He well knows that, by leading men and women to disregard the fourth commandment, he has placed them on his side of the controversy; for God says, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. --Ms 24, 1891, p. 7. (Diary, "Satan's Efforts to Destroy the Sabbath Memorial of the Creation," typed February, 1903.) [Cf: 5MR87.01] p. 22, Para. 1, [1891MS].

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 if I were 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. 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?--Ms 83, 1891, pp. 2, 3. ("Importance of Exercising Faith," July 22, 1891.) [Cf: 5MR152.03] p. 22, Para. 2, [1891MS].

Fight the Good Fight of Faith. We must battle constantly in order to fight the good fight of faith. We can keep our souls in patient trust only as we put on Christ. A general faith is not enough. We must put on the robe of Christ's righteousness, and wear it openly, bravely, decidedly exhibiting Christ and not expect too much of finite man, but keep looking unto Jesus, and become ravished with the perfection of His character. Then we shall individually make manifest the character of Jesus, and make it evident that we are invigorated by the truth; because it sanctifies the soul and brings into captivity every thought to the obedience of Christ.--Letter 14, 1891, p. 11. (To Elder S. N. Haskell, December 11, 1891.) [Cf: 5MR336.05] p. 22, Para. 3, [1891MS].

The Entire Being. Real religion has its seat in the heart; and as it is an abiding principle there, it works outwardly, molding the external conduct, until the entire being is conformed to the image of Christ; even the thoughts are brought into subjection to the mind of Christ. If the abiding principle is not in the heart, the mind will be molded after the deceiving similitude of Satan's mind, working his will, to the ruin of the soul. The atmosphere which surrounds such souls is deleterious to all around them, whether believers or unbelievers. [Cf: 5MR360.01] p. 22, Para. 4, [1891MS].

When the mind is not under the direct influence of the Spirit of God, Satan can mold it as he chooses. All the rational powers which he controls he will carnalize.--Letter 8, 1891, pp. 2, 5. (To Brother Craig, February 4, 1891.) [Cf: 5MR360.02] p. 22, Para. 5, [1891MS].

My Brother, I have some things to say to you in the name of the Lord. The matter has been opened before me, and this morning urges itself upon my mind in a most impressive manner. . . . It is unfortunate for

your wife and children that you are an invalid, because your mind is affected by the condition of your stomach, and you are often very exacting. . . . Your health will improve when your heart is under the subduing influence of the Spirit of God, and you let the peace of God rule, not be a transient guest, in your soul. Now I wish to tell you something of what the Lord has shown me, in my own case and a score of others, in reference to diet. Some years ago Elder Loughborough's family were living very much as yours have been, discarding salt, and rigidly following a certain course they had marked out. All were dyspeptics. Elder Loughborough did not have strength to perform his ministerial labors, and the children ate double the amount of food they should have had, because the wants of the stomach were not met. [Cf: 5MR400.01] p. 23, Para. 1, [1891MS].

I was shown that the ideas they had received in regard to diet were not to be carried out as they had been. All ate largely, and yet were unsatisfied. Nature, I saw, had a heavy tax put upon her, and yet was not nourished. I have not time now to state all the particulars, but I was shown that death would be the result unless a change was brought about at once. But Elder Loughborough's wife was possessed of a conscientiousness that was painful, an affliction to herself and all connected with her. Sick and suffering as she was, her conscience--which certainly could not have been a sanctified conscience--held her to the extreme course she had adopted. [Cf: 5MR400.02] p. 23, Para. 2, [1891MS].

I was shown that the Lord would have them study from cause to effect and see that it was best to break up a routine in which the system was not nourished. It was a mistake to discard salt altogether as they had done; it would be better for them to use it moderately; that instead of eating so largely of gems and potatoes, and gravies, and strong sauce, they would be benefited by using a little meat two or three times a week. Well, Elder Loughborough changed his diet and began to gain in strength. His wife made no change, and she died about a year after I had labored with them so earnestly. . . . [Cf: 5MR401.01] p. 23, Para. 3, [1891MS].

I have been shown by the Lord that you are making a mistake in your own diet. A change is necessary for you healthwise. How can you recommend that which you call health reform, when it does so little for you? Just study this matter in a different light from that in which you viewed it heretofore. [Cf: 5MR401.02] p. 23, Para. 4, [1891MS].

There is a wide difference in constitutions and temperaments, and the demands of the system differ greatly in different persons. What would be food for one might be poison for another; so precise rules cannot be laid down to fit every case. I cannot eat beans, for they are poison to me; but for me to say that for this reason no one must eat them would be simply ridiculous. I cannot eat a spoonful of milk gravy, or milk toast, without suffering in consequence; but other members of my family can eat these things, and realize no such effect; therefore I take that which suits my stomach best, and they do the same. We have no words, no contention, all moves along harmoniously in my large family, for I do not attempt to dictate what they shall or shall not eat. Many years ago, while at Dr. Jackson's, I undertook to leave it [salt] off entirely, because he advocated this in his lectures. But he came to me and said, "I request you not to come into the dining hall to eat. A

moderate use of salt is necessary to you; without it you will become a dyspeptic. I will send your meals to your room." After a while, however, I again tried the saltless food, but was again reduced in strength and fainted from weakness. Although every effort was made to counteract the effect of the six-weeks' trial, I was all summer in so feeble a condition that my life was despaired of. I was healed in answer to prayer, else I should not have been alive today. [Cf: 5MR401.03] p. 23, Para. 5, [1891MS].

I write this for your good. I am pained to see you suffering so much, and wish that you might have better health. It never pays to take extreme views of health reform. From the light that God has given me, I am convinced that a change of diet will benefit your health.--Letter 19a, 1891. (To H. C. Miller, April 2, 1891.) [Cf: 5MR402.01] p. 24, Para. 1, [1891MS].

When you engaged in that lawsuit against A, I said if Elder B has gone so far as to enter into that business, it will be a blot upon his life. I have sorrowed because of your course in this; I know that it is not right, and will not in the least relieve the situation for you in any way. It is only a manifestation of that wisdom which is not from above. [Cf: 5MR411.02] p. 24, Para. 2, [1891MS].

I was informed that you intended to institute a suit against me, on the ground that you had been wronged by the testimonies given in your case. A letter came to me, threatening that if I did not acknowledge that I had wronged you, the suit would be entered upon. Now, I could hardly believe that you had gone so decidedly on the enemy's ground, knowing my lifework as well as you do. [Cf: 5MR411.03] p. 24, Para. 3, [1891MS].

All that I have written to you, every word of it, was the truth. I have no retractions to make. I have done only that which I know to be my duty to do. My only motive in publishing the matter was the hope of saving you. I had no thought but of sincere pity and love for your soul. You yourself know that I have great interest for your soul. . . . [Cf: 5MR411.04] p. 24, Para. 4, [1891MS].

If anyone shall seek to hinder me in this work by appealing to the law, I shall not abate one jot of the testimonies given. The work in which I am engaged is not my work. It is the work of God, which He has given me to do. I did not believe that you would do so terrible a thing as to lift your finite hand against the God of heaven. Whoever shall do this work, let it not be B. . . . [Cf: 5MR412.01] p. 24, Para. 5, [1891MS].

I want to say to you, Do not extort money from anyone because of words spoken against you or yours. You harm yourself by so doing. If we are looking unto Jesus, the Author and Finisher of our faith, we shall be able to pray, "Lord, forgive us our trespasses, as we forgive those who trespass against us." Jesus did not appeal to the law for redress when He was unjustly accused. When he was reviled, He reviled not again; when He was threatened, he did not retaliate.--Letter 38, 1891. (Nov. 10, 1891.) [Cf: 5MR412.02] p. 24, Para. 6, [1891MS].

Every soul of man may be saved if they believe in Christ as their personal Saviour. All will not be saved. Not because He 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 the burdens and trials and perplexities of life with greater ease, and Christ says in his invitation, "Come unto me all ye that are weary and heavy laden and I will give you rest." . . . [Cf: 6MR9.01] p. 24, Para. 7, [1891MS].

John pointed the people to the Lamb of God who taketh away the sins of the world. He said, "Behold the Lamb of God who taketh away the sins 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, and that is the only way. He prayed to His heavenly Father. We can do the same. . . . 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.--Ms 83, 1891, pp. 2-4. ("Importance of Exercising Faith," Sermon, July 22, 1891.) [Cf: 6MR9.02] p. 25, Para. 1, [1891MS].

(Mark 2:17 quoted:) Then you are not to wait, but come now, and believe that He will receive you. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." You cannot enjoy His blessing without any action on your part. Salvation is a gift offered to you free; on no other condition can you obtain it, only as a free gift. But cooperation on your part is essential for your salvation. . . . [Cf: 6MR17.04] p. 25, Para. 2, [1891MS].

The arms of Jesus are open to receive you; will you not come to Him? Jesus presents to you the gift of eternal life; will you receive it? Faith and works go together, and each is dead if alone. Not that works will save you; they are the fruit of faith, and living faith will reveal itself in action. The hand of Christ is stretched forth to receive you; will you put your hand in that of the dear Saviour and say, Lead me; I will follow Thee, my Saviour? You must not be neglectful of the conditions of salvation, which are faith and obedience. There must be a cooperation of the human with the divine. Without holiness no man shall see the Lord; but Jesus is ready to receive you now; and if you will only believe that He is your Saviour, that He died to redeem you, He will be found of you as the most precious friend.--Letter 9a, 1891, pp. 3, 6. (To Sister D. S. Gilbert, June 3, 1891.) [Cf: 6MR18.01] p. 25, Para. 3, [1891MS].

The Assurance of Salvation--Immense interests are here involved. We are made partakers of Christ's sacrifice here in this life, and then we are assured that we shall be partakers of all its benefits in the future immortal life, if we hold fast the beginning of our confidence steadfast unto the end.--Letter 9a, 1891, pp. 1, 2. (To Sister D. S. Gilbert, June 3, 1891.) [Cf: 6MR30.01] p. 25, Para. 4, [1891MS].

Youth Work--What would I give for a minister that goes into the desk and preaches a discourse with the solemn truths that we bear at this time, and then goes out and his conversation is light, trifling, and narrow? His words carry no weight. . . . You should preach less; teach

the Bible in the family; read and explain. You can do more at the family circle than in all the sermonizing.--Ms 10, 1891, pp. 10, 11. (Sermon, August 2, 1891.) [Cf: 6MR50.01] p. 25, Para. 5, [1891MS].

The churches that have not life in themselves, that have lost their spiritual discernment, call for ministers to come to their help, to bring them the breath of life. But the ministers have other work to do. They must carry the message of truth to those who know it not. Those ministers who hover about the churches, who have not a clear cut message, which, like a sharp, two-edged sword, cuts both ways, will do the churches harm. They will not work for the salvation of souls that are in great peril because they know not the truth, and they will die spiritually themselves, and trouble and discourage those who try to help them. . . . [Cf: 6MR64.01] p. 25, Para. 6, [1891MS].

Many love to preach, but they have very little experience in ministering. Search the Scriptures with the families you visit. Christ's work was to put believers in possession of every essential truth, that by searching, they might discover other precious gems. . . . [Cf: 6MR64.02] p. 26, Para. 1, [1891MS].

When a discourse is given, precious seed is sown. But if personal efforts are not made to prepare the soil for that seed, it does not take root in the heart. Unless the heart is softened and subdued by the Spirit of God, much of the discourse is lost. . . . [Cf: 6MR64.03] p. 26, Para. 2, [1891MS].

The Lord Jesus expects more of you than you give; yes, a great deal more. He has called and chosen you. Every man, according to his several ability, has been given his work. You are to occupy a place as a laborer together with God, and as his agent, you are to gather other agencies, and unite them with those already in the work, that the instrumentalities for winning souls to look to Christ, may be as many as possible. . . . [Cf: 6MR64.04] p. 26, Para. 3, [1891MS].

The meaning of the words, "I am made a minister," is too little comprehended. Those who preach the word of life to others should be weighted with the Spirit of Christ, as was Paul. If the minister goes to his work light-loaded, if he carries no burden for the people, he shows that he has mistaken his calling. He has not that spirit of intercession and consecration to God that would enable him to receive light from God. Those who work for God must feed upon Christ; for spiritually they are built up from what they eat. If Christ is formed within, the hope of glory, they have wisdom from God, not only to eat of Christ, but to feed the flock of God in due season, giving to every man his portion.--Ms 7, 1891, pp. 3, 6, 8, 19-20, 22. ("Christian Service in the Living Church," June 10, 1891.) [Cf: 6MR65.01] p. 26, Para. 4, [1891MS].

The churches are fast being converted to the world. They have beautiful music and splendid decorations. But they are fruitless trees, bearing nothing but leaves. As the Lord unmasked the fig tree, so He will unmask these pretentious hypocrites.--Letter 45, 1891, p. 4. (To "My Brother," December 28, 1891.) [Cf: 6MR320.03] p. 26, Para. 5, [1891MS].

When will people learn that the appetite is not to be indulged at the

expense of health? When men and women are always ailing, I inquire, is there not a cause? We want to be right, to do right, and then be cheerful and happy, believing that the Lord will bless us every day while we fight the good fight of faith, overcoming appetite and passion in the oft repeated conflict--overcoming as Christ overcame, by meeting the enemy with, "It is written."--Letter 10, 1891. (To J. H. Kellogg, May 15, 1891.) [Cf: 6MR389.01] p. 26, Para. 6, [1891MS].

"For the husband is the head of the wife, even as Christ is the head of the church, and He [referring to Christ], is the Saviour of the body," or church. Christ's rule is one of wisdom and love, and when husbands fulfill their obligations to their wives, they will use their authority with the same tenderness as Christ uses toward the church. When the Spirit of Christ controls the husband, the wife's subjection will only result in rest and benefit, for he will require from her only that which will result in good, and in the same way that Christ requires submission from the church. . . . [Cf: 7MR207.01] p. 26, Para. 7, [1891MS].

Let those who stand as husbands study the words of Christ, not to find out how complete must be the subjection of the wife, but how he may have the mind of Christ, and become purified, refined, and fit to be the lord of his household.--Ms 17, 1891, pp. 4, 7. ("Relation of Husbands and Wives," undated.) [Cf: 7MR207.02] p. 27, Para. 1, [1891MS].

Reconversion and Rebaptism--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: 7MR261.01] p. 27, Para. 2, [1891MS].

Have not many in this ministerial school seen their mistake of not abiding in Christ? Can not 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 works that they must do? [Cf: 7MR261.02] p. 27, Para. 3, [1891MS].

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: 7MR261.03] p. 27, Para. 4, [1891MS].

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.--Ms 21, 1891, pp. 6, 7. (Diary, February 27, 1891.) [Cf: 7MR262.01] p. 27, Para. 5, [1891MS].

I tell you that if you expect the blessing of God to rest upon you, you must put into the treasury that which will support the interests of the cause in different places. . . . The amount that goes from the Battle Creek Church to the General Conference will go for the universal wants of the cause in different places where the work must be built up.--Ms 11, 1891, pp. 6, 7. ("Remarks at Michigan Conference Meeting," September 3, 1891.) [Cf: 7MR366.02] p. 27, Para. 6, [1891MS].

God sees many temptations resisted of which the world, and even near friends, never know; temptations in the home, in the heart; He sees the soul's humility in view of its own weakness, the sincere repentance over even a thought that is evil; He sees the whole heart's devotion to the upbuilding of the cause of God, without one tinge of selfishness; He has noted those hours of hard battle with self, battles that won the victory--all this God and angels know.--Letter 18, 1891, p. 4. (To Brother Irwin, June 29, 1891.) [Cf: 8MR244.01] p. 28, Para. 1, [1891MS].

Justification by faith is to many a mystery. A sinner is justified by God when he repents of his sins. He sees Jesus upon the cross of Calvary. Why all this suffering? The law of Jehovah has been broken. The law of God's government in heaven and earth has been transgressed, and the penalty of sin is pronounced to be death. 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." Oh what love, what matchless love! Christ, the Son of God, dying for guilty man! [Cf: 8MR355.01] p. 28, Para. 2, [1891MS].

The sinner views the spirituality of the law of God and its eternal obligations. He sees the love of God in providing a substitute and surety for guilty man, and that substitute is One equal with God. This display of grace in the gift of salvation to the world fills the sinner with amazement. This love of God to man breaks every barrier down. He comes to the cross, which has been placed midway between Divinity and humanity, and repents of his sins of transgression, because Christ has been drawing him to Himself. He does not expect the law to cleanse him from sin, for there is no pardoning quality in the law to save the transgressors of the law. He looks to the atoning Sacrifice as his only hope, through repentance toward God--because the laws of His government have been broken--and faith toward our Lord Jesus Christ as the One who can save and cleanse the sinner from every transgression. [Cf: 8MR355.02] p. 28, Para. 3, [1891MS].

The mediatorial work of Christ commenced with the commencement of human guilt and suffering and misery, as soon as man became a transgressor. The law was not abolished to save man and bring him into union with God. But Christ assumed the office of his surety and deliverer in becoming sin for man, that man might become the righteousness of God in and through Him who was one with the Father. Sinners can be justified by God only when He pardons their sins, remits the punishment they deserve, and treats them as though they were really just and had not sinned, receiving them into divine favor and treating them as if they were righteous. They are justified alone through the imputed righteousness of Christ. The Father accepts the Son, and through the atoning sacrifice of His Son accepts the sinner. [Cf: 8MR355.03] p. 28, Para. 4, [1891MS].

A general faith is entertained by many, and their assent is given that Christianity is the only hope for perishing souls. But to believe this intellectually is not sufficient to the saving of the soul. James tells us in his epistle that the devils believe and tremble, but this is not a saving faith that will justify them. There are thousands who believe in the gospel and in Jesus Christ as the world's Redeemer, but they are not saved by that faith. This is only an assent of their judgment to that which is a fact, but it does not transform the character. They do not repent and have that faith that lays hold upon Christ as their sin-pardoning Saviour; their belief is not unto repentance. There must be a faith that accomplishes its work for the receiver, a faith in the atoning sacrifice, a faith that works by love and purifies the soul. [Cf: 8MR356.01] p. 28, Para. 5, [1891MS].

There will be need not only of faith but of a trust in God. This is the true faith of Abraham, a faith which produced fruits. "Abraham believed God, and it was imputed unto him for righteousness." James 2:23. When God told him to offer his son as a sacrifice it was the same voice that had spoken telling him to leave his country and go into a land which God would show him. Abraham was saved by faith in Christ as verily as the sinner is saved by faith in Christ today. [Cf: 8MR356.02] p. 29, Para. 1, [1891MS].

The faith that justifies always produces first true repentance, and then good works, which are the fruit of that faith. There is no saving faith that does not produce good fruit. God gave Christ to our world to become the sinner's substitute. The moment true faith in the merits of the costly atoning sacrifice is exercised, claiming Christ as a personal Saviour, that moment the sinner is justified before God, because he is pardoned.--Ms 46, 1891. ("Justified by Faith," January 6, 1891.) [Cf: 8MR357.01] p. 29, Para. 2, [1891MS].

At the seven o'clock meeting of the conference the subject of the need of establishing a school in the colonies was presented. W. C. White and Elder Tenney made appropriate remarks, and were listened to with deep interest. [Cf: 8MR358.01] p. 29, Para. 3, [1891MS].

At the nine o'clock meeting I read important matter in regard to our schools and the work that should be done in them.--Ms 45, 1891, p. 2. (Diary Fragments, December 28, 1891.) [Cf: 8MR358.02] p. 29, Para. 4, [1891MS].

Sister Kerr took me into her parlor bedroom, and opened a box of ruches [a strip of lace, net, ribbon, or the like, used in place of a collar or cuff.] for the neck, and desired me to accept the entire box. Her husband is a merchant in Honolulu, and though not a believer, he is a very liberal man. She also presented me with three yards and a half of silk, costing three dollars a yard with which I was to make a sack. [a short coat or jacket fitting somewhat loosely.] I saw that she was very desirous that I should have this, and I could not refuse without greatly disappointing her. It was beautiful silk left from a dress which she had. She also gave me a silk scarf, and a ten dollar pin, composed of white stones, very plain and serviceable. I thought I could not accept this, but she looked so sorry, that I finally did take it, and have worn it ever since, for it is handy and becoming, while it is not showy at all.--Letter 32a, 1891, pp. 2, 3. (To J. E. and Emma White, December 7, 1891.) [Cf: 8MR449.01] p. 29, Para. 5, [1891MS].

Cautions Against Assuming Responsibilities That Are Too Heavy.--Who gave you that mind? It was God. What right have you to commit day by day, hour by hour, week by week, month by month, and year by year, a system of robbery against God? What right have you to take the gift of reason, the gift of intelligence, and put that intelligence and reason largely to your own benefit in worldly profit? We are to yield ourselves up, all that there is of us. Men in positions of trust, positions in our institutions, you become self-centered. You bring commercial business in. Men of responsibility that stand in positions of trust have contracted burdens [that are] too big and heavy to stop to pray. [Cf: 9MR47.01] p. 29, Para. 6, [1891MS].

You are to consider the words of Christ, "Without Me ye can do nothing." Leave Christ out of your service and you cannot distinguish between the common and sacred fire. Oh, such are too crowded with the cares of life to pray. . . . Now what is the use of leaving Jesus out of the question and go on with your bungling work, botched work, and with your affections centered upon the things of this world, and absorbed and controlled by the business part--the temporal things of this life and that which is of no value to us--while that which is of eternal moment to us is put away as a thing to be taken up transiently, when most convenient. If you go to meeting, you cannot keep awake, because you have robbed God of the nerve-brain power in pressure of worldly cares. . . . You have not been drinking of the life streams which make glad the city of our God. You have not been drinking of the snow of Lebanon, but you have been drinking at the malarious streams in the valley, and what you need is religion. It is what you will have to have or you will never enter the kingdom of God.-- *Manuscript 35*, 1891, pp. 4,5. ("Work and Baptism of the Holy Spirit Needed," September 26, 1891.) [Cf: 9MR47.02] p. 30, Para. 1, [1891MS].

Today as I have been writing upon the "Life of Christ," my heart has been all subdued and broken by the thought of the great and infinite sacrifice made in our behalf. I thought, What more could God say to us in pledging His word as to what He will do than what He has said. I have thought there is nothing more, no greater assurance, that could be made of what God purposes giving us, than that manifested in giving His Son. Who can doubt that the Father is perfectly willing to accept us and to refine us; to keep us; to give us heavenly wisdom; to give us His light? Was not Christ the Word? Was not He the light? Was not He the light of men? And did not He come into the world that He might

penetrate the clouds of darkness that covered the earth? "Darkness covered the earth, and gross darkness the people." Now, what more could God do than to roll back the cloud, and to break that spell of Satan, by which he would chain our minds to earth and earthly things, and to bring the glorious prospect of immortality, than He had done? What more could He do, I say, than He has done? [Cf: 9MR50.01] p. 30, Para. 2, [1891MS].

As I was hurrying around to get things closed up in order to come into this meeting, although I was in a hurry, and my head tired, and I was somewhat perplexed, I felt a great peace upon me. Now, brethren, I would not give up that peace for all the praise and all the honor and all the glory that there is in this world, because I appreciate every ray of light, and every impression of the Spirit of God. Oh, I appreciate the connection. I want to keep this connection. I do not want the connection broken between my soul and my God. I want the communication open between God and my soul, and then I can say indeed, "It is well, it is well, with my soul." [Cf: 9MR50.02] p. 30, Para. 3, [1891MS].

But I have to venture something, of course I do. I have to venture and venture by faith upon the loving promises of God, and believe that they will be verified to me. Christ ventured a great deal when He came here to stand upon the battlefield, when He came here clothed with humanity, standing as our surety, as our substitute, that He would overcome in our behalf, that we might be overcomers in His strength and by His merits. Well, now it seems such a venture that He made for us. And cannot we venture something for Him? Cannot we say, "I will go unto my Saviour, and if I perish, I perish. I will perish at His feet? Then let us make a venture. Make a surrender to God. Let self be broken all to pieces. [Cf: 9MR51.01] p. 30, Para. 4, [1891MS].

I want self to die, but it is a constant fight for me every day of my life, that the enemy shall not obtain the advantage and weaken my faith, so that I shall not claim the promises of God and believe. Believe what?--that He will keep that which I have committed unto His care against that day. But the enemy will come in and loom up the trials that will come and that I will have to bear, and will try in every way to overcome me, that he may triumph. But when I say, "I will trust my heavenly Father," why should not I trust Him? Does not He want me to be saved? Why not look to Calvary? Does He want you to be saved? [Cf: 9MR51.02] p. 31, Para. 1, [1891MS].

Look to Calvary. That tells you the story. He wants us to be saved with an everlasting salvation. He does not want us to wait until this meeting is closed, and we go home without knowing that our lives are hid with Christ in God. He wants us to know it right here upon this ground. I believe it is sacred ground. I believe the angels of God are walking up and down this encampment. I know they are, for I have seen the interest that all heaven has in the assembly of the saints when they come together; how with intense interest they are watching and seeking to make impressions upon human hearts. Will we let them be made? Will we open the door? Will we let Jesus in? May the Lord help us on this blessed holy Sabbath and in this sacred place, made sacred by His presence, for He has revealed Himself unto us since we have been here, to take up the tokens of God. [Cf: 9MR51.03] p. 31, Para. 2, [1891MS].

Gather up the precious rays of light, and yet grasp for more. If any man thirst, let him come and drink, and drink again, and continue drinking. If any thirst, come and drink. Why stand back from the fountain? Why not come to the fullness of Christ? He has put into our hands the key which will open the storehouse where are the immortal treasures. Shall we not take of His love and drink in of His fullness? God grant that we shall have an experimental knowledge of what it is to be Christ's, and Christ ours. Let self die and break all to pieces, and let Jesus put His armor upon us, and put His mold and superscription upon us. [Cf: 9MR52.01] p. 31, Para. 3, [1891MS].

Now, there are those who may have been hardhearted, and they may have been foolish in their inclination and desire and indulgence of self. Their thoughts may have been wandering, and their words light and trifling; notwithstanding, the injunction is to be holy in all conversation. "What manner of persons ought ye to be in all holy conversation and godliness" (2 Peter 3:11). "In all holy conversation" signifies that in all matters we are to be holy; and that means wholly the Lord's. Make no reserve. Therefore, all that I have, and all that I do, and all that I say, is to be as a God-bought subject of Jesus Christ. The redemption money has been paid as the price of my soul, and instead of being a slave of Satan, I am to be indeed the child of God. I am His servant. Then shall we not every one of us draw in even cords with Christ? Shall we not yoke up with Him? Shall we not bear our end of the yoke? [Cf: 9MR52.02] p. 31, Para. 4, [1891MS].

Christ has trod the wine press alone, and of the people there was none with Him. Now shall we show, after Christ has demonstrated that He died for us, that He rose and ascended to heaven to be our Advocate, that we will yoke up with Him--that we will take His yoke, lift His burden, and carry on the very work that He carried on when He was here on the earth. [Cf: 9MR53.01] p. 31, Para. 5, [1891MS].

God help us to understand our privileges and opportunities. If we do not, we will go away from this place without the sweet impressions God is ready to make upon our hearts. They will lose their influence upon us. You want here to make an entire surrender to God. Do not leave this ground until you know that Jesus Christ is yours; and begin early. Do not wait until the close of the meeting, because you want all the blessing that will come as the result of an entire surrender, and falling upon the Rock and being broken. [Cf: 9MR53.02] p. 32, Para. 1, [1891MS].

Then let us begin at the very beginning to manifest that faith which takes hold of the promises of God. Then your testimonies will be of what the Lord has done for you right here upon this ridge overlooking the waters [of Lake Michigan] that He has made with His hand. Right here I surrender myself to God, and He blesses me. He has converted me, and I believe that His blessing will rest upon me every step that I advance toward Zion. Let us begin, then, right here. Do not let pride or anything else come in to lead us from Christ. Let us be determined that we will be the Lord's, and every night and every morning turn a new leaf, and the record in the heavenly courts will be of character, oh, so much cleaner, so much purer, so much more satisfactory to the universe of heaven, so much more pleasing to Him who died for us, that here are souls who are gaining victory over Satan, every step of the

way.-- *Manuscript 8, 1891, pp. 1-5. (Remarks by Sister White at Harbor Heights, Michigan, July 24, 1891.)* [Cf: 9MR53.03] p. 32, Para. 2, [1891MS].

The Proper Way to Deal With Students in Our Schools-- Brethren, our standard is altogether too low. We have had the precious gems, precious treasures upon earth which have been unfolded, and we have seen the beauty and the glory of the truth, but we have made it a sort of common thing. [Cf: 9MR54.01] p. 32, Para. 3, [1891MS].

Christ presents many phases of character to God's people, and yet He says, "Nevertheless I have somewhat against thee, because thou hast left thy first love" (Revelation 2:4). What is the matter?--the gold the truth bids to seek, the gold of love and faith, is dropped out of the character and now you must come back. [Cf: 9MR54.02] p. 32, Para. 4, [1891MS].

"Thy gentleness hath made me great" (Psalm 18:35). The gentleness, forbearance, longsuffering, mercy, and patience have greater power than you imagine. God wants us to cultivate that side of the question. If justice and its twin sister, mercy, do not stand together, it is a terrible thing. You want the world and whatever you are connected with. [Cf: 9MR54.03] p. 32, Para. 5, [1891MS].

You need not be afraid of manifesting weakness of character in being too merciful. I will risk every one of you that you will not be too merciful, too compassionate, or too sympathetic for the erring. What we want is the Spirit of Christ interwoven into our everyday experience. You want it when you rise in the morning, you want it at noon, and you want it at night. You want it continually, so that it shall be an abiding principle, as with Daniel, the abiding principle of fearing God, let the consequence be what it may. [Cf: 9MR54.04] p. 32, Para. 6, [1891MS].

Now we want to understand that there is something more to our work than we have given to it, and we want to understand that the essential work must begin with our own individual selves, our own hearts. We must know the influence of the Spirit of God on the human heart, on the human affections. Do not you remember that when Christ was teaching there came one saying, "Thy mother and Thy brethren stand without, desiring to speak with Thee." And Christ, looking around upon His disciples that were receiving His words of life, read the interest in their eager countenances and said to the messengers, "Behold My mother and My brethren" are they that "do the will of My Father" (Matthew 12:47, 49, 50). They are the ones that are His mother and His brethren. They are the ones that are more closely related to Him than any ties of relationship. [Cf: 9MR55.01] p. 33, Para. 1, [1891MS].

We are a selfish set of beings. To those who are not related to us, the milk of human kindness is seldom given. There is abundance of overflowing love manifested to those who are related to us, but to others--just as near and dear to the heart of Infinite Love--there is a coldness, uncourteousness, and selfish withholding of that love that flowed forth in such large measure to the special favorites and relatives. Who are my mother and my brother and my sister? Every soul striving to do the will of God is to be treated as our own relative. We do not do so. We are God's children. God is not pleased with this

favoritism. My husband is perfect, my children are perfect, and I myself am perfect. That is with many about the sum total of their religious experience--they act it out. [Cf: 9MR55.02] p. 33, Para. 2, [1891MS].

You look upon some and say, "How foolish they are." Had we not better have the compassion of Jesus Christ at all times and in all places and in everything in our dealings with children and youth who have not our experience? I have felt upon this point a most wonderful responsibility, as case after case has been presented before me in different schools and in different places, where for years back [there] has been the mismanagement of a certain one, and then I have looked to see where he would come out, and he came out as the servant of the devil. Where might he have come out? As a child and servant of Jesus Christ. Who is responsible for that man's disposition? [Cf: 9MR56.01] p. 33, Para. 3, [1891MS].

I have sat in school with a pupil sitting by my side, when the master sent a ruler to hit that student upon the head, but it hit me, and gave me a wonderful wound. I rose from my seat and left the room. When I left the schoolhouse and was on the way home, he ran after me and said, "Ellen, I made a mistake; won't you forgive me?" [Cf: 9MR56.02] p. 33, Para. 4, [1891MS].

Said I, "Certainly I will, but where is the mistake?" [Cf: 9MR56.03] p. 33, Para. 5, [1891MS].

"I did not mean to hit you." [Cf: 9MR56.04] p. 33, Para. 6, [1891MS].

"But," said I, "it is a mistake that you should hit anybody. I would just as soon have this gash in my forehead as to have another injured." [Cf: 9MR56.05] p. 33, Para. 7, [1891MS].

It is the spirit in the man. You may have teachers in the school who have never felt the controlling power of the Spirit of God over every action of their lives. They may take the students, and full of passion, shake them, but this act will never be unless the teacher has lost his self-control and is full of angry feelings. Do the students have any more love for such a teacher? [Cf: 9MR56.06] p. 34, Para. 1, [1891MS].

No teacher, I care not who he is, can have any influence over the students for good, no matter how well educated, how intellectual, or how refined he may be, unless he loves them. What shall we do? Put away the iron that is in your souls--these satanic attributes that bear such fruit--whatever it may cost you--even if it costs you your right arm, as Christ said when talking to His disciples. "At the same time came the disciples unto Jesus" to be converted--they were following Christ, learning of Christ. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matthew 18:1,3). What is the matter? There are many who do not put themselves in the place of the child. They do not see that in bruising that child they are bruising their own soul more, because they are destroying his manhood. What God wants is that we should seek and save that which is lost. [Cf: 9MR56.07] p. 34, Para. 2, [1891MS].

He says, "Whosoever shall humble himself" (verse 4). How hard it is! It is like severing an arm. But whatever spirit there is in us that

prompts to harshness and arbitrary action, however dear that spirit is to us, or however much we want to cherish it, that spirit must die. That spirit must go out of our hearts and go out of the church, and the spirit of love and tenderness and forbearance come in. [Cf: 9MR57.01] p. 34, Para. 3, [1891MS].

No matter what sort of education you have had in your life, or however stern it may have been, you must become as a little child, and in mind and spirit you must put yourself on a level with that little child, that you may be a proper instructor. You must understand that its trials are greater to it than yours are to you. You must know that when God would have you correct a child, you must never lay hold of the child suddenly and shake him as a terrier does a rat. No. But take him alone and pray with him, and talk with him instead of forcing your will upon him. Show him the will of Christ. And, if you do not bind that child to your own heart before you get through, you will have an entirely different experience than I have had. [Cf: 9MR57.02] p. 34, Para. 4, [1891MS].

You want to be where you can deal with human minds just as tenderly as Christ has dealt with you. If you were to have Christ deal with you as some teachers have dealt with students in the schools, you would be indignant. Many of you are not as perfect in the sight of God as you may think you are. And if you want Christ to forgive your sins you must be kind to those whom Satan is seeking to lead under his dark banner. [Cf: 9MR58.01] p. 34, Para. 5, [1891MS].

"Whoso shall receive one such little child in My name receiveth Me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck. . . . Wherefore, if thy hand or thy foot offend thee, cut them off" (Matthew 18:5,6,8). No matter how dear your way is, how grandly you look upon your ideas and plans, the question is: Are you going to come to God's ideas and God's plans and ways? Unless you are, you are under the condemnation of God today, and ought to be converted. [Cf: 9MR58.02] p. 34, Para. 6, [1891MS].

We see one going astray. What are we going to do? Cut him off from us and leave him in the hands of Satan? Or are we going to bring him into the hands of Christ, where we can pray for him and lead and guide him? What are we going to do? Build up the barriers between God and the soul? No, that is the devil's work, and we don't want to do his work; we want to do Christ's work, the work of the Spirit. . . . [Cf: 9MR58.03] p. 35, Para. 1, [1891MS].

"Even so it is not the will of your Father which is in heaven, that one of these little ones should perish" (Matthew 18:14). I know something of what I am talking. The objectionable characters are the very ones who are sick. They need your help, and for these very ones you should put forth extra effort. Do not cut the knot of difficulty by sending them where the devil wants them, but bind them with the cords of love--just where Christ did. Christ said in regard to Zacchaeus, that He came to save that which was lost--that which was hopeless in the eyes of others. The Pharisees found fault with Him, because He was so tender and merciful toward others, but here Christ has shown what He would do. What we want is to melt our hard hearts in pieces before God. [Cf: 9MR58.04] p. 35, Para. 2, [1891MS].

All this harshness--because I am in position of a teacher, I must rule, and you must come right to my ideas and under my control--that is not the way at all. It is not the way to present [yourself] before them. The right way is to do as God exhorts parents--bring them [children] up in the nurture and admonition of the Lord. How is that? We sit down and read to them from the Bible--I don't want to speak to you my words, but let God speak to you. Let God speak to them out of His Word. Read to them with such tenderness that tears are in your voice. That is what you want to do. [Cf: 9MR59.01] p. 35, Para. 3, [1891MS].

The devil is seeking them; and what is the reason?--their souls are precious in the sight of God. There is a dignity and coldness in ourselves, so that we cannot place ourselves in a position where we can feel for them. One who has sinned is humiliated in his [own] sight on account of it. But suppose that you crowd the humiliation in strong pressure upon the one who has done wrong, then what? You drive him to desperation, you discourage him; and how is it with a discouraged youth or adult?--he becomes stubborn, unyielding, difficult. Oh, that the Spirit and power of Christ may come into our midst, and that every teacher, and everyone who has a part to act in the work, may let the softening influence of the Holy Spirit into his heart. [Cf: 9MR59.02] p. 35, Para. 4, [1891MS].

If God has ever spoken by me, there must be a higher standard in every one of our schools in this respect. That standard is to be reached by working in Christ, and in Christ's way. Be meek and lowly of heart, then comes rest--rest in the hardest kind of conflict. Why?--because you have true religion--meekness and lowliness. [Cf: 9MR59.03] p. 35, Para. 5, [1891MS].

Now let me tell you, from what God has shown me we need the message to the Laodicean church. You have left your first love, and there is hardness and coldness and want of sympathy--except for the favorite few. That will never answer in the world. We are to seek and save that which is lost. We must have the Spirit of the true Helper, the spirit of Christ. [Cf: 9MR60.01] p. 35, Para. 6, [1891MS].

Ministers have been presented to me, with their course of action and their character before they were converted--the hardest and most incorrigible, the most unbending, the most stubborn--and yet, every one of these traits of character was what they needed in the work of God. We don't want to kill that. It is needed in order to fill important positions of trust in the cause of God. There must be a transformation of character. The leaven must work in the human heart, until every action is in conformity to the will of God, and they are sanctified; then they become the most valuable. It is this very kind of individuals that God can use in the different branches of His work. [Cf: 9MR60.02] p. 36, Para. 1, [1891MS].

There are different phases of character needed in the work of God. All that is required is conversion: "A new heart also will I give you" (Ezekiel 36:26). Seek them, save them, and bring them to Christ. Let His love be poured into their hearts. Let in the light of the Sun of Righteousness. Teachers in our schools, have you received it? You may walk in the light, as Christ is in the light, every one of you. Have

you received the baptism of the Holy Ghost? This is the question that was asked some who were workers in the time of the apostles, and they said, "We have not so much as heard whether there be any Holy Ghost" (Acts 19:2). This is true of some of the workers today. They have not so much as heard of the Holy Ghost. [Cf: 9MR60.03] p. 36, Para. 2, [1891MS].

Now suppose that right here in our school we should be fitted for the work. God gave Moses a special work for which he was to have a special preparation. Moses thought that he was to do that work by force and by might, and he went and slew one who was fighting with an Israelite, and hid him in the sand. He thought the Israelites ought to know that he was the one who should deliver Israel, and he was going to begin the work in a hurry. But the Lord takes that man, Moses, seeing that he is not ready for the work, and sends him for forty years to act as a keeper of sheep. He goes into the rocks in the mountains, in the desert, and there hunts with all patience for the stray sheep. And then the Lord reveals Himself in the bush to him as the "I AM" and bids him go and deliver the children of Israel. Now, he has the education, but it took him forty years to learn to be a tender, patient, loving, faithful shepherd. . . . [Cf: 9MR61.01] p. 36, Para. 3, [1891MS].

Teachers see a child who has not the experience they think he ought to have and they don't stop to plead with him. They don't remember how it was with them in their childhood--if one came upon them like a storm, how it braced them in that very evil that ought to be corrected. Some go at these children as though they had no heart, feeling, conscience, or reason, and by their course of action stir up the worst passions of the human heart. [Cf: 9MR61.02] p. 36, Para. 4, [1891MS].

There are those who are the most precious laborers in the cause today, who, in their childhood, were not the easiest to manage. . . . They seemed to be full of mischief. And what can you do to help such? Let the Sun of Righteousness into your own soul and diffuse it among them. I never found that it converted a child to shake him or to strike him in passion. I never found that it had any right influence upon him. I would a great deal rather you would strike the body than the mind, but both are degrading in their tendencies. [Cf: 9MR61.03] p. 36, Para. 5, [1891MS].

What we want is the right kind of education in our schools. We are reformers. We are the ones who are to be continually improving in our spirit and practices. We are talking of the righteousness of Christ, the mercy that is in the law, because Christ is there. We are telling, "Mercy and truth are met together; righteousness and peace have kissed each other? (Psalm 85:10). Why not carry this out in your practice in school? [Cf: 9MR62.01] p. 37, Para. 1, [1891MS].

What we want is to be Bible Christians. God has opened to me what stands in the way of the conversion of youth and children--their parents do not treat them aright. There is too much indulgence and too much passion. Now, when they come into the schools, shall they have the same kind of treatment by those who think that what they don't know is not worth knowing? They know it all, when they have scarcely learned the first lessons in the alphabet of self-control, and how to deal with human minds. There is something to learn. God help us to come right to the cross, to see the royal Sufferer upon the cross, and why He

suffers. It is to save souls, to bring sons and daughters to God. He gave Himself to save the world. He says, "Love one another, as I have loved you" (John 15:12). [Cf: 9MR62.02] p. 37, Para. 2, [1891MS].

It is the "iron" in the character that has nearly destroyed the influence of some in our institutions, and it will be the ruin of our educational institutions unless the teachers connect in meekness and humbleness of mind with Christ, and seek to work in Christ's lines. Let this be the occasion for our receiving the Holy Ghost, and, when every one of us seeks for the baptism of the Holy Ghost, it will come. Let us seek it with the whole heart. But you need not be in meeting all the time. You can go away by yourselves and earnestly seek God in secret prayer. "Cut off" the right arm or the right hand rather than offend one of these little ones. Get along with one-half of the things that you think are essential to make you successful in the work, if need be, and then have the baptism of the Holy Ghost, and you can diffuse light to those around you. [Cf: 9MR62.03] p. 37, Para. 3, [1891MS].

Let us seek God together. I want His Spirit. I long after Him. "As the hart panteth after the water brooks, so panteth my soul after . . . the living God" (Psalms 42:1, 2). I want, brethren and sisters, that we should come right to the cross and seek Christ and His love, mercy, and compassion, and see how He values the human soul. You can never measure it, except as you come to the cross. And, because not every soul is cast upon the same mold as yours, that is no reason that they are not worth anything. God has a work for every one of them; and we want to work for souls, to labor for them as those who must give an account, that in the judgment they shall not come to us and say, "You did not show any of the mercy and love and tenderness of Christ to me. If you had, it would have broken my heart." We want our hearts to be broken--they are altogether too hard. Let them break, and let Christ put His mold and His superscription upon the soul. Then what shall we see? We shall see the mighty revealings of the Spirit of God as on the day of Pentecost. Then we shall be able to move others, to move the youth in the school. But in whatever branch of the work you are engaged, you can go singing all the way to Zion. Not that you will not have any characters around you hard to deal with--you will have them--but you can deal with them so much more easily because Christ is your Helper, because Christ is with you, and you are laborers together with God.--*Manuscript 8a*, 1891, pp. 1-10. ("The Proper Way to Deal With Students in Our Schools," July 21, 1891.) [Cf: 9MR63.01] p. 37, Para. 4, [1891MS].

Talk to the Teachers-- The speaker quoted Jeremiah 9:23-24. [Cf: 9MR64.01] p. 38, Para. 1, [1891MS].

[The students] received an education from the great fountain of wisdom and knowledge. What for? That they might impart wisdom and knowledge to others. That they might be in the presence of God and devote their capabilities and powers to God; not give them as a contribution to the devil. But this has been done in certain cases, and in case after case that has been presented before me. . . . [Cf: 9MR64.02] p. 38, Para. 2, [1891MS].

When I was coming from California, there was an infidel Jew on the same car. He was engaging in conversation with those present, on the subject of the Bible and Christianity. He would talk to one and then to

another. He would present Christ and the Christian religion in such a manner, in such a ridiculous light as to create a laugh, and those present could not withstand his ridicule, and they would begin to retreat. Then he would have a triumph, and he was triumphing all over the car. Finally he came and sat down by me. He saw I had a Bible in my hand, and he began to talk about the Bible and religion, and said religion was like jugglery business; it was like sorcery. I did not say a word, but let him talk on. The people were listening intently to see what I would say, and he talked, and talked and talked, until I thought he had about exhausted himself. [Cf: 9MR64.03] p. 38, Para. 3, [1891MS].

The I said to him, "This is eternal life, that ye might know God and Jesus Christ whom He hath sent." Then I spoke to him of my own experience. Said I, "You call religion sorcery, jugglery, and all these things; but we have a 'sure word of prophecy whereunto ye do well to take heed.'" [Cf: 9MR64.04] p. 38, Para. 4, [1891MS].

I could make them all hear in the car, and so I did. He then put in some remark, but an answer came to my mind. He said, "Have you ever studied such and such an author?" Said I, "I have not." Said he, "There! there! you don't know!" I said, "I don't want to know. I have no time to read such trash. I want to carry the knowledge I get from these [Bible] authors over to the other side. But as for your authors, where did they get their power to think? Where did they get anything of sharpness worthy of retaining? They got it from the God of heaven. But they have prostituted their powers." [Cf: 9MR64.05] p. 38, Para. 5, [1891MS].

"Now," said I, "Jesus Christ saw the condition of the Jewish nation, and He came that He might unearth the hidden treasures. There we can sink the shaft and bring up the rich ore, the jewels of truth, and it is all rich. And those things you get from your authors that are worth anything, you get from Him. This is not anything new. Christ gave it to the patriarchs and prophets, and it is these precious gems of truth, and this gospel, which you abhor and detest, that was preached to Adam in Eden." He finally hemmed and hawed and spat, and turned himself in his seat, but he didn't say a word. And then there was a greater uproar in the car than before. The people were laughing at him, and saying that he was put down by a woman, but he did not say a word. He just got up and went out. [Cf: 9MR65.01] p. 38, Para. 6, [1891MS].

Now, I want to say right here, you may go to these infidel authors to get bright thoughts, but I don't want to go there. I would rather go to the snow of Lebanon. Let me go to any other place than to infidel authors. Why? Because mingled with all their writings is a serious malady. The cunning of Satan is there. Was he not the covering cherub in the Eden of God? And was he not cast out of heaven because, as it was said of him, "thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness?" Then, cannot he mingle some of his sophistry with truth so as to fascinate and captivate the human mind? Of course he can. He is a smart general, and therefore, no man can handle him. And for that very reason, God sent His Son into the world to stand here on the field of battle and present the great original truths; to take men from the bands of error; to rescue them; to reform them. Christ presented these principles of truth, arranged in the order of the gospel, that they might serve the

very purpose for which they were given to man. [Cf: 9MR65.02] p. 39, Para. 1, [1891MS].

We do not want to drink of the turbid streams of the valley. We do not want the corrupted sophistry of infidelity. Because many are so ready to give in to doubt and questioning, infidels are made bold. God help us that we may drink of the pure streams that flow from beneath the throne of God. We can drink, and continue to drink. And, if you thirst for knowledge, there is plenty of it here. Jesus Christ came into our world in simplicity, to meet men where they are. He gave them the most precious truths that were ever given to mortals. If you study them with sincerity, the angels of God are around you as you study, to minister to you, to give to your understanding the precious truths of God. [Cf: 9MR66.01] p. 39, Para. 2, [1891MS].

Many think themselves wonderfully wise in understanding the sentiments of infidel writers, but they will find that they are building upon a sandy foundation. They are not building upon the solid Rock. The storm of persecution, the storm of trial comes, and sweeps away that foundation, and they have nothing upon which to stand. What we want is to rivet our souls to the Eternal Rock. We don't want our students to feel themselves so smart that they think they know everything worth knowing. We have not yet begun to know the Bible. You have your mind upon this, upon that, and upon the other, and it is filled with so much that is of no importance that the very truth that will make you wise unto salvation, you know scarcely anything about. What we want is to become strong men and women. [Cf: 9MR66.02] p. 39, Para. 3, [1891MS].

Brother [Alfred S.] Hutchins was at one time riding in Vermont, and he met a lawyer. "Well," said the lawyer, "I understand that you are a Seventh-day Adventist." "Yes." "Well," said he, "you are nothing but little men." "Yes, we know that," said Brother Hutchins, "but we are handling mighty subjects. It is by the study of these mighty subjects that we are trying to get truth before the people." This is what we want--the mighty subjects that will make men wise unto salvation. [Cf: 9MR67.01] p. 39, Para. 4, [1891MS].

Just as soon as you begin to think you are big men, and that you are so large that you can comprehend and pick out all that is precious in infidel authors, and leave out all that is vile, then you are wise above that which is written. You cannot do this. The devil is right by your side, and the evil angels are there. The devil is a great deal smarter than you are, and you cannot see what he is driving at. He will so cunningly interweave his sentiments with the thoughts of these writers, so that it will be impossible to distinguish the error which they contain. He regards this circumstance as his opportunity. These very things may insinuate themselves into your mind and character, and God pronounces you a fool. That is just how it is. If you want to be counted a fool in God's sight, it is very easy for you to do it, but if you want to be counted a wise man in God's eyes, come right to the cross of Calvary, and get the inspiration that comes from it, and your name will be written as a wise man who built his house upon the rock, and the storms came and "the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock" (Matthew 7:25). [Cf: 9MR67.02] p. 39, Para. 5, [1891MS].

It requires considerable effort to climb hills, to get upon the rock.

And so we find that it will require the exercise of all our abilities, of every spiritual nerve and muscle, to get upon the Living Rock, the Saviour of mankind. It will require all our mental and spiritual powers to understand the Word of God, to understand the incarnation of Christ, to understand the great plan of redemption. The mind may faint beneath the effort, and yet, there is an infinity beyond. You have only then touched the surface. [Cf: 9MR67.03] p. 40, Para. 1, [1891MS].

What we want is the Bible. We want to know the truth on every point. There are many who think they know it, who do not know anything about it, because they do not practice it. A man may stand upon the shore and see another swim, and he may think he knows exactly how to make the motions, but let him try it and he finds that he does not know. Just so it is in the spiritual life. You may think you know all about it, but you don't know anything, unless you have a living experience in the things of God, because God has not spoken to your soul. You are not furnished unto all good works. [Cf: 9MR68.01] p. 40, Para. 2, [1891MS].

You are not half as wise as you thought you were. You have not half the knowledge that you thought you had. There is a knowledge that we do not want, a knowledge you cannot take with you to the other side. What we want is a knowledge that will strengthen the intellect, and make us better men and women--knowledge that will build us up in Jesus Christ, our living Head. We are to be members of the living body of Christ--He our Head, and we growing in grace. There is where our Prince comes in. [Cf: 9MR68.02] p. 40, Para. 3, [1891MS].

Paul went to Athens, and there he met eloquence with eloquence, logic with logic, oratory with oratory. There he showed his ability and smartness. And what was the effect? Afterwards he said, "I determined not to know anything among you, save Jesus Christ, and Him crucified" (1 Corinthians 2:2). There is no time for anything else but that during our short lifetime. [Cf: 9MR68.03] p. 40, Para. 4, [1891MS].

When you are in the battle, who is with you in the army?--all the heavenly intelligences. Who else is with you?--the Captain of your salvation. Who else is with you?--Him that said, "The fear of the Lord is the beginning of wisdom" (Proverbs 9:10). [Cf: 9MR69.01] p. 40, Para. 5, [1891MS].

Christ was the greatest teacher that the world ever knew. I am willing to be in His school. I am willing to learn from His lips. I am willing to learn from Him that lesson which will make me great in the eyes of the Lord. And what is that? "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 of heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light" (Matthew 11:28-30). Now Jesus, I submit myself to Thy teaching. I am willing to be taught by Him who created the heavens and the earth, who made the lofty trees, the spears of grass, and every shrub. I am willing to be taught of Him that set the stars in their order in the heavens, and appointed the sun and the moon to do their work. I can drink at that fountain. I do not need to go to infidel authors, but to God. I want to know God and the power of His grace. I will make no boast of knowledge. Those who know not God, even while they look upon His works, say there is no God. The fool hath said that in his heart. Shall we go to such

men for knowledge, from whom Christ is hidden, when the very things they ought to know, they do not know? God help us that while we shall have to communicate more or less with those who have no knowledge of the truth, we may be so grounded and rooted in the truth, that nothing can move us. We are to bear rich clusters every day. Why? Because we are converted every day. [Cf: 9MR69.02] p. 40, Para. 6, [1891MS].

Just as surely as you are converted every day, you will be fruit-bearing branches--branches full of rich clusters of fruit. And what kind of fruit? The fruits of the Spirit, which are love, joy, peace, long-suffering, gentleness, kindness, meekness, faith, temperance, and godliness. These are the clusters which grow on that tree. If every one of us is converted, if we remain in connection with the Vine stock every day, we shall bear the fruits of His character. [Cf: 9MR69.03] p. 41, Para. 1, [1891MS].

What we need is, not to boast of our smartness; for this is what keeps us from humbling the heart before God, and seeking Him as little children. It is this that brings us into a position where we cannot put ourselves under God and in subjection to His laws. May God help us that we may have a conversion every day of our lives. Those who do this will find that the intellect is strengthened by Him who created it. The mind will grow in the right channel, and will be fitting up for heaven. God is trying you now, here, to see how much you think of Him; to see how much you think of His government; to see how much you think of His purposes. God is trying you to see how much you think of the sacrifices He has made in order that souls might be won to Jesus Christ and placed under His blood-stained banner. [Cf: 9MR70.01] p. 41, Para. 2, [1891MS].

I have tested the promises of God. I have proved them. I have proved them in circumstances of trial and peril and persecution. This is what the Lord will do with us if we will but let Him work. We want the simplicity of true godliness. Read again Jeremiah 9:23, 24. [Cf: 9MR70.02] p. 41, Para. 3, [1891MS].

May God help us to come right into that position where no gem of light need come to us from impure channels, mingled with the remains of evil and heresies, and those things that lead in paths which God has not cast up. Rather, we may have the light that comes direct from the throne of God, which will lead us in paths of righteousness, of holiness, of purity and godliness.-- *Manuscript 8b*, 1891, pp. 1, 3-11. ("Talk to the Teachers," July 27, 1891.) [Cf: 9MR70.03] p. 41, Para. 4, [1891MS].

When I returned to Battle Creek, there was the Ministerial Institute and the Conference, wherein I labored exceedingly hard, then went to Petoskey to rest. But the college institute was nine miles from Petoskey at Harbor Springs. Here I labored for five weeks, then returned to Battle Creek and attended the Michigan Conference, and then left for Colorado and California.-- *Letter 48*, 1891, p. 1. (To Brother Burke, January 6, 1891.) [Date uncertain. Ellen G. White was in Petoskey in both 1890 and 1891.] [Cf: 9MR71.01] p. 41, Para. 5, [1891MS].

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" (John 1:29). 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. [Cf: 9MR75.01] p. 41, Para. 6, [1891MS].

Now, if there is a spot or wrinkle in your character, is 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: 9MR75.02] p. 42, Para. 1, [1891MS].

"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: 9MR75.03] p. 42, Para. 2, [1891MS].

Satan says to Christ, "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 the angel shall keep Thee lest at any time Thou shalt dash Thy foot against a stone. He was to bear Him up. [Cf: 9MR75.04] p. 42, Para. 3, [1891MS].

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, 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. [Cf: 9MR76.01] p. 42, Para. 4, [1891MS].

Watch and pray lest ye enter into temptation. 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. Thus his efforts will never cease. [Cf: 9MR76.02] p. 42, Para. 5, [1891MS].

But we are always to remember that we are members of the royal family, subject to 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, vanity, and to folly, we have parted with. We have left that, but not in our own strength. [Cf: 9MR76.03] p. 42, Para. 6, [1891MS].

We have asked wisdom of God, and He says He giveth to all men. How? In such a stinted measure? No; liberally and upbraideth not. 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"? [Cf: 9MR76.04] p. 42, Para. 7, [1891MS].

You must ask without wavering, for he that wavereth is like a wave of the sea driven 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, pp. 4,5. [Cf: 9MR77.01] p. 42, Para. 8, [1891MS].

Ellen White at Petoskey Reaches Out to Know Her Duty-- Petoskey is wide awake preparing for July. [The Fourth of July Celebrations.] There will be great doings here, but we go on Sabbath to Harbor Springs and hold our meetings, away from the noise. [Cf: 9MR71.02] p. 43, Para. 1, [1891MS].

Brother and Sister Miller and Brother Huges from the college at Battle Creek are on the ground. Theodore Lewis is here waiting for the tents from Sherman. It will be a nice thing to go over to Harbor Springs. . . . [Cf: 9MR71.03] p. 43, Para. 2, [1891MS].

Brother Fargo came last Monday night and returned Wednesday night. Will be here at the school. He is of excellent courage and seems better than I have ever seen him before. . . . [Cf: 9MR71.04] p. 43, Para. 3, [1891MS].

I shall be pleased to see you, for I shall make no move until you come and we can arrange together what is best to be done. We will talk over the matter together. All want me to go to Harbor Springs and pitch my tent. I know not what is best--whether to keep open our home here or not. I do wish I had someone to counsel with. Emma is coming up here this week. Gage's people are coming up to stay some weeks. If we all go to Harbor Springs, they may want the home for a few weeks. Well, you ought to be here, it seems to me, at the very first. I am really perplexed about what is best to do. Professor Prescott is desirous for me to be located on the ground. I want counsel.-- *Letter 83, 1891, pp. 1,2. (To W. C. White, July 3, 1891.)* [Cf: 9MR71.05] p. 43, Para. 4, [1891MS].

IV. Conference Administrators--God Has Chosen You-- The Lord Jesus expects more of you than you give; yes, a great deal more. He has called and chosen you. Every man, according to his several ability, has been given his work. You are to occupy a place as a laborer together with God, and as His agent, you are to gather other agencies, and unite them with those already in the work, that the instrumentalities for winning souls to look to Christ may be as many as possible. [Cf: 9MR157.01] p. 43, Para. 5, [1891MS].

Angels of God are soliciting you to work in fellowship with them, doing the will of God on earth as verily and unitedly and devotedly as they do the work appointed them in heaven and earth. These angels are surveying the ground occupied by the individual members of the church. They see the advantage gained by Satan when men and women neglect their God-appointed work. They see this work neglected or done in a bungling manner by those who claim to be Christians, and they sorrow over the souls that are lost in consequence of this neglect. [Cf: 9MR157.02] p. 43, Para. 6, [1891MS].

They cannot take your place, or discharge your duty. Could they do this they would do it gladly; for they know that your eternal welfare depends upon the use you make of your entrusted talents, your intellect, your reason. They cannot do your work, but they stand ready to cooperate with human agencies as they work to draw souls to Jesus Christ, striving to recover them through the infinite gift made for their redemption.-- *Manuscript 7, 1891, pp. 19-20. [Cf: 9MR157.03] p. 43, Para. 7, [1891MS].*

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: 9MR292.01] p. 44, Para. 1, [1891MS].

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: 9MR292.02] p. 44, Para. 2, [1891MS].

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: 9MR292.03] p. 44, Para. 3, [1891MS].

Many remarks have been made to the effect that in our camp meetings 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: 9MR292.04] p. 44, Para. 4, [1891MS].

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: 9MR293.01] p. 44, Para. 5, [1891MS].

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: 9MR293.02] p. 45, Para. 1, [1891MS].

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: 9MR294.01] p. 45, Para. 2, [1891MS].

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: 9MR294.02] p. 45, Para. 3, [1891MS].

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: 9MR294.03] p. 45, Para. 4, [1891MS].

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: 9MR294.04] p. 45, Para. 5, [1891MS].

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: 9MR294.05] p. 45, Para. 6, [1891MS].

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: 9MR295.01] p. 45, Para. 7, [1891MS].

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: 9MR295.02] p. 46, Para. 1, [1891MS].

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: 9MR295.03] p. 46, Para. 2, [1891MS].

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: 9MR295.04] p. 46, Para. 3, [1891MS].

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: 9MR296.01] p. 46, Para. 4, [1891MS].

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: 9MR296.02] p. 46, Para. 5, [1891MS].

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: 9MR296.03] p. 46, Para. 6, [1891MS].

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: 9MR296.04] p. 46, Para. 7, [1891MS].

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: 9MR297.01] p. 47, Para. 1, [1891MS].

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: 9MR297.02] p. 47, Para. 2, [1891MS].

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: 9MR297.03] p. 47, Para. 3, [1891MS].

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: 9MR298.01] p. 47, Para. 4, [1891MS].

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: 9MR298.02] p. 47, Para. 5, [1891MS].

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 daily life are represented as trees of righteousness, bearing the fruits of the Spirit. [Cf: 9MR298.03] p. 48, Para. 1, [1891MS].

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: 9MR299.01] p. 48, Para. 2, [1891MS].

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: 9MR299.02] p. 48, Para. 3, [1891MS].

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: 9MR299.03] p. 48, Para. 4, [1891MS].

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: 9MR299.04] p. 48, Para. 5, [1891MS].

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: 9MR300.01] p. 48, Para. 6, [1891MS].

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 reprieve 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: 9MR300.02] p. 49, Para. 1, [1891MS].

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 reprieved us, imputing to us His own righteousness. His sacrifice satisfies fully the demands of justice. [Cf: 9MR300.03] p. 49, Para. 2, [1891MS].

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: 9MR301.01] p. 49, Para. 3, [1891MS].

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: 9MR301.02] p.

49, Para. 4, [1891MS].

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. 49, Para. 5, [1891MS].

Tender, compassionate, sympathetic, ever considerate for others, He represented the character of God, and was constantly engaged in service for God. And as Jesus was in human nature, so God means His followers to be.--*Manuscript* 7, 1891, p. 1. ("Christian Service in the Living Church," June 10, 1891.) [Cf: 9MR374.01] p. 49, Para. 6, [1891MS].

En Route to Australia in 1891--The ship cannot come into port. A pilot is brought on board to guide the ship as near land as possible. There sit in the boat five natives nearly naked with a cotton . . . cloth of some bright color about their loins, a turban on their heads, [unclothed on] the arms, legs and bodies with the exception of the one piece of cloth about the loins. Here they come in all kinds of boats loaded with fruits--bananas, pineapple, limes, oranges, fruit as green as grass, . . . oranges, melons--pictures of the natives, pictures of the scenery on the island. [Cf: 10MR59.01] p. 50, Para. 1, [1891MS].

There are native houses in distinct view, large orchards of palm trees which bear coconuts. I would be pleased to go on shore but this I dare not do. I have little strength and that I do not wish shall decrease. I sweat all night and feel weak in the morning. [Cf: 10MR59.02] p. 50, Para. 2, [1891MS].

Elder Starr, Willie, Fanny Bolton and Emily Campbell will go on shore. The natives take them in their boats for fifty cents a piece out and back. There are boats coming, one and another loaded with tropical fruits which the natives hope to sell. There are boats bringing red and white coral which look very pretty, but we do not want to load ourselves down, for we have plenty of luggage to get from Sydney, where we leave the boat. All say it is very hot on the island. I have not strength to go. [Cf: 10MR59.03] p. 50, Para. 3, [1891MS].

Here comes stalking by me as I sit writing on the boat a large athletic native with a blue jacket and a blue calico cloth about the loins. The natives are, some of them, quite good looking. Now there is much noise removing the freight, letting it down with tackles into a flat broad scow.--Ms. 32, 1891. (November 27, 1891, written at the Samoan Islands.) [Cf: 10MR59.04] p. 50, Para. 4, [1891MS].

The Work of Training Medical Missionaries--There is not a proper understanding of what constitutes medical missionary work. The education of medical missionaries is a great and good work, and the Lord will bless the faithful laborers who are training our youth in this line of service. . . . [Cf: 10MR233.02] p. 50, Para. 5, [1891MS].

God desires those who are connected with any branch of His work to be associated closely with Himself. None need feel that they are too busy to pray, too full of business cares to spend an occasional fifteen minutes to seek counsel from God. My brethren, make God your entire dependence. When you do otherwise, then it is time for a halt to be

called. Stop right where you are and change the order of things. Pray first, before taking up the work of the day. Do not go through a dry form of words. Be polite, inviting the heavenly Guest to come in and take possession and to control every worker. In sincerity, in soul-hunger, cry after God. Wrestle with the heavenly agencies until you have the victory. Put your whole being into the Lord's hands, soul, body, and spirit, and resolve to be His living, consecrated agency, moved by His will, controlled by His mind, infused by His Spirit. Then the eyes of your understanding will be anointed with heavenly eyesalve. Then you will see heavenly things clearly. Like Moses, you will catch glimpses of the Holy One of Israel.--Ms. 24, 1891, pp. 16, 27. (Diary, undated. From Ms. 5, 1903, transcribed in Feb. 1903.) [Cf: 10MR233.03] p. 50, Para. 6, [1891MS].

We Are to Be Ever Ready for Christ's Coming--We want to understand our proper relation to God: we want to know how we stand in the presence of God. I want you to see that it is not in the providence of God that any finite man shall, by any device or reckoning that he may make of figures, or of symbols, or of types, know with any definiteness in regard to the very period of the Lord's coming. What shall we know? We are to study the signs which show that He is at the door. You may say, "I have expected it, and I have waited a long time, and the Master has not come yet: and this long time of waiting makes me think that He is not coming." Just so those foolish virgins began to think. They did not have any supply of grace to enable them to stand the test or trial. [Cf: 10MR272.01] p. 51, Para. 1, [1891MS].

Yes, it takes time, and God knew it: and He takes time to test us and to prove us, to see who has the real, genuine righteousness of Christ, and He will test us to see if we can bear with patience, waiting and watching, and working as well. We may be waiting, but not in idle expectancy, saying, "I will not plant that tree, because the Lord is coming. I will not do this work in building a meetinghouse for the people to assemble to worship God, because the Lord is coming." No: if the Lord is coming, we want to work with the more diligence to uphold and to gather the Lord's sheep and to bring them into the fold. We want our colleges. Why?--because we want to bring the students out of the world that they may leave its practices, its customs, its superstitions and its policy: and that they may be educated as to what truth is. [Cf: 10MR272.02] p. 51, Para. 2, [1891MS].

It means something to bring practical religion into the life. There are so many who profess godliness, and yet you cannot distinguish by their dress, by their appearance, by their conversation, by their deportment, or by any of their actions, that there is any difference between them and the world. [Cf: 10MR273.01] p. 51, Para. 3, [1891MS].

We are to represent Jesus Christ. We are to look at His character, at His life of self-denial, patience, kindness, and forbearance. He ate with publicans and sinners, not that He might partake of their luxuries, or their amusements, or of their feasting, but that He might diffuse the precious gems of truth, and scatter these gems as He was sitting at their table. And those precious jewels of truth which fell from His lips would remain in their hearts. And although they might not yield at once to the influence of the Spirit of God, they would be affected by them and finally yield to them. Why?--because He is drawing them all the time.--Ms. 9, 1891, pp. 9, 10. ("Make Proper Use of

Talents," sermon preached at Battle Creek, Michigan, August 22, 1891.) [Cf: 10MR273.02] p. 51, Para. 4, [1891MS].

All things nature and in the world at large are charged with intense earnestness. Satan, in cooperation with his angels and with evil men, will put forth every effort to gain the victory, and will appear to succeed. But from this conflict, truth and righteousness will come forth triumphant in victory. Those who believe a lie will be defeated, for the days of apostasy will be ended.--Ms. 24, 1891, p. 11. (Diary, "Circulation of Great Controversy, vol. IV," copied February, 1903.) [Cf: 10MR338.03] p. 51, Para. 5, [1891MS].

Failure to Apply Reproof to Oneself--Do not appeal to your own sympathies. Do not dwell upon what Brother J has done or has neglected to do. Humble your own heart before God. You are not to sit in judgment upon the case of others until you show greater wisdom in making straight paths for your own feet. You may say, "Does Sister White think me all bad?" No, I do not; but one blot upon the character, one sin unconfessed and unrepented of, will close for you the gates of the city of God. You had light; you had knowledge, but did not choose to appropriate it. It meant someone else, not you. I love your soul, and I beseech you not to be deceived, but to see that you must follow the Lord with undivided heart. [Cf: 12MR40.03] p. 52, Para. 1, [1891MS].

The Saviour chose Judas, not because he was perfect in character, but notwithstanding his defects. He would give him the advantage of His own lessons of godliness, His own perfect and righteous example, that he might choose the beauty of holiness. Judas was always thinking that he would reform, but then he thought that his good qualities would counterbalance his hereditary and cultivated traits which were evil. [Cf: 12MR41.01] p. 52, Para. 2, [1891MS].

I write these particulars to you because you have had so many temptations, so many jealous thoughts, and so great misunderstanding of me and my work. All the time I am forced to give to perplexing matters requiring reproof is so much taken from the very work the Lord would have me do. I am perplexed, distressed, and fearfully afraid for the souls of some who have had light and evidence, but do not appropriate the same. They are erecting barriers that prevent me from doing the work I should attend to.--Letter 17, 1891, pp. 14, 15. (To a leading worker, July 20, 1891.) [Cf: 12MR41.02] p. 52, Para. 3, [1891MS].

Ellen White Unclear as to Whether She Should Go to Australia--There is much talk in regard to our journey to Australia, but I cannot see my [way] clearly to go. Brethren say that Sister White will have no such burdens to bear as she has here in America, that she can write her books so much more readily without carrying so many responsibilities, but I know it is no use to tell them that all their flattering anticipations in my behalf do not lessen my ideas that going to Australia means work, responsibility to bear a message to the people who are not what the Lord would have them to be. If it were not thus, I would feel authorized to remain in America. As it is I dare not mention the state of things in the Office presented to me, for I am then sure they would firmly conclude I must go.--Ms 29, 1891, p. 1. (Untitled Ms, August 20, 1891.) [Cf: 12MR58.02] p. 52, Para. 4, [1891MS].

Dear Sister Weber: I wish to speak with you particularly. Last night

my guide opened before me some things in regard to you, Sister Emma, in connection with Dr. Dowse. The Lord gave me words to speak to you both, but to you especially. Seek ye first the kingdom of God and grace shall be given you. You are not able to walk alone in the sparks of your own kindling, for if you do not place yourself under the bright beams of the Sun of Righteousness that they may shine into your heart and expel all selfishness, all worldliness, you cannot be a light to the world. You are not cultivating piety, and a meek and quiet spirit through the grace of Christ. You need to cultivate human sympathy and love. You are too cold. You hold yourself aloof from others, while circumstances and opportunities are granted you every day to represent the character of Jesus. You worry too much. [Cf: 12MR104.01] p. 52, Para. 5, [1891MS].

The blessings that come to the world must come through the living, human agents which must work harmoniously with the heavenly instrumentalities. Submission to God and tender affection are not natural with you, and these graces you greatly need and must have in order to represent Jesus Christ. All blessings flow to us through the medium of the cross, and we have need to cherish sympathy which is so largely revealed in the character of Jesus Christ. Let love be an abiding principle of the soul and it will be revealed. You need to guard your words, to be cheerful. Your very countenance may express the Jesus Christ abiding in your soul. Your words will be after Christ's order, because you have the mind of Christ. [Cf: 12MR104.02] p. 53, Para. 1, [1891MS].

I was saying to you with intensity of feeling, "Emma, God will be found of you when you seek Him with all your heart. He will be found of you, then you can with words, in patience, forbearance, longsuffering, and gentleness diffuse the love of Jesus. Catching His Spirit, you can shine as a steady, bright light to all that are around you, but you are in danger because you are losing the precious grace of the Spirit of the Master. You are becoming too much absorbed in temporal matters, and allowing these business matters to have the supremacy and quench the love of God which should be exercised toward those who need it. [Cf: 12MR105.01] p. 53, Para. 2, [1891MS].

You need to take a decided interest in religious meetings. You have no strength to keep yourself under the sharp assaults of the enemy. You are kept by the power of God through faith. Make earnest and determined efforts to be to every meeting possible. The divine direction is, Forsake not the assembling of yourselves together as the manner of some is, but so much the more as you see the day approaching. (See Heb. 10:25). You are to be found among the little few who meet to worship God. The help of every soul who loves the truth is needed to bear testimony of the truth and act as missionaries of God, home missionaries to strengthen the things that remain, that are ready to die. Every jot of influence from Christ's soldiers is now called for on the Lord's side. Where two or three are assembled together in My name, there am I in the midst and that to bless. (See Matt. 18:20.) Then if we allow ourselves to be hindered by supposed excuses, the enemy will have a hand in creating circumstances so that we shall not be present where Jesus meets to bless His worshipers. [Cf: 12MR105.02] p. 53, Para. 3, [1891MS].

We must not be careless and negligent in exercising faith, in maintaining a principle to be in the assembly of the saints, and be the

Lord's witnesses, and have a testimony to bear that is uplifting, full of courage and hope and victory. Ask at every step, Is this the way of the Lord? You can shape your business so that it shall not become all-absorbing and you grow away from Jesus and lose sight of His attractive loveliness. Darkness and want of faith create a sickly religion, a waning piety, and in no case can you represent Jesus Christ in your character. [Cf: 12MR106.01] p. 53, Para. 4, [1891MS].

Jesus' voice of invitation is heard, Come unto Me, all ye that are weary and heavy laden, and I will give you rest; take My yoke (not a yoke that you have manufactured) and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls. (See Matt. 11: 28-29.) Take all your temporal concerns to Jesus. Prayer in regard to temporal things is an expression of confidence and trust in God. As a child has confidence and trust in its earthly parents, you acknowledge God as your Father; as His child you tell Him your needs--and how sweet to the Christian is this trusting faith. You can say, I have laid down all my burdens at the feet of Jesus. I have committed myself without reserve into His care. He has me in charge; I am not my own; I am bought with a price. He is infallible in wisdom, omnipotent in power, and infinite in knowledge. He must and will give me His wisdom. May the Lord help and strengthen you. [Cf: 12MR106.02] p. 53, Para. 5, [1891MS].

My sister, you can and are in danger of giving a wrong example to Dr. Dowse, and both of you are in a fair way to backslide from God and become nominal religionists. In the position of responsibility that you are both in, you need the grace of Christ that you may lift the cross daily, and overcome many things. Every day let the pen of the recording angel trace the words in your behalf, "Victory over the deceptive powers of Satan." Satan would have you both lose your hold upon the Lord Jesus Christ, but you must not allow him to do his will with you. Kindle your taper from the divine altar and shine as lights to the world. [Cf: 12MR107.01] p. 54, Para. 1, [1891MS].

God can give Dr. Dowse wisdom and skill in her profession if she will cling to Him and make God her strength. You are both situated where the Lord requires that you constantly work with Him, then you will both be a blessing wherever you are. A godlike, holy purpose must be kept ever in view. What shall it profit a man if he gain the whole world and lose his own soul, or what will a man give in exchange for his soul? (See Mark 8:36) [Cf: 12MR107.02] p. 54, Para. 2, [1891MS].

Keep the soul right. Let this be the language of the soul: I believe in God, in His providence, in the Bible, and in truth and clearness of purpose. I cannot, I will not, swerve one jot from my duty and the claims that the Lord has upon me. I cannot, I dare not, sacrifice in the least degree my vital interest in holy things in order to gain relief from the pressure of temporal embarrassment. I will wait any time; walk humbly with God; walk in meekness, in humility, in simplicity of soul till the Lord gives me success and victory in His own time and way. My motto must be, God is my strength, my wisdom, my all. "Without me," says Christ, "ye can do nothing." Then do not try to meet the world's standard; you want the treasures of heaven. You want the crown of life that fadeth not away. If the Lord prepares the way before you, then you may walk in safe paths, and you will have the peace of Christ. Satan will have no power over a soul who is emptied of

self and imbued with the Spirit of Jesus Christ. [Cf: 12MR107.03] p. 54, Para. 3, [1891MS].

Jesus will help you in His own way, not in your way. Under the power of unbelief you may obtain relief in your way and blot your own character. Pray let your heart be drawn out in earnest prayer for the Lord to help you in and under every pressure of circumstances. Do all you can, putting your trust in God. He will help you both. But you can, and should, be a much greater help to Dr. Dowse than you have been. How? "I will stand upon my watch, and set me upon the tower, and will watch (with prayer) to see what He will say unto me" (see Hab. 2:1). [Cf: 12MR108.01] p. 54, Para. 4, [1891MS].

Do not be anxious to make a great figure in the world, for if you do you will make a small one. You must feel your need of richer blessings than temporal ones. Serve the Lord heartily; gather to yourself the sunshine of Christ's countenance. You are responsible for the impression you leave upon the minds of those with whom you are brought in contact. In seeking any temporal advancement, your faith in holy, sacred truth will impose upon you moderation of desire and repress all inordinate ambition. Do not allow ambition for greatness to make you indifferent to goodness. [Cf: 12MR108.02] p. 54, Para. 5, [1891MS].

You must and will, if a Christian, win the respect of believers and unbelievers. You need the love of Jesus in your heart, then you will love all for whom Christ has died. Be universally kind, because Christ was kind. You will make your life fragrant with tender love and will give to all the milk of human kindness. A sour word will not answer, because you misrepresent Jesus. Much wisdom and strength, prudence and patience, are essential. Do not venture to be domineering, but be kind, that you may succeed upon religious principles which will call into exercise the graces in the character of forbearance, self-denial, and resolution to resist temptation. [Cf: 12MR108.03] p. 55, Para. 1, [1891MS].

In all your work, in all your words, there is a Witness, One who says, I know thy works. Depend upon God and all that God has promised; bring into your daily life the warmth of love. You are cold and distant to many, but it will not pay. "My grace is sufficient for you," is the promise. [Cf: 12MR109.01] p. 55, Para. 2, [1891MS].

Wake up, Sister Weber, and when you come near to God, He will draw near to you. Wake up and feel that God will help you. Let it be the language of your soul, He must increase, I must decrease. Put "me" and "I" just where they belong, and lift up Jesus, talk of Jesus. If He does not lie at the foundation of all your plans, if your eye is not single to the glory of God, and yourself obedient to all His requirements, keeping eternal realities in view, you are on the losing side. [Cf: 12MR109.02] p. 55, Para. 3, [1891MS].

Take no more upon you than you can bear pleasantly and kindly toward all. When you have not strength and the help of One who is all-sufficient to carry you and your burdens, then your burdens oppress you. Christ declares His yoke to be easy, and His burden light. Through Jesus Christ you can wear the yoke gracefully. If you exalt yourself, then you will place yourself where it will be necessary for the Lord to abase you. If you humble yourself at every step, Jesus will lift you

up, but let Jesus do all the lifting up, and remember that Jesus always bears the heavy end of the yoke. Then, if you are laborers together with God, you have a divine Helper at every step. You can be in the world and not be of the world; pure in heart, full of the milk of human kindness; keeping the way of the Lord, to do justice and love mercy and walk humbly with God. [Cf: 12MR109.03] p. 55, Para. 4, [1891MS].

Let every page in your lifework be fresh and pure and clean in the morning, then keep your heart uplifted to God, breathing out your prayer to Him for guidance, for the upholding by His free Spirit; pray for wisdom that comes from above, that the angels of God may be by your side to help you. You see not in life the end of human actions; their influence never dies. Every morning bear in mind that you are sowing seeds which will bear fruit to life eternal, or to death. If you are in a position where you can mold others, you want first to be molded by the Lord Jesus, then you can be a vessel unto honor. The sphere in which you act may not be large, but you are transmitting impressions that may be for good through the ceaseless ages of eternity. The blessing of God resting upon you will repeat itself by being reflected upon others, and in their turn they may reflect the same upon others. [Cf: 12MR110.01] p. 55, Para. 5, [1891MS].

The good that you may do, if your life is hid with Christ in God, will not be buried with you. You may, if you walk humbly with God, bring many sheaves to the Master. Be sure that your advance be in the highest heavenly direction, else it is no advance in truth and righteousness. You are to feel that in God's providence you are placed where you are to be beacons of light to the world. [Cf: 12MR110.02] p. 56, Para. 1, [1891MS].

But the Lord has opened to me that you need the transforming grace of God upon your own soul. You may both be as beacon lights upon a hilltop, illuminating the moral atmosphere around you. Your golden words may drop as the dew and as the soft showers of rain upon the tender herb. You may be examples, you may help other feet to tread the royal path to heaven--the path cast up for the ransomed of the Lord to walk in. [Cf: 12MR110.03] p. 56, Para. 2, [1891MS].

A Christian life is a living reality, for it is constantly reproducing itself. Please remember that you have not to do only with business matters, but with minds, differently organized minds. Your influence reaches the soul; you touch not a wire but that vibrates back to God. You have a personal influence; your words, your actions, leave their trace on other minds. It is your duty to be Christians in the highest sense of the word--"Christ-like." It is through the unseen lines that attract you to other minds with which you are brought in contact that may, if you are in constant connection with God, leave impressions that will make you a savor of life unto life. Otherwise, if you are selfish, if you are self-exalted, if you are worldly minded, no matter what your position, no matter what your experience has been, or how much you know, if you are not having the law of kindness on your lips, sweet fragrance of love springing from your heart, you can do nothing as it ought to be done. You want to come closer to hearts, never to merely touch the hand you take with the tip ends of your fingers, and in a lifeless way saying, Stand off, don't come too near me, I am better than thou. Let heartiness come into your life and be revealed in your connection with those whom God has valued so highly as to give His own

life that they might live with Him through eternal ages.--Letter 37, 1891. (To Emma Weber, March 10, 1891. Written from Battle Creek, Michigan, on February 12, 1891.) [Cf: 12MR110.04] p. 56, Para. 3, [1891MS].

A true woman in the home is a treasure, and she should be respected and appreciated. The question is often asked, "Shall a wife have no will of her own?" The Bible plainly states that the husband is the head of the family. "Wives, submit yourselves unto your own husbands." If this injunction ended here, we might say that the position of the wife is not an enviable one; it is a very hard and trying position in very many cases, and it would be better were there fewer marriages. Many husbands stop at the words, "Wives, submit yourselves," but we will read the conclusion of the same injunction, which is, "As it is fit in the Lord." [Cf: 13MR74.01] p. 56, Para. 4, [1891MS].

God requires that the wife shall keep the fear and glory of God ever before her. Entire submission is to be made only to the Lord Jesus Christ, who has purchased her as His own child by the infinite price of His life. God has given her a conscience, which she cannot violate with impunity. Her individuality cannot be merged in that of her husband, for she is the purchase of Christ. It is a mistake to imagine that with blind devotion she is to do exactly as her husband says in all things, when she knows that in so doing injury would be worked for her body and her spirit, which have been ransomed from the slavery of Satan. There is One who stands higher than the husband to the wife; it is her Redeemer, and her submission to her husband is to be rendered as God has directed--"as it is fit in the Lord." [Cf: 13MR74.02] p. 56, Para. 5, [1891MS].

When husbands require the complete subjection of their wives, declaring that women have no voice or will in the family, but must render entire submission, they place their wives in a position contrary to the Scripture. In interpreting the Scripture in this way, they do violence to the design of the marriage institution. This interpretation is made simply that they may exercise arbitrary rule, which is not their prerogative. But we read on, "Husbands, love your wives, and be not bitter against them." Why should the husband be bitter against his wife? If the husband has found her erring and full of faults, bitterness of spirit will not remedy the evil. (Colossians 3:12-16, quoted.) [Cf: 13MR75.01] p. 57, Para. 1, [1891MS].

How many dishonor God by hardness of heart. We live from day to day, dependent upon the mercy of God. We must seek continually for forgiveness, and yet how reluctant we are to forgive others! Should Christ deal with us in as heartless a manner as we deal with one another, there would be no hope for us. No provocation can be so grievous as to authorize us to harbor feelings of dislike, of resentment, and retaliation. How grievous to the Lord has been our continual transgression. Think how entirely dependent we are upon Him, the continual recipients of His beneficence and mercy, and yet doing continually those things that are not pleasing in His sight. But does He cast us off? No, He bears with our perversity, and is ever ready to forgive us when we see our mistakes and errors, when we repent and humble ourselves before Him. Should the Lord keep a reckoning with us, what a debt would appear against us! But we can say every day, "Thy gentleness hath made me great." [Cf: 13MR75.02] p. 57, Para. 2,

[1891MS].

We cannot trust at all to our own goodness, but hope only in the abounding mercy of Jesus. The Lord forgives our transgressions; He pardons our sins; and when we realize the greatness of His mercy, the boundlessness of His love, we become partakers of the divine nature, and manifest the same tender spirit, compassionate forbearance, mercy, and love, and are ready to forgive others. [Cf: 13MR76.01] p. 57, Para. 3, [1891MS].

The soul who has never submitted to God will show that mercy and pity have no place in his disposition, for he will betray a spirit wholly unlike Jesus. He will be harsh, unrelenting, unforgiving. If something arises in the home life that does not suit him, he will magnify the annoyance, will be resentful, harsh, dictatorial to those whom he considers in fault. But such are not the children of God. They are the children of the wicked one. They dishonor Christ, bruise Him, and put Him to an open shame. Though they may take an active part in meeting and in missionary work, they are stumbling-blocks to sinners. Let these poor, dark, deceived souls examine themselves. Let them understand the love of God, and closely criticize themselves, considering what manner of spirit they are of. Let them come to the point where they will forgive everyone his trespasses. [Cf: 13MR76.02] p. 57, Para. 4, [1891MS].

The home life of the Christian should be exemplary. If husbands have likes and dislikes, if they have marked out a way in which others must walk, if they constantly fret and censure, accuse and condemn others, they are not walking in the way of the Lord. Should they mark their own transgressions, their own defects, harshness of spirit, and rebellion, the list would swell to greater proportions than the evil they condemn in others. [Cf: 13MR76.03] p. 57, Para. 5, [1891MS].

Brother and Sister_____, do you not affront others by this spirit? Do you not let harsh words of retaliation come when you would better be silent? Do you not do things that wound and bruise and irritate the spirit? Do you not create an atmosphere about you which is as poisonous spiritual malaria? Why not remember how much you have to be grateful for? Jesus is still interceding in your behalf, but in a short time He will arise and put on His garments of vengeance. Then there will be no more sacrifice for sin, no more pardon. Every soul will remain either holy or sinful, for no more will the atoning blood be offered. [Cf: 13MR77.01] p. 58, Para. 1, [1891MS].

I want you both to feel that now is your day of grace, your day of repentance. Now, while it is called today, harden not your hearts. Seek for the renewing grace of Christ. Learn to be as lenient toward others as you wish God and others to be toward you. Have the forgiving love of Jesus in your hearts, that Jesus may forgive you. The spirit of retaliation must be banished from the heart before the Holy Spirit can abide in the soul. (Ephesians 4:23, 24, 29-32, quoted.) [Cf: 13MR77.02] p. 58, Para. 2, [1891MS].

If we are doers of the Word, we shall take heed to the voice of God and bear our cross after Jesus, hourly subduing self. The law of God must be written in the heart, or we will never practice its holy precepts. We must have the Spirit of God, or we can never have harmony

in the home. The wife, if she has the Spirit of Christ, will be careful of her words; she will control her spirit, she will be submissive, and yet will not feel that she is a bonds slave, but a companion to her husband. If the husband is a servant of God, he will not lord it over his wife; he will not be arbitrary and exacting. We cannot cherish home affection with too much care; for the home, if the Spirit of the Lord dwells there, is a type of heaven. [Cf: 13MR77.03] p. 58, Para. 3, [1891MS].

If the will of the Lord is carried out, the husband and wife will respect and love each other, and everything that would tend to mar the peace and unity of the family circle will be repressed. Kindness and love, the spirit of tenderness and forbearance, will be cherished. The love we give to others will be reflected back upon us. That which we sow we shall also reap. If Christ is formed within, the hope of glory, the husband and wife will not talk of their unsuitability to each other. If Christ abides in the heart of the wife, she will be at agreement with the husband, if Christ abides in his heart. If one errs, the other will exercise Christlike forbearance, and not draw coldly away. [Cf: 13MR78.01] p. 58, Para. 4, [1891MS].

If the Word of God is obeyed, the home will be the center of the highest kind of missionary work, but those who are at a disagreement in the home life, do not practice the words of the Lord, and will never be fit to enter the heavenly mansions, unless they are transformed by the grace of Christ. If the Lord should permit them to enter heaven, they would not be happy, for they would find something that would not please them. Someone would be in heaven whom they had never loved on earth, and they would want them banished from the place of bliss. If we are sanctified, refined, and made meet for the society of the saints in this life, we shall be fitted for heaven. If we manifest the character of Christ here, we shall have a heaven to go to heaven in, and shall be cheered by glimpses of our eternal home, which Jesus has gone to prepare. [Cf: 13MR78.02] p. 58, Para. 5, [1891MS].

We are to strive earnestly through the grace given us to represent Christ, and not to make prominent our own crude ideas, our own objectionable traits of character. We are ever to keep our will in subjection to God's will, and be willing to be disciplined by His Holy Spirit, that we may shed forth His beams of light. We should manifest His love in our home, and when we are away from home we shall carry the same pleasant disposition, and manifest forbearance, meekness, courage, and love in the Lord. [Cf: 13MR78.03] p. 59, Para. 1, [1891MS].

All murmuring and complaining will be put aside as unworthy of the children of the heavenly King, unworthy of the members of the royal family, who are heirs of God and joint heirs with Jesus. The heavenly mansions are prepared for those who are pure, who love and obey the Word of God, and there we shall meet to part no more. [Cf: 13MR79.01] p. 59, Para. 2, [1891MS].

I have been shown that home religion is the great need in every family. The home circle should be the center of the purest and most elevated affections. There peace, harmony, affection, and happiness should be cultivated every day. There the precious plant of love should be carefully cherished, that it may not die. Every plant that Satan has planted--jealousy, anger, envy, evil surmising, evil speaking,

impatience, fretfulness, prejudice, vanity, covetousness, and selfishness--should be rooted up without delay. There is constant peril for the soul who nurtures these evil qualities, for they will bear a burden of evil fruit, whereby many will be defiled. These poisonous plants defile the soul and crowd out the precious flower of love. [Cf: 13MR79.02] p. 59, Para. 3, [1891MS].

There are many who think they have a burden for souls, who talk in public of how much they love God, and yet they see no necessity of weeding the garden of the heart, see no necessity of letting the light of the Sun of Righteousness in to nourish the plants that God has planted. Such do not know Jesus; they do not know what it means to be a Christian. It takes earnestness, patience, prayer, and genuine faith to war successfully against evil dispositions. But it is necessary that even the thoughts should be brought into subjection to Christ. [Cf: 13MR79.03] p. 59, Para. 4, [1891MS].

Whatever will make the character lovely in the home will make it lovely in the heavenly mansion, and by your home life Jesus will measure your religious life. The grace of Christ can make your home a place of peace and rest, but unless you heed His Word and cherish His Spirit, you are none of His. God requires you to be sanctified wholly in your home life. The religion of Christ is not a religion to be reserved for certain places and occasions, and then laid aside at home. The truth as a sanctifier is needed more in the home than in any other place. Every thought, every impulse, every word and deed, is to be sanctified by the power of the truth. [Cf: 13MR80.01] p. 59, Para. 5, [1891MS].

I have dwelt upon general principles before the church in _____ because I knew that they were in peril in regard to their home life. But there has been little disposition to accept the truth; the light has been disregarded. I have tried to do as Jesus did in His teaching--bring out principles that must be made practical in the everyday life of the home. Home religion will exert an influence in the neighborhood and in the church. When home difficulties arise, the same spirit of trouble will be carried into the society that surrounds the home. Home difficulties have been made public by some, and much sympathy has been created for those who have related their grievances; but to pour out to others troubles which have come into existence because of a lack of connection with God, and through the outworking of objectionable traits of character, is a great mistake. [Cf: 13MR80.02] p. 59, Para. 6, [1891MS].

Those who have followed such a course might better remain at home, pray, and surrender the will to God. They would better fall on the Rock and be broken, and then they will die to self, and Jesus can make them vessels unto honor. Then they will have fervent and noble affection, which will give fragrance to the character. Christ said, "Be ye holy, for I am holy" (Lev. 11:44). (1 Peter 1:13-16, quoted.) [Cf: 13MR80.03] p. 60, Para. 1, [1891MS].

In many families we hear very little affection expressed. The members of the family seem cold and alienated, and regard all manner of expressions of affection as sentimental. There is no need of sentimentalism, but there is need of thoughtful courtesy one toward another, of chaste, ennobling, dignified manifestations of regard. Many

who profess to love God seem to pride themselves on their hardness of heart. In language and action they reveal a character that is an offense to God. The tenderest affection should be cherished in the family circle. Especially between the husband and the wife should thoughtful love and refined courtesy ever be manifested. Brothers and sisters should never act as though they did not love one another; they should learn to restrain hasty words and manifestations of impatience. Every member of the family should manifest kindly affection one for another. [Cf: 13MR81.01] p. 60, Para. 2, [1891MS].

Children should respect and reverence their parents; parents should be kind and affectionate toward their children; and all should seek to make one another happy. In the books of heaven the character of the home circle is recorded by the angels. Meetinghouse religion has no value when there is an absence of home religion. [Cf: 13MR81.02] p. 60, Para. 3, [1891MS].

To a large extent parents create the atmosphere of the home circle, and when there is disagreement between father and mother, the children partake of the same spirit. Make your home atmosphere fragrant with tender thoughtfulness. If you have become estranged, and have failed to be Bible Christians, be converted, for the character you bear in probationary time will be the character you will have at the coming of Christ. If you would be a saint in heaven, you must first be a saint on earth. [Cf: 13MR81.03] p. 60, Para. 4, [1891MS].

The traits of character you cherish in life will not be changed by death or by the resurrection. You will come up from the grave with the same disposition you manifested in your home and in society. Jesus does not change the character at His coming. The work of transformation must be done now. Our daily lives are determining our destiny. Defects of character must be repented of and overcome through the grace of Christ, and a symmetrical character must be formed while in this probationary state, that we may be fitted for the mansions above. [Cf: 13MR82.01] p. 60, Para. 5, [1891MS].

Fathers and mothers, husbands and wives, I beseech you, do not indulge in low thought and vulgar speaking. Coarse sayings, low jests, want of courtesy in the home life, will leave an impression upon you, and if frequently repeated will become second nature. The home is too sacred a place to be polluted with vulgarity, sensuality, and recrimination. There is a Witness who declares, "I know thy works." Let love, truth, kindness, and forbearance be the plants cultivated in the garden of the heart. [Cf: 13MR82.02] p. 60, Para. 6, [1891MS].

It is no evidence of manliness in the husband for him to dwell constantly upon his position as head of the family. It does not increase respect for him to hear him quoting Scripture to sustain his claims to authority. It will not make him more manly to require his wife, the mother of his children, to act upon his plans as if they were infallible. [Cf: 13MR82.03] p. 61, Para. 1, [1891MS].

The Lord has constituted the husband the head of the wife to be her protector; he is the house-band of the family, binding the members together, even as Christ is the head of the church and the Saviour of the mystical body. Let every husband who claims to love God, carefully study the requirements of God in his position. Christ's authority is

exercised in wisdom, in all kindness and gentleness; so let the husband exercise his power and imitate the great Head of the church. [Cf: 13MR83.01] p. 61, Para. 2, [1891MS].

Children are to be taught to respect their father and mother, and this education is to be given them by example as well as precept. When the father gives kind attention to the mother, and the mother shows reverence for the father, the children will be educated to love and reverence their parents. They will be enabled to keep the fifth commandment. (Eph. 6:13, quoted.) When unbelieving parents give commands that contradict the requirements of Christ, then, though it may be painful, the children must obey the Lord. But God has expressly enjoined upon children the duty of honoring the person and authority of father and mother. They are to treat their parents respectfully, to kindly care for them when they have ability and opportunity. The fifth commandments stands at the head of the precepts showing the duty of man to his fellow-men. [Cf: 13MR83.02] p. 61, Para. 3, [1891MS].

The apostle exhorts parents to exercise their authority in wisdom. He says, "And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord" (verse 4). Great care should be exercised lest children shall be treated in a way to provoke obstinacy and rebellion. Many parents, because of their own want of self-control, arouse the worst passions of their children's hearts. They correct them in anger, and confirm them in their evil, instead of drawing them from the snare of Satan by correction administered in gentleness and love. [Cf: 13MR83.03] p. 61, Para. 4, [1891MS].

Many parents professing to be Christians are not converted. Christ does not abide in their hearts by faith. Their harshness, their imprudence, their unsubdued tempers, disgust their children and make them averse to all their religious instruction, but this is not excuse for children's disobedience. If every family professing to be the children of God were indeed what they profess to be, what happiness would exist in the home. Christ would be represented in the home life, and parents and children would represent Him in the church. [Cf: 13MR84.01] p. 61, Para. 5, [1891MS].

God requires children to care for their parents when the parents are unable to care for themselves. There is a record kept in the books of heaven of the crime of neglecting parents. Some children may give their parents a home but withhold love and tenderness and sympathy, and deprive their fathers and mothers of that for which they most long in their old age. While your father and mother live, it should be your constant study to bring cheerfulness and sunshine into their lives. You should smooth their pathway to the grave. This conduct toward parents would recommend you to the world, and will recommend you to heaven, as a child that obeys the divine precepts. [Cf: 13MR84.02] p. 61, Para. 6, [1891MS].

Children should remember that aged parents have but little joy and comfort at best, and they should not through neglect and indifference heap sorrow upon sorrow on their parents' hearts. That children pursue a heartless course is not only a terrible grief to the aged father and mother, but it brings grief to heaven, for such children are recorded as violators of the commands of God. Those who do not respect and love

their parents will never reverence the God of heaven, never be deemed worthy of a place in the new earth. [Cf: 13MR84.03] p. 62, Para. 1, [1891MS].

How dead to all human feeling must children be who fail to realize the claim of father and mother upon them. How heartless, how cold they must be who are unwilling to remove sorrow from the pathway of the old. What kind of hearts must they have when they refuse to supply the needs of father and mother, when they have no kindness, when they show that it is not a pleasure for them to seek to make their parents' last days their best days! How can a son or daughter leave a mother to be cared for by strangers? The obligation to care for the mother is the same whether she is a believer or an unbeliever, agreeable or disagreeable. Thank God, there are but few in the world who would utterly ignore the claim of a mother upon her children, but there are some who never seem to bestow a thought upon their parents unless it is for the sake of some temporal advantage. They do not care whether they are cared for or not. The conduct of such children marks them as thankless; and ingratitude to parents is sharper than a serpent's tooth. It embitters the very springs of their lives, and brings down their grey hairs in sorrow to the grave. [Cf: 13MR85.01] p. 62, Para. 2, [1891MS].

Selfishness, self-love, wicked, unkind actions, create an unwholesome atmosphere about the soul and steel the heart to all good. Children who are in this condition hear not the whispers of affection, for avarice has eaten out the good in the heart, and they deny their parents the favors which they could bestow upon them. How bitter will be the close of life to such children! They cannot have happy reflections when they themselves need sympathy and love. They will better appreciate what they should have done for their parents. They will then remember that they had the privilege of smoothing the pathway of their parents to the grave, so that they might have departed in comfort and peace. If they had denied them this comfort in the time of their helpless need, the memory of it will weigh like a millstone upon the heart. Remorse will eat into the soul. Their days will be filled with regret. The love we owe our parents is not to be measured by years, and is never to be forgotten. Our obligation lasts while they and we live. [Cf: 13MR85.02] p. 62, Para. 3, [1891MS].

My heart has been pained as I have heard of the course taken by Brother and Sister _____ in regard to their mother. They claim to be Christians, but they have manifested a heartlessness toward their mother, a child of God, which will never be effaced from her memory while life lasts. Jesus has given us a lesson that we should study diligently. He described the two classes who will stand before the judgment throne. They are to be separated, not on the ground of their profession but on the ground of their practice. To those on the right hand He will say, (Matt. 25:35-40, quoted). But those who neglected to do these things, He pronounced workers of iniquity. [Cf: 13MR86.01] p. 62, Para. 4, [1891MS].

My brother and sister, you have developed a character which is an offense to God. You have put Jesus away from you in the person of His saint. That which you have done to your mother is registered in heaven as done unto Christ. Your cases have been presented to me. When Brother _____ adopts a certain course of action, he is very firm and will not be moved from his position. He has been prospered financially, and is

in great danger of making shipwreck of faith. Brother _____ has not treated his wife in all respects as a Christian husband should, and Sister _____ has not acted like a Christian either, for she has tried to drive her husband to do certain things which she thought he ought to do, and she has failed. Both of you have a form of religion, but your prayers do not come up as fragrance before God, and you do not obtain answers in peace and mercy. [Cf: 13MR86.02] p. 63, Para. 1, [1891MS].

You do not know your own spiritual condition. You are lacking in every heavenly grace. You should humbly and carefully examine your own hearts, your own individual characters. You need to open your hearts that light may shine upon your darkness, that you may see and understand your motives. The apostle's injunction is, "Examine yourselves whether ye be in the faith; prove your own selves" (2 Cor. 13:5). What is the character of your thoughts, your spirit, your purposes, your words and actions? Compare them with the Scripture, and see whether you represent the character of Christ. Go to Jesus humbly, and break your hearts hardened by feelings of bitterness and hatred. Let the grace of Christ soften and melt you that you may put away everything that is destructive of your peace. If you do not see your hearts in the light of Jesus Christ, self love will prompt you to have a much better opinion of yourselves than you deserve; for the heart is deceitful above all things and desperately wicked. [Cf: 13MR87.01] p. 63, Para. 2, [1891MS].

You have both pursued a course that is displeasing to God, for you have cherished unchristian feelings toward each other. Under the influence of selfishness you have committed the great sin of casting your mother out of your home. Brother _____, God is not pleased with you, and if you are not transformed in character you will go on in the sparks of your own kindling and lie down in darkness. Let not one of you boast over the other, for you have both had a wrong spirit. God is giving you another opportunity of being converted, to be trained and disciplined, educated for usefulness, and fitted for immortality. [Cf: 13MR87.02] p. 63, Para. 3, [1891MS].

Sister _____ has been at disagreement with her mother, and she has thought she has had provocation, but if she had been truly converted she would have borne with the little annoyances that arose. Sister _____ has talked too much to others of her home trouble, and has obtained sympathy and advice which have been an injury to her. As a professed daughter of the heavenly King she should have borne the perplexities with meekness and self-control. [Cf: 13MR88.01] p. 63, Para. 4, [1891MS].

Sister _____, you have thought that you had difficulties to bear at home, but could you not bear them in the spirit of Christ? You have had a hard, unruly spirit, and have felt that you were wronged by your husband. You have committed great wrongs against your own soul, and have made yourself very unhappy. You have never had a happy disposition; you have ever been determined to have your own way. The warmth of pure affection has been chilled, and now you have taken a step in utter disregard of the fifth commandment. [Cf: 13MR88.02] p. 63, Para. 5, [1891MS].

We are all subject to trials and difficulties and earth-born sorrows, but the grace of Christ has been given to us that we may endure

temptation and not fall under the trial of our faith. If you think you see selfishness and avariciousness in your husband, it should drive you to your Saviour. If your husband deals unjustly with you, according to your idea, remember that you have not his sin to answer for but can well afford to pity and pray for him. If you think you have a correct idea of his wrong, you are the one to feel deeply for his soul instead of thinking you should have sympathy and commiseration. You are not the one who needs the most sympathy, and if you had more of the milk of human kindness in your heart, you would pursue an entirely different course. [Cf: 13MR88.03] p. 64, Para. 1, [1891MS].

Both of you need to be transformed in character or you will experience pain and remorse. You must feel your own sinfulness and nothingness, and when the grace of Christ is revealed to you you will no longer live to self but for God and for humanity. Will not the exhibitions of the love of Jesus, His self-denial, His self-sacrifice, make you ashamed of anything like selfishness? Sister _____, God is not pleased with your loveless life. Take all your deep-drawn sighs, your much-talked-of neglect and wrong, to the Burden-bearer. Break your heart before God in the presence of your family, and before your mother, who ought to find a pleasant home of peace with you, and let the sunlight of God's love into your home. Your own course of action has manufactured the irritating yoke that you are wearing. [Cf: 13MR89.01] p. 64, Para. 2, [1891MS].

The whole Christian life is to be a preparation for the future, immortal life; and under whatever circumstances you may be placed you may be happy if you are true to God and to yourselves. Money cannot bring the peace which Christ can give you. Seek the hidden pearl, the jewels of truth, and let not worldly ambitions ruin your prospects of heaven. Satan is ready to present the worldly bribe. He says to you. "All this will I give you, if you will fall down and worship me." But will you do it? Will you give Satan the supreme affection of your heart? The apostle says, "But every man is tempted, when he is drawn away of his own lust, and enticed" (James 1:14). He is turned from the true path cast up for the ransomed of the Lord because he has fixed his heart upon some attractive object of the earth. He catches at Satan's bait and is entrapped in his snare. [Cf: 13MR89.02] p. 64, Para. 3, [1891MS].

As we near the end, temptations will be stronger and more seductive, but we need not yield to them, we need not open the door of the heart and invite Satan to enter. There is no power in earth or hell to compel either of you to sin and dishonor your holy faith as you have done. [Cf: 13MR89.03] p. 64, Para. 4, [1891MS].

I advise you to make a halt, to turn around and decide that it is best to be Christians in the full acceptation of the term,. Submit your will to God, that you may choose the path of righteousness and truth. Let not your passions sway your reason, and iniquity triumph over truth. [Cf: 13MR90.01] p. 64, Para. 5, [1891MS].

Sister _____, never plead that you cannot get along with your mother. It is a shame to you to say this and make an excuse for breaking the fifth commandment. Your test has come, and you should confess in the name of Christ that you have sinned against your mother and against God. Thank God with your whole heart that your mother still lives, that

you can confess to her that you have acted the part of an unnatural child, and from this moment seek to make restitution by your faithful loving-kindness and devotion. Let not her grave cover your unconfessed neglect of duties. Make everything right with your mother before it is everlastingly too late. Your wrong course must be abandoned, and you must choose the way of the Lord. "Thy word," said one of God's chosen, "have I hid in my heart, that I might not sin against thee" (Ps. 119:11). [Cf: 13MR90.02] p. 64, Para. 6, [1891MS].

The church has had reason to lose confidence in you as Christians, but you can regain their confidence by pursuing a humble course and doing your duty in the fear of the Lord. You have entered into temptation, and for a long time have remained insensible to your sin. You have been blinded and deceived by Satan. You have betrayed Jesus, your Saviour. You have grieved the Holy Spirit of God. You have brought reproach upon the cause of God, and have enshrouded your soul in midnight darkness. Now, Oh now, with tears, not of sympathy for yourself, but with tears of contrition, in an agony of penitential grief, urge your case to the throne of grace. God will hear your confession. The Lord will answer your petition, and He will heal your backslidings and make you strong to do and to suffer His will.--Letter 18b, 1891. (Written from Battle Creek, Michigan, Feb. 15, 1891.) [Cf: 13MR90.03] p. 65, Para. 1, [1891MS].

Dear Brother: I cannot forbear writing to you. I knew your countenance as you were seated in the tent at my right hand on the Sabbath [Sept. 13, 1891] at Colorado Springs. The Lord has presented your case before me as one who was in need of that help which God alone could give you. I heard words of hopelessness and despair coming from your lips. I heard wicked words, blasphemous words. Said Jesus, as He looked upon you piteously, "These are not the words of the man, but the words of the spirit that has possessed him. God will heal him. He has gone far in resisting the Spirit of God, but Jesus is drawing him by the tender cords of His love. He has separated from God, but God has not separated from him. Through a train of circumstances he has lost confidence in himself, in his best friends, and turned from light to darkness, from truth to error, and has been left to feel his own weakness." [Cf: 13MR148.01] p. 65, Para. 2, [1891MS].

You were the very one I was shown who was under the power of demons. "When this young man gives himself to Christ, the victory is gained." Said the heavenly voice, "Break with the deceiver. He is deluding your soul to your ruin. He will not let you go; only the power of the Mighty Deliverer can save you." Charge not my precious loving Saviour with your unhappiness and your ruin. The storm of temptation has swayed you like a reed in the wind, and through these bitter and almost overwhelming storms you have clung to your mantle of pride, hugging it closer about you. Prostrated in the dust, you are apparently devoid of willpower, without strength to rise. No earthly friend is powerful enough to raise you. You still cling to your pride; you utter the words of Satan abiding in your heart. Said Christ, "It is not he but a demon that speaks. I will save him if he will trust in me as a little child trusts in his father, his mother." [Cf: 13MR148.02] p. 65, Para. 3, [1891MS].

Lay your pride at the feet of One who owns you, who loves with a love that is infinite. Stand in your God-given manhood, in the strength of

Him who can save to the uttermost all who come unto Him. Then your purposes will not be like ropes of sand. In His presence, standing under the shadow of the cross, His mercy, His love, His forgiveness, cover the blackest stains of sin. The Holy Spirit helpeth your infirmities. The Master has work for you to do, to speak words of hope, of comfort, of love, of Christ's forgiveness, pardon, to the helpless, the wandering, the lost. You have no will that leads you to Jesus, but a will that leads you away from Him. With open arms He will receive you. [Cf: 13MR149.01] p. 65, Para. 4, [1891MS].

The Lord has made provision for your simple necessities. While you need not despise money, you will appreciate it in a different light than you have hitherto done. You will say, "It is all the Lord's. My skill, my aptness and ability, I have misapplied. I will now let Jesus elevate me by the golden chain of truth that will bind me to His eternal throne." [Cf: 13MR149.02] p. 66, Para. 1, [1891MS].

I ask you to work and walk out on my faith, if you cannot on your own. Answer the drawings of the Holy Spirit of God. Accept the prayers of the people of God in your behalf. Poor, tempest-tossed soul, only believe in Jesus' willingness to save you. Let not Satan be your spokesman any longer. Jesus has work for you to do. Satan will speak for you if you will let him, but tell him "No; let my lips utter only words of faith and hope and truth." Keep talking faith, rebuke the enemy, and the great black cloud of despair will arise and roll back and disappear. [Cf: 13MR149.03] p. 66, Para. 2, [1891MS].

You cannot make yourself any better; Jesus can do all this. When the Israelites were bitten by the fiery poisonous serpents whose sting was certain death, the brazen serpent was lifted up on a pole, and Jesus, enshrouded in the cloudy pillar, bade Moses tell them, "Look and live." The same Jesus has bidden me tell you, Look and live. Do not climb the pole, but only look. I present Christ to you. Look and live. There is hope, comfort, and peace for you. There is even joy in the Holy Ghost for you. Now I bid you in the name of Jesus, Look and live. [Cf: 13MR150.01] p. 66, Para. 3, [1891MS].

You may say, "Oh, I am a great sinner." I admit it; Jesus is well acquainted with all this, and He says, "I came not to call the righteous, but sinners to repentance" (Mark 2:17). He has paid the ransom money for your soul, and the price was His own flesh and blood. The badness of your heart should not keep you away from Christ, but bring you closer to your only Hope, your only Helper. Will you allow Satan to triumph? He has unbalanced your mind, so that you are not able to reason calmly and sensibly. Oh, the marvels of the grace of Christ for you! Behold, how Jesus loves you! Satan is pleased to have you look upon God as a tyrant. There is no wrath in God except for the hateful character of sin. Lay your sin on Jesus; leave it to Him; then do what He tells you to do, as a little child, irrespective of consequences. [Cf: 13MR150.02] p. 66, Para. 4, [1891MS].

Satan is playing the game of life for your soul. Shall he conquer? I say No, a thousand times No. God has a work for you to do, but all you have now to do is to look to Jesus, who was lifted up, and live. [Cf: 13MR150.03] p. 66, Para. 5, [1891MS].

It is the love of Christ for your soul that constrains me. Shall

Christ have died for you in vain? You are unconsciously groping after the heavenly light. Satan shall not conquer; he shall be expelled through prayer and faith. When you come to Jesus, you find He comes to you and clasps you in His everlasting arms. [Cf: 13MR151.01] p. 66, Para. 6, [1891MS].

In the name of Jesus of Nazareth, I rebuke the foul and wicked spirit that has acted for you. Jesus is the conqueror. You may exert all your powers, were they not under the bewitching power of Satan and you echo his sentiments; but Christ will break his power for his work. He testifies [He] is to break every yoke and set the oppressed free. You have been bought with a price, even the precious blood of Christ. You feel and see only wrath and condemnation, that you may hate God and all who lead you to Jesus. In Christ you may find all you need. The loving Saviour is already drawing nigh to heal you. [Cf: 13MR151.02] p. 66, Para. 7, [1891MS].

Satan would have your soul; shall he have it? Say, No, never; it is Christ's property. Satan says, "Curse God and die." Will you do it? He curses God for you, that you may repeat his wicked blasphemy. Will you do it? No, for Jesus has died; He has purchased your life. Your soul is His property, and He will take you by the hand; He will draw you away from perdition; He will make you, as John, His beloved disciple, to win the crown of eternal life. He bids you, through me, His humble servant, "Look and live." He opens His loving heart to you that you may hide in the cleft of the Rock. Say not, "There is no hope for me." Satan triumphs every time you say it. Let these thoughts be in your heart, "Thou, O Lord, hast created me for Thyself." He has permitted you to live that you might become acquainted with Jesus and be willing to follow Him.--Letter 85, 1891. (Written to J. A. Starr, Sept. 22, 1891, from Healdsburg, California.) [Cf: 13MR151.03] p. 67, Para. 1, [1891MS].

(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: 14MR66.01] p. 67, Para. 2, [1891MS].

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: 14MR66.02] p. 67, Para. 3, [1891MS].

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: 14MR67.01] p. 67, Para. 4, [1891MS].

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: 14MR67.02] p. 67, Para. 5, [1891MS].

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: 14MR67.03] p. 68, Para. 1, [1891MS].

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: 14MR68.01] p. 68, Para. 2, [1891MS].

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: 14MR68.02] p. 68, Para. 3, [1891MS].

(Written to Brother Chapman from Petoskey, Michigan, June 11, 1891.) I

have received yours dated June 3. In this letter you speak in these words: "Elder Robinson does not wish me to leave, but urges that I enter the canvassing field until such time as the conference can afford to employ me in some other capacity, but states positively that I cannot be sent out to present the truth to others until some points held by me are changed or modified in order that the views regarded by us as a people should be properly set forth. He quotes as a sample, 'My idea in reference to the Holy Ghost's not being the Spirit of God, which is Christ, but the angel Gabriel, and my belief that the 144,000 will be Jews who will acknowledge Jesus as the Messiah. On all fundamental points I am in perfect harmony with our people; but when I try to show what seems to me to be new light on the truth, those in authority, none of whom have seemingly ever made a personal investigation of the matter, refuse to look into the Bible, but brand me as a fellow with queer ideas of the Bible.'" [Cf: 14MR175.01] p. 68, Para. 4, [1891MS].

My brother, you have asked me candidly for advice. Please read with attention John 17:17-27. I quote verses 20 to 23: [verses 20-23, quoted]. [Cf: 14MR175.02] p. 68, Para. 5, [1891MS].

It is your privilege and your duty to seek for this oneness, this unity, and thus answer the prayer of Christ. This prayer is full of instruction and consolation. As our intercessor in heaven, Christ is ever working for the unity of His people. In order to be in harmony with heaven, we must seek to be one in faith and in practice. [Cf: 14MR175.03] p. 69, Para. 1, [1891MS].

Our Lord especially prayed that His disciples might be united in the closest bonds of Christian fellowship and love; as one body, under one supreme Head. This will exist only in proportion to the degree of their illumination and sanctification. The more fully they receive the enlightenment of the living Spirit, the more nearly will they harmonize in their understanding of what is truth. The more closely they are united in judgment, the more confidence they have in one another. They are blessed with peace and harmony, believing and speaking the same things, "with one heart and one mouth glorifying God." Their love, their Christian unity, is an evidence to the world that God has sent Jesus to save sinners, and with convicting power it testifies that the Word of God is the safe rule of life. [Cf: 14MR176.01] p. 69, Para. 2, [1891MS].

The differences that now exist among Christians did not exist in the days of Christ or His apostles. When the gospel was preached after the resurrection and ascension of Christ, union prevailed; the believers were all of one heart and one mind. For a short time there was a difference of understanding in regard to circumcision, as to whether admission to the church should be granted to the uncircumcised Gentiles; but this matter was soon settled, and through the divine illumination and sanctification of the Spirit the believers were perfectly joined together in the same mind and in the same judgment. This was and always will be the fruit that is borne under the influence of the Holy Spirit. [Cf: 14MR176.02] p. 69, Para. 3, [1891MS].

Brethren should not feel that it is a virtue to stand apart because they do not see all minor points in exactly the same light. If on fundamental truths they are at an agreement, they should not differ and

dispute about matters of little real importance. To dwell on perplexing questions that, after all, are of no vital importance, has a direct tendency to call the mind away from truths which are vital to the saving of the soul. Brethren should be very modest in urging these side issues which often they do not themselves understand, points that they do not know to be truth and that it is not essential to their salvation to know. When there is difference of opinion on such points, the less prominence you give to them the better it will be for your own spirituality and for the peace and unity that Christ prayed might exist among brethren. [Cf: 14MR177.01] p. 69, Para. 4, [1891MS].

Unbelievers are critical, and they want to frame some excuse for not receiving the truth as it is in Jesus. Where these differences exist among us, those who stand outside will say, "It will be time enough for us to believe as you do when you can agree among yourselves as to what constitutes truth." The ungodly take advantage of the divisions and controversies among Christians. [Cf: 14MR177.02] p. 69, Para. 5, [1891MS].

There are among us more who are merely nominal Christians than many suppose. These are not connected with Christ, are not one with Him, and therefore do not feel that it is incumbent on them to answer the prayer of Christ that His followers may be one. But some who are real believers catch the spirit of contention. Some are ever seeking to be original, to bring out something new and startling, and they do not realize as they should the importance of preserving the unity of the faith in the bonds of love. [Cf: 14MR177.03] p. 69, Para. 6, [1891MS].

Christians are to be made complete in the one body--in Christ; and through Christ they are one with the Father. What is the result? They give evidence that they have not followed cunningly devised fables but the sure word of prophecy. By their words and actions, all men will take knowledge of them that they have been with Jesus and learned of Him. They are a holy, happy people, the objects of Christ's divine love. [Cf: 14MR178.01] p. 70, Para. 1, [1891MS].

"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" [verse 23]. "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" [verse 26]. With what earnest effort should we seek for unity, for oneness. The church is to be perfected through sufferings after the example of Christ. Being conformed to His image, we shall be one with Him. [Cf: 14MR178.02] p. 70, Para. 2, [1891MS].

We are to pray for divine enlightenment, but at the same time we should be careful how we receive everything termed new light. We must beware lest, under cover of searching for new truth, Satan shall divert our minds from Christ and the special truths for this time. I have been shown that it is the device of the enemy to lead minds to dwell upon some obscure or unimportant point, something that is not fully revealed or is not essential to our salvation. This is made the absorbing theme, the "present truth," when all their investigations and suppositions only serve to make matters more obscure than before, and to confuse the minds of some who ought to be seeking for oneness through sanctification of the truth. [Cf: 14MR178.03] p. 70, Para. 3,

[1891MS].

Your ideas of the two subjects you mention do not harmonize with the light which God has given me. The nature of the Holy Spirit is a mystery not clearly revealed, and you will never be able to explain it to others because the Lord has not revealed it to you. You may gather together scriptures and put your construction upon them, but the application is not correct. The expositions by which you sustain your position are not sound. You may lead some to accept your explanations, but you do them no good, nor are they, through accepting your views, enabled to do others good. [Cf: 14MR179.01] p. 70, Para. 4, [1891MS].

It is not essential for you to know and be able to define just what the Holy Spirit is. Christ tells us that the Holy Spirit is the Comforter, and the Comforter is the Holy Ghost, "the Spirit of truth, which the Father shall send in My name." "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; 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" [John 14:16, 17]. This refers to the omnipresence of the Spirit of Christ, called the Comforter. Again Jesus says, "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" [John 16:12, 13]. [Cf: 14MR179.02] p. 70, Para. 5, [1891MS].

There are many mysteries which I do not seek to understand or to explain; they are too high for me, and too high for you. On some of these points, silence is golden. Piety, devotion, sanctification of soul, body, and spirit--this is essential for us all. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent" [John 17:3]. "This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life" [John 6:40]. [Cf: 14MR179.03] p. 70, Para. 6, [1891MS].

I hope that you will seek to be in harmony with the body. I have been shown that you would not exert a saving influence in teaching the truth, because your mind is restless, and unless you drank deeper of the Fountain of life, you would make the mistake that many others have made, of thinking that you have new light, when it is only a new phase of error. [Cf: 14MR180.01] p. 71, Para. 1, [1891MS].

You need to come into harmony with your brethren. You may take certain views of Scripture and, searching the Bible in the light of your ideas, may gather together a large number of texts and claim that they mean this and that, and call for anyone to prove to you that your views are incorrect. But what influence could anyone have upon your mind, when he takes the same scriptures and interprets and applies them differently? Both of you claim to found your views on the Bible. [Cf: 14MR180.02] p. 71, Para. 2, [1891MS].

It is your duty to come as near to the people as you can, and not to get as far away from them as possible, and by your interpretation make a difference that should not exist. Here is your danger, of diverting minds from the real issues for this time. And you are not the only one who seems to be moved with ambition in this direction. It would not be

right or prudent to send you out as a worker to promulgate your peculiar ideas and thus cause division; we have plenty of this now. We want men of solid experience, who will anchor minds and not send them adrift without chart or compass. [Cf: 14MR180.03] p. 71, Para. 3, [1891MS].

Now, my brother, it is truth that we want and must have, but do not introduce error as new truth. I would be glad to write further on this point, but must drop the subject now. God wants us to be a unit.-- Letter 7, 1891. [Cf: 14MR180.04] p. 71, Para. 4, [1891MS].

There are many things that should be conducted in a more serious way. There have been board meetings and council meetings where certain principles have been placed before the board and resolutions voted to be carried out. Elder Olsen has supposed that the matter would be conducted on correct principles, and he trusted matters too much to others to carry out. But there were unfaithful stewards in responsible positions who appeared to sanction the propositions but who had not the least intention of carrying them out. They would do the opposite of that which came before them for their decisions. Therefore wrongs were practiced and evils were carried out in untruthful, deceptive lines. [Cf: 17MR166.01] p. 71, Para. 5, [1891MS].

Some minds are not worked by the Holy Spirit. They are so constituted, through following their own human judgment and using common fire in their service as stewards of God, that their ways have been accepted as the Lord's ways, and solemn, sacred matters which relate to the various lines of work have been carried in altogether a different manner than the propositions made. One or more men gave assent to measures laid out before the board or councils, but all the time they decided they would have their own way and carry out the matter as they chose. This was the light presented to me. Elder Olsen's advisers were blinding his eyes so that he should see through the eyes of these men who were preaching under a deception. [Cf: 17MR166.02] p. 71, Para. 6, [1891MS].

This is the reason I was obliged to take the position that there was not the voice of God in the General Conference management and decisions. Methods and plans would be devised that God did not sanction, and yet Elder Olsen made it appear that the decisions of the General Conference were as the voice of God. Many of the positions taken, going forth as the voice of the General Conference, have been the voice of one, two, or three men who were misleading the Conference. There were things in regard to Sunday work, in regard to the color line, and in regard to the *Sentinel*, that better never have been introduced in the Conference. The Lord did not preside in many meetings. There were some loud voices and urgent pressing of things that were backed by a will and determination that savored more of the common fire than the sacred. Plans were made that were all out of line with the unction or the leadings of the Spirit of God. [Cf: 17MR167.01] p. 72, Para. 1, [1891MS].

In regard to the Sunday question, we cannot handle it as a Conference. The circumstances that will arise will determine such questions. The Lord gives us light if we will seek for it by humble prayer. Wisdom and knowledge from heaven will come as to just when, how, and where we should work, when this light is needed. I am afraid of the many resolutions framed to come before the Conference, and acted upon

without special seeking of the Lord. There have been resolutions brought into the Conference and without due consideration acted upon and made law, and many will pay no regard to these laws for they were found to be a binding about of our work and binding of false principles upon the conferences. [Cf: 17MR167.02] p. 72, Para. 2, [1891MS].

Young, inexperienced men who are unprepared rush ahead, not knowing whether they are right or wrong. Their wisdom is exalted above the wisdom of God. The Lord would have His people have real, genuine faith, for without faith it is impossible to please God. "And whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Matt. 20:27, 28). [Cf: 17MR167.03] p. 72, Para. 3, [1891MS].

Ambition for the highest position excluded Satan from heaven, and he means to work upon every human being to lead them to sin as he has sinned. But ambition to do large things wears away the life with a great many perplexities. The invitation of Christ is, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light" (Matt. 11:28-30). [Cf: 17MR168.01] p. 72, Para. 4, [1891MS].

Ambition in the disciples of Christ, and thirst to be highest, make them represent the men of the world. They are sure to lose Christ out of their hearts and they [are sure to] find disappointment following disappointment. Many in this world who are first in privileges and count themselves in many respects talented above others, will in the future great test find themselves far below the humble, meek, and lowly ones. God's estimate is accurate. Man's measurement is deceiving. Humility and the disposition to serve God by serving others are the true marks of Christlikeness, and they will be truly honored in the kingdom of God. [Cf: 17MR168.02] p. 72, Para. 5, [1891MS].

It is not enough that man follows the dictates of conscience. The mind must be enlightened as to what is God's will, and then an enlightened conscience will be an enlightened, intelligent will.--Manuscript 33, 1891. [Cf: 17MR169.01] p. 73, Para. 1, [1891MS].

What Christ died to begin in redeeming man, He will carry out. Let us consider [that] we have not a Saviour dead in Joseph's new tomb, but a living Saviour, and all who will comply with the conditions prescribed and lay hold upon the help provided, will be overcomers. "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." [Cf: 18MR53.01] p. 73, Para. 2, [1891MS].

We must not talk and think and magnify the power of Satan, but talk of the confidence we have in Jesus Christ. Let the love, the inexpressible love, of Jesus so be presented in our own minds and cherished that we can communicate it to the other minds, and clear away all their distrust, and lay hold of the riches of the grace of Christ, for we "are complete in Him." He has arisen, and over the rent sepulchre of Joseph He proclaims, "I am the resurrection and the life." [Cf: 18MR53.02] p. 73, Para. 3, [1891MS].

It was to make an inroad on the territory of Satan, and dispute his usurped authority, and reclaim the kingdom unto Himself, that Christ died. With the shout of a monarch who has clothed himself with zeal as a cloak, will He fight His antagonist, the prince of darkness, and win back the kingdom Satan claims as his own rightful dominion. And Christ will receive and pardon every rebel who returns to his allegiance, as a trophy of the might and glory of this wonderful plan of redemption. Light, light! We will talk light and not darkness any more. If you talk darkness, you will have darkness; if you talk light, you will have light. [Cf: 18MR53.03] p. 73, Para. 4, [1891MS].

This meeting bore the imprint of heaven. We were anxious to present, and to leave on every soul, [the truth] that feeling is no criterion of our advancement in spirituality. The Word of God must be studied and practiced, and it will be a solid rock under our feet. Some words were spoken by the inexperienced ones. They expected that Sister White would tell all of them of their faults, and in a manner that would strike terror to their souls. I told them that I had such a work to do as the Lord gave me. Some individual cases had been presented before them; but my work was to deal in general principles. I wish I could give more particulars, but my time is narrowing down to a point. [Cf: 18MR54.01] p. 73, Para. 5, [1891MS].

We have earnest work to do for the Master. I am so sorry that any of our people should sustain Dr. Burke by giving him their patronage. They should not place themselves in connection with any man that has pursued the course that he has done, whatever may be his calling or apparent success; for in thus doing they make themselves serve with his sins, and the Lord is not pleased with their course of action. The Lord's Spirit has been grieved by the unstable course pursued by some of those who profess to believe the truth. Is Dr. Burke on the Lord's side, or on the enemy's side? Is he working in harmony with the heavenly intelligences? Is he a laborer together with God? No! No! [Cf: 18MR54.02] p. 73, Para. 6, [1891MS].

When our people have so little discernment that they will strengthen the hands of him who lies and continues to do evil, they make themselves accountable for his evil course. God is not with him. In the judgment some things will be seen that men do not now discern; then will they be ashamed with linking up with such influences. (When) anyone has a burden of God in love to his soul to try to recover him from the snare of Satan, then they may do this and God will give them grace that they will not endanger their souls. But when men and women will take the side of those who are working against the truth, the Lord will not keep them. [Cf: 18MR54.03] p. 74, Para. 1, [1891MS].

Those who walk through the world trampling upon the laws of God and righteousness, and [those who] link up and associate with them, will be partakers with their evil doings. Some will fabricate reasons for welcoming them, as inclination to cover their course of action; but it is not a necessity that God creates. "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 to you, and ye shall be My sons and daughters, saith the Lord Almighty." There is caution to be exercised. Now we cannot come into willing association and intercourse with the workers of evil unless we catch their spirit. They may appear

as an angel of light and deceive the very elect; but none need in this particular to be deceived. [Cf: 18MR55.01] p. 74, Para. 2, [1891MS].

The words of Paul are appropriate in this case: "Have no fellowship with the unfruitful works of darkness."--Ms 25, 1891. [Cf: 18MR55.02] p. 74, Para. 3, [1891MS].

(Written March 16, 1891, to "Brethren Who Are Entrusted With Weighty Responsibilities in the Office.")--I appeal to you to make special efforts to attend our yearly meetings, not merely the business meetings, but the meetings that will be for your spiritual enlightenment. You do not realize the positive necessity of having a close connection with Heaven, but not one of you is in a safe position before God; not one of you is qualified to do His work in a right manner without this connection. You need to have greater respect for sacred things. You will place sacred things upon a level with common things, and judge them accordingly, unless you change decidedly in some matters. [Cf: 19MR16.01] p. 74, Para. 4, [1891MS].

While I rejoice that many of the laborers in the office are receiving the benefit of the evening Bible teachings, let me tell you that the ones that have the responsibility as managers in the work need to place themselves in a position where they can be deeply impressed by the Spirit of God. You should have as much greater anxiety to receive the baptism of the Holy Spirit and a knowledge of God and of Christ as your position of trust is more responsible than that of the common working hand. You cannot do your work in a manner that will be approved of God unless you feel your great need of divine help. In this work more than in any secular business, success is proportionate to the spirit of consecration and self-sacrifice in which the work is done. You have not had God working with you in all your plans because you have not sought Him with humility of heart. [Cf: 19MR16.02] p. 74, Para. 5, [1891MS].

All natural and acquired endowments are the entrusted gifts of God, and need to be constantly held under the control of His Spirit, of His divine, sanctifying power. You need to feel most deeply your lack of experience in this work, and put forth earnest endeavor to acquire needed knowledge and qualifications and wisdom to use your intellect in such a way that glory shall redound to God. You have felt that business is business, religion is religion, but I tell you that these cannot be divorced. If you seek God with the whole heart, He will be found of you; but, said Christ, "Without Me ye can do nothing." You are not to put asunder that which God has joined--business and religion. [Cf: 19MR17.01] p. 75, Para. 1, [1891MS].

"A new heart will I give you." Christ must dwell in your hearts, just as the blood must be in the body and circulate there as a vitalizing power. In this subject we cannot be too urgent. While truth must be our panoply, our convictions need to be strengthened by the living sympathies which characterized the life of Christ. If the truth, living truth, is not exemplified in the character, no man can stand. There is only one power that can either make us steadfast or keep us so--the grace of God, in truth. And the man who confides in aught else, is already tottering, ready to fall. [Cf: 19MR17.02] p. 75, Para. 2, [1891MS].

The Lord wants you to rely on Him. It is your privilege and duty to

make the most of your opportunities to come to the light. If you remain apart from the holy influences that come from God to His people, how can you discern spiritual things? You need the baptism of the Holy Spirit. Do you feel that you are safe and in no need of religious influences? If ever men in our world need these things, you do. [Cf: 19MR17.03] p. 75, Para. 3, [1891MS].

Those who hold weighty responsibilities in the office have a very indistinct sense of the justice, mercy, and love of God. Therefore God calls upon you to make the most of every opportunity for securing a preparation for His work. He expects you as His employed workers to put forth all your energies in its performance, and to keep your souls alive to its sacredness and fearful responsibilities. God's eye is upon you. It is not safe for any one of you to bring into [the] divine presence a marred sacrifice, a sacrifice that cost neither study nor prayer, for God will not accept it at your hand. [Cf: 19MR18.01] p. 75, Para. 4, [1891MS].

I entreat you to awake, and seek God for yourselves individually. While Jesus of Nazareth passeth by, cry most earnestly unto Him, "Thou Son of David, have mercy on me," and you will receive clearer sight than you have had. Through the grace of God you may receive that which will be more valuable to you than gold or silver or precious stones.-- Letter 6, 1891. [Cf: 19MR18.02] p. 75, Para. 5, [1891MS].

(Written July 13, 1891, from Petoskey, Michigan, to W. C. White.) Last Sabbath and Sunday I spent in Camby about thirty miles from here. Brother Huitt has been having meetings for about five weeks, and two members of the Methodist Church have become fully persuaded to keep the Sabbath, and other members of the same church are nearly decided. [Cf: 18MR152.01] p. 75, Para. 6, [1891MS].

Brother and Sister Matthews are worthy people who are about my age. They have children who are deeply convicted. [Cf: 18MR152.02] p. 76, Para. 1, [1891MS].

I spoke Sabbath afternoon with much freedom. Sunday afternoon the schoolhouse was crowded with intelligent men and women who listened with the deepest interest. I spoke thirty-five minutes Sunday evening to a houseful, and the prejudice that has existed is all gone. [Cf: 18MR152.03] p. 76, Para. 2, [1891MS].

Canright's books have been circulated freely, and there has been much talk; falsehood has been flourishing freely. Methodists and Baptists have worked earnestly, warned and threatened their people not to go and hear the Adventists, that it was at the peril of their souls if they should go and hear them. But they came from six to ten miles and manifested great interest. [Cf: 18MR152.04] p. 76, Para. 3, [1891MS].

I am glad I went. The trip did me good and I am feeling much better since I returned. Found your letter had been received, on my return, and have been to the same attorney and send you back deed signed, and all that is required. [Cf: 18MR152.05] p. 76, Para. 4, [1891MS].

The lawyer refused to take anything except the twenty-five cents he paid for certificate. I will not write all I would like to write. The question you ask in reference to giving Miller possession, I do not now

recollect what I had in mind. As nothing has been said to him about possession, I will not now say anything. Let him handle the matter as he chooses. I have no intentions that I know of; I have made no suggestions to Miller since the last agreement which was that I would give him \$1300 (?) difference in trade.--Letter 84, 1891. [Cf: 18MR152.06] p. 76, Para. 5, [1891MS].

(Portion of diary entry written at Harbor Springs, Mich., Aug. 5, 1891.) This morning my mind is anxious and troubled in regard to my duty. Can it be the will of God that I go to Australia? This involves a great deal with me. I have not special light to leave America for this far-off country. Nevertheless if I knew it was the voice of God I would go. But I cannot understand this matter. [Cf: 18MR154.01] p. 76, Para. 6, [1891MS].

Some who are bearing responsibilities in America seem to be very persistent that my special work should be to go to Europe and to Australia. I finally did go to Europe and worked there in that new field with all the power of influence God had given me. My home and my goods in America became scattered, and I sustained much loss in this line. I offered my home for sale, and Dr. Kellogg purchased it. The price I received I needed, and it was a small price. I did wish it could have been double, for I had, with W. C. White, to open new fields, and I invested this means in school homes, in meeting-houses, and in opening new fields. [Cf: 18MR154.02] p. 76, Para. 7, [1891MS].

Marian Davis has been reading a chapter upon the Sabbath. The scribes and Pharisees were charging the Lord who made the Sabbath with transgression of the Sabbath. Oh, how blindly people will work! They acted as if they had put out their eyes. There were those who wished to carry the work in America in their own way, and these lost their bearings.--Ms 44, 1891. [Cf: 18MR154.03] p. 76, Para. 8, [1891MS].

Circulation of "Great Controversy," Vol. IV-- January 1, 1891, Battle Creek, Michigan--I have many perplexing thoughts, and bear a heavy burden. Why do not our men of responsibility in the Review and Herald Office feel the burden of circulating Volume IV of the *Spirit of Prophecy* more thoroughly among our own people and among the people of the world? In the preparation of this book, competent workers were employed and much money was invested in order that the volume might come before the world in the best style possible. [Cf: 19MR239.01] p. 77, Para. 1, [1891MS].

How could the men who have been managing the sale of our books neglect for two years to do anything to push the sale of Volume IV? The Lord impressed me to write this book in order that without delay it might be circulated in every part of the world, because the warnings it contains are necessary for preparing a people to stand in the day of the Lord. But men of trust have allowed this book to fall "dead" from the press. Nothing that I have said or written to them, nothing that I have spoken in public, has changed the order of things. [Cf: 19MR239.02] p. 77, Para. 2, [1891MS].

My soul is still burdened with the importance of circulating this book. A grievous wrong has been done. Although nothing special has been openly spoken against Volume IV of the *Spirit of Prophecy*, this book has to a great degree been displaced by another book, which has kept

from the world the light God has given. Volume IV was dropped, and the book entitled *Bible Readings* was recommended by those in charge of the circulation of our literature. *Bible Readings* has been constantly kept before the minds of our people, by illustrations and notices in our papers and by commendations in public gatherings. Every incident that could be used in favor of *Bible Readings* has been presented to our people. [Cf: 19MR239.03] p. 77, Para. 3, [1891MS].

A Call for True Men-- March 28, 1891--Again I wrote on the subject of practical godliness. God calls for men--for those who in His sight will be true. Reforms must be brought about in the churches. There is now great need of reinstating in the hearts of men and women an old-time reverence for the ten commandments. Through obedience to these commandments, humanity is to be sanctified, that the results of skepticism shall not be strengthened, but that the foundation of our faith shall be made manifest, and all the precepts of God's holy law enforced. The realization of individual responsibility is to be awakened. Men are to remember that in order to be regarded as men by the Lord, their course of action must be just, pure, and true. [Cf: 19MR249.01] p. 77, Para. 4, [1891MS].

"From Everlasting to Everlasting, Thou Art God"-- February 7, 1891--"Canst thou by searching find out God?" "In the beginning God created the heaven and the earth." The Lord existed before He purposed to create the world. He is "from everlasting." "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God." [Cf: 19MR249.02] p. 77, Para. 5, [1891MS].

"For I lift up My hand to heaven, and say, I live forever. If I whet My glittering sword, and Mine hand take hold on judgment; I will render vengeance to Mine enemies, and will reward them that hate Me." [Cf: 19MR249.03] p. 77, Para. 6, [1891MS].

Every good and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of His own will begat He us with the word of truth, that we should be a kind of firstfruits of His creatures." [Cf: 19MR249.04] p. 78, Para. 1, [1891MS].

Gratitude for Imparted Strength-- February 9, 1891--Spoke in the minister's meeting. Was very weak, but the Lord strengthened me by the power of His Spirit. His rich grace made my heart glad in Him. [Cf: 19MR250.01] p. 78, Para. 2, [1891MS].

The Personality of God-- [About 1891]--When I see a congregation, I consider how many of those sitting before me have minds endowed with capabilities that will enable them to live lives of activity and usefulness. [Cf: 19MR250.02] p. 78, Para. 3, [1891MS].

Exalted powers are within the reach of everyone. Under God's supervision, a man may have an uncorrupted, sanctified, elevated, ennobled mind. Through the grace of Christ, man's mind is qualified to love and glorify God, the Creator. [Cf: 19MR250.03] p. 78, Para. 4, [1891MS].

The Lord Jesus came to our world to represent the Father. He

represented God not as an essence that pervaded nature, but as a God who has a personality. Christ was the express image of His Father's person; and He came to our world to restore in man God's moral image, in order that man, although fallen, might through obedience to God's commandments become enstamped with the divine image and character-- adorned with the beauty of divine loveliness. And of those who are thus transformed in character it is said, "Now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city." [Cf: 19MR250.04] p. 78, Para. 5, [1891MS].

True Science-- March, 1891--Man, originally created in God's image, lost the divine likeness by committing sin, which is the transgression of the law. [Cf: 19MR251.01] p. 78, Para. 6, [1891MS].

Great boasts are made in regard to the powers of physical science. It is claimed that through science the very elements can be captivated and made to obey and serve man. Men employ the powerful energies of nature, and attempt to do wondrous things. [Cf: 19MR251.02] p. 78, Para. 7, [1891MS].

By those who make the Scriptures their constant study, true natural science is far better understood than it is by many so-called learned men. Science, as revealed in Holy Writ, flashes light upon many hidden things in God's Word. The science of the Bible is pure, undefiled religion; it is the science of true godliness. And obedience to God, in all schemes of human benevolence--practical activity--is the science of salvation. The gospel is "the power of God unto salvation to every one that believeth." [Cf: 19MR251.03] p. 78, Para. 8, [1891MS].

Bible knowledge, practiced, is true godliness, and is profitable to all men. It brings every one into new relations with God. It turns man's mind from the earth heavenward, and makes the repentant sinner a new creature in Christ Jesus. The transforming grace of God leads men to take upon themselves the yoke of Christ, and to become "laborers together with God." Thus through grace man becomes one with the Father, and gives to the world unmistakable evidence of what the truth can do in sanctifying the receiver. Enlightened by daily partaking of the Word, man becomes a spectacle to the unfallen worlds, to angels, and to his fellow men. [Cf: 19MR251.04] p. 79, Para. 1, [1891MS].

"Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." The character of the Christian will be positive and stable; it will be monumental, commemorating the great truths of the Bible, that others may be benefited by the sign of obedience he carries. "If ye love Me, keep My commandments." The Sabbath of the fourth commandment "is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." [Cf: 19MR251.05] p. 79, Para. 2, [1891MS].

Let the inquiry be, "What is truth?" The darkness of error and superstition and falsehood has covered the earth, and gross darkness the people. [Cf: 19MR252.01] p. 79, Para. 3, [1891MS].

The Causes of the Jewish Rejection of Christ-- March, 1891--It has been demonstrated that man by searching cannot find out God. The most

learned men in the days of Christ--philosophers, legislators, priests, in all their pride and superiority--could not interpret God's character. They could not discern spiritual things. The ancient pages of the oracles of the gods were turned over and over again, but did not give the wise men any help in solving the problem. [Cf: 19MR252.02] p. 79, Para. 4, [1891MS].

When, in the fullness of time, Christ came to our world, it was darkened and marred by the curse of apostasy and spiritual wickedness. The Jews had wrapped themselves about with the dark mantle of unbelief. They kept not the commandments of God, but regarded as of more importance their own traditions. "In vain do they worship Me," the Saviour declared, "teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. . . . Full well ye reject the commandment of God, that ye may keep your own tradition." And at another time He said, "Ye do err, not knowing the Scriptures, nor the power of God." [Cf: 19MR252.03] p. 79, Para. 5, [1891MS].

Those whom He addressed regarded themselves as exalted above all other peoples. To them, they proudly boasted, had been committed the oracles of God. The earth was languishing for a teacher sent from God; but when He came just as the living Oracles specified He would come, the priests and the instructors of the people could not discern that He was their Saviour, nor could they understand the manner of His coming. Unaccustomed to accept God's Word exactly as it reads, or to allow it to be its own interpreter, they read it in the light of their maxims and traditions. So long had they neglected to study and contemplate the Bible, that its pages were to them a mystery. They turned with aversion from the truth of God to the traditions of men. [Cf: 19MR253.01] p. 79, Para. 6, [1891MS].

The Jewish nation had reached a critical time in its history. Much was at stake. Would human ignorance give way? Would there be a thirsting for a deeper knowledge of God? Would this thirst develop into a longing for spiritual drink, as the thirst of David developed into a longing for water from the well of Bethlehem? Would the Jews turn from the influence of false teachers, which had perverted their senses, and call upon God for divine instruction? [Cf: 19MR253.02] p. 80, Para. 1, [1891MS].

Many were sitting in the shadow of death, waiting for the Sun of Righteousness to break forth upon them. And when Christ came as a human being, a flood of light was shed upon the world. Many would have received Him gladly, choosing to walk in the light, if the priests and the rulers had only been true to God, and had guided the people aright by giving to them a true interpretation of the truths of the Word. But so long had the leaders misapplied the Scriptures, that the people were misled by falsehoods. It seemed as if a misapplication of the teachings of God's Word was the special work of those who should have stood as faithful sentinels of truth. [Cf: 19MR253.03] p. 80, Para. 2, [1891MS].

The Jews, as a nation, refused to accept Christ. They turned from the only One who could have saved them from eternal ruin. A similar condition of things exists in the so-called Christian world today. Men

who claim to understand the Scriptures are rejecting God's law, and are exerting a strong, determined influence against it. They make the keeping of God's commandments a matter of condemnation. What is the result? Look at the course of the youth growing up around us. [Cf: 19MR254.01] p. 80, Para. 3, [1891MS].

The Men in Positions of Trust in Our Institutions-- January 30, 1891, Battle Creek, Michigan--My days now are filled with weariness and painful weakness. [Cf: 19MR254.02] p. 80, Para. 4, [1891MS].

Dr. Kellogg visited me today, and we considered some important questions in connection with my case and regard to the general interests of the cause. Many things need to be corrected in our institutions. Oh, that there might be manifested a greater spirit of consecration and devotion to the work! The Lord Jesus Christ should be abiding in the hearts of all the men to whom has been entrusted the management of these important instrumentalities. [Cf: 19MR254.03] p. 80, Para. 5, [1891MS].

But some of these who are appointed to stand in positions of trust soon begin to feel that they have no time to devote to religious services. They absent themselves from meetings, and, as it were, lay off their spiritual garments. They do not assemble as active workers in the cause of God, and by association with one another in meetings for prayer and praise, come near to the worshipers above, around the throne of God. They do not keep their lamps trimmed and burning, and consequently they reflect but feebly the light and glory of God. [Cf: 19MR254.04] p. 80, Para. 6, [1891MS].

To a large number, the Sabbath is merely a cessation of physical labor, not a sweet foretaste of the Sabbath above. Religion has degenerated into a form. The Lord is dishonored. The spiritual temperature runs very low. Many have a name to live, and are dead. The message to the Laodicean church is applicable to all the church members today who are in a lukewarm condition spiritually. [Cf: 19MR255.01] p. 80, Para. 7, [1891MS].

In order to save our souls, shall we place the Lord under the necessity of taking away the snares that endanger us? Is this the way for us to be triumphant overcomers? There is a more excellent way for us, as Christ's soldiers, to overcome. "This is the victory that overcometh the world, even our faith." [Cf: 19MR255.02] p. 81, Para. 1, [1891MS].

What influence for good can unconsecrated managers have on those over whom they are placed? The heads of departments in our publishing house should be men who love and fear God, men who increase in knowledge as they learn of Christ, the Source of all knowledge. Unless those in responsible positions daily and hourly consecrate themselves to God, they are not safe men; for otherwise they may accept Satan's suggestions as from God, and thus unfit themselves to distinguish with spiritually-anointed eyes the pure from the corrupt, the sacred from the common. Better, far better, to be stripped of all our possessions, and to be poor, than to fall short of attaining eternal life. [Cf: 19MR255.03] p. 81, Para. 2, [1891MS].

Those who are self-seeking will not be blessed. But when men accept

positions in the office, a place that God has appointed to be a great center of light and wisdom and purity, there is much need that they should often engage in earnest prayer; for there is much work to be done. They should not neglect spiritual and eternal things; for thus they would be separating themselves from the Source of all light and strength. If they undertake to do their work intelligently, realizing that it is God's work, the language of their hearts will be, "Lord, to whom shall we go but unto Thee? Thou hast the words of eternal life." [Cf: 19MR255.04] p. 81, Para. 3, [1891MS].

Men may advise--and their advice may be good--but Jesus alone can be unto us wisdom, sanctification, and righteousness. The more that business perplexities press upon the soul, the greater is the need of every worker's availing himself of the privileges and opportunities God offers for obtaining spiritual strength. [Cf: 19MR256.01] p. 81, Para. 4, [1891MS].

The managers in our institutions should be earnest men of prayer, men who possess self-control, and who cling to Jesus, enjoying His perpetual presence. This is their privilege. Their joy may be constantly full. By precept and by example they should be training themselves and educating others for the society of the pure and holy intelligences. Such men are God's noblemen. Such men, like Daniel, practice strict temperance in all things. They are not only men of business, but men of prayer, having power to prevail with God. Such men are missionaries in the highest sense of the term. They gather about them those who bring holy angels into the midst of the workers, and not influences that taint the very atmosphere they breathe. [Cf: 19MR256.02] p. 81, Para. 5, [1891MS].

The men placed in positions of trust in the office cannot bear the manifold responsibilities and perform the necessary duties from day to day, unless they seek God as constantly and as earnestly as did Daniel, who, next to the king, stood in the highest position in the court of Babylon. To those who ask in faith, the Lord will grant wisdom to do His work acceptably. [Cf: 19MR256.03] p. 81, Para. 6, [1891MS].

Those who are connected with the Lord's cause should bear their responsibilities in the fear and love of God, looking constantly to Jesus, and all the time doing their work with an eye single to His glory, enquiring at every step, "Is this the way of the Lord?" Then their devotion will steadily increase, and they will constantly grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ. Shall anyone pursue a course that would provoke the Lord to cut away from him the objects that interpose between God and His service? [Cf: 19MR256.04] p. 82, Para. 1, [1891MS].

By beholding Christ we become changed. If the mind dwells upon temporal things constantly, these things become all-absorbing, affecting the character, so that God's glory is lost sight of and forgotten. The opportunities that are within reach for them to become conversant with heavenly things, are overlooked. Spiritual life dies. The Lord says of these workers, "They are joined to their idols. Let them alone." [Cf: 19MR257.01] p. 82, Para. 2, [1891MS].

Those who are placed in positions of responsibility should empty their hearts of all selfishness, and seek to learn in humility and childlike

simplicity what the will of the Lord is concerning them. If they fail of placing their trust wholly in God, little by little they find themselves developing an irreligious mold of character, and cherishing wrong tendencies that are rapidly gaining in strength. Their spiritual condition seriously affects their work. [Cf: 19MR257.02] p. 82, Para. 3, [1891MS].

It is necessary for men constantly to seek God with all their hearts, in order that they may perform their duties aright. But devotion to right principles has come to be regarded by many as being somewhat "old-fashioned" and unnecessary. It seems that a new order of things has been coming in, and that the time has passed when men in responsibility should realize that without Christ they can do nothing. By many, Christ is not thought to be a necessity. [Cf: 19MR257.03] p. 82, Para. 4, [1891MS].

"By their fruits ye shall know them." The fruit of the past few years is testifying to the character of the work of unconsecrated men in God's service. Everything in our publishing house that savors of worldly policy, worldly customs, worldly plans, will prove a snare. The high and holy character that should always be maintained in our institutions is never to be lowered to meet the minds of human beings. [Cf: 19MR257.04] p. 82, Para. 5, [1891MS].

God desires those who are connected with any branch of His work, to be associated closely with Himself. None need feel that they are too busy to pray, too full of business cares to spend an occasional fifteen minutes to seek counsel from God. My brethren, make God your entire dependence. When you do otherwise, then it is time for a halt to be called. Stop right where you are, and change the order of things. Pray first, before taking up the work of the day. Do not go through a dry form of words. Be polite, inviting the heavenly Guest to come in and take possession, and to control every worker. In sincerity, in soul-hunger, cry after God. Wrestle with the heavenly agencies until you have the victory. Put your whole being into the Lord's hands, soul, body, and spirit, and resolve to be His living, consecrated agency, moved by His will, controlled by His mind, infused by His Spirit. Then the eyes of your understanding will be anointed with heavenly eyesalve. Then you will see heavenly things clearly. Like Moses, you will catch glimpses of the Holy One of Israel. [Cf: 19MR258.01] p. 82, Para. 6, [1891MS].

The impress of God's character is to be upon the workers throughout every department. If they seek for heavenly wisdom, God's promise is sure. He will grant wisdom in answer to sincere prayer. My brethren, strive most earnestly to examine every motive that leads to action. Put no confidence in your own finite judgment. Constantly look unto Jesus, the author and the finisher of your faith. In Him is completeness; with His cooperation you can do God's work acceptably. Apart from Him, you can do nothing after Heaven's order. Here human wisdom always reveals its deficiency. While those who refuse to cooperate with Christ may flatter themselves that everything is in order, they will soon learn that without Christ's aid there is always incompleteness and imperfection. In the office you need the hand of Christ set more decidedly to the work in every department. You need to be under the supervision of Him whose power is invincible. [Cf: 19MR258.02] p. 83, Para. 1, [1891MS].

Christ seldom attempted to prove that truth is truth. He illustrated truth in all its bearings, and then left His hearers free to accept or reject it, as they might choose. He did not force anyone to believe. In the Sermon on the Mount, He instructed the people in practical godliness, distinctly outlining their duty. He spoke in such a manner as to commend truth to the conscience. The power manifested by the disciples was revealed in the clearness and earnestness with which they expressed the truth. [Cf: 19MR259.01] p. 83, Para. 2, [1891MS].

In Christ's teaching there is no long, farfetched, complicated reasoning. He comes right to the point. In His ministry He read every heart as an open book, and from the inexhaustible store of His treasure-house He drew things both new and old to illustrate and enforce His teachings. He touched the heart and awakened the sympathies. [Cf: 19MR259.02] p. 83, Para. 3, [1891MS].

What could He have presented more pathetic than the parable of the prodigal son returning to his father's home? What scene could He have portrayed that is more touching than the story of the father who, seeing his son afar off, ran to meet him, and rejoiced that he who had been thought dead was indeed alive? And who could have taught truth with more tact than did Jesus at the house of Simon? Simon admitted that Christ must love most him whom He forgave most. Oh, wonderful, wonderful Teacher! [Cf: 19MR259.03] p. 83, Para. 4, [1891MS].

God calls upon those who are handling sacred things to remember Nadab and Abihu, who disregarded His command to use only the sacred fire in His service. Through indulgence of appetite, their minds were confused, and they handled the common fire instead of the sacred. I testify in the name of the Lord God of Israel, that His sacred work is not to be defiled by workers who mingle common fire with their service in business lines. My brethren, if you heed this entreaty, if you bring permanently into your work the pure, holy principles of heaven, then the great power of God will be your wisdom. [Cf: 19MR259.04] p. 83, Para. 5, [1891MS].

The Dangers and Results of Following Worldly Policies-- [Undated]--The truth is the truth, but men do not treat it as such in our office of publication. There will be in the office men who will lead into strange paths those whose minds are not firmly established in the principles of present truth. These unconsecrated men will set up false waymarks, and will walk in false paths, because they lack clear discernment. They will manifest a burning desire to confederate; to form rings among themselves in order to sustain one another in the wrong principles they advocate. They will voice one another's words. [Cf: 19MR260.01] p. 83, Para. 6, [1891MS].

My Instructor slowly and solemnly spoke the following words: "Form a confederacy; to whom they shall say, 'Form a confederacy'; and they shall be broken in pieces." Three times were these words spoken. "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; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us" [Isa. 8:9,10]. [Cf: 19MR260.02] p. 84, Para. 1, [1891MS].

Those who connect with the office of publication should be men of sterling principle; men who will look to God daily; men who have learned thoroughly the fact that eternal vigilance is their only means of safety. If those who will be chosen to connect with the office choose to confederate with others to do the works that are now being done there, they will lose their integrity. Whoever dares to seek counsel of God and to put not his trust in the pretended purity and false piety of some of the workers now in the office will find it exceedingly difficult to maintain right principles; but the only safe course for any to pursue is to work in accordance with gospel principles, and to allow nothing to swerve him from them. [Cf: 19MR260.03] p. 84, Para. 2, [1891MS].

Reconversions must take place, else many of those in positions of responsibility can no longer be trusted. Some have no realization of the spiritual fall they sustained when they left their first love. It is not of the least value with God for a man in a responsible position to give a mere assent to truth. It is truth in the heart that He values. Concerning those who claim to be in His service, He inquires, "Is the truth in their hearts? Are they sanctified through the truth? If not, how can they withstand the subtle temptations that Satan conceals beneath the gloss of an outward semblance to right principles?" [Cf: 19MR261.01] p. 84, Para. 3, [1891MS].

Men of determined purpose and strong willpower have brought perverted principles into the institution. The precepts and example of ungodly men have created a malarious atmosphere about their souls that will make them sick unto death, spoiled for the Lord's service. God bears with all this pretense at serving Him, and still mercifully offers to these men opportunity for repentance and reformation.--Ms 24, 1891. [Cf: 19MR261.02] p. 84, Para. 4, [1891MS].

(Ephesians 5:22-27, quoted.) The Lord would have the wife render respect unto her husband, but always as it is fit in the Lord. In the character of Abigail, the wife of Nabal, we have an illustration of womanhood after the order of Christ, while her husband illustrates what a man may become who yields himself to the control of Satan. When David was a fugitive from the face of Saul, he had camped near the possessions of Nabal and had protected the flocks and the shepherds of this man from all depredation while in Carmel. [Cf: 21MR213.01] p. 84, Para. 5, [1891MS].

In a time of need David sent messengers to Nabal with a courteous message, asking for food for himself and his men, and Nabal answered with insolence, returning evil for good, and refusing to share his abundance with his neighbors. No message could have been more respectful than that which David sent to this man, but Nabal accused David and his men falsely in order to justify himself in his selfishness, and represented David and his followers as runaway slaves. When the messenger returned with this insolent taunt, David's indignation was aroused, and he determined to have speedy revenge. [Cf: 21MR213.02] p. 84, Para. 6, [1891MS].

One of the young men in the employ of Nabal, fearing that evil results would follow Nabal's insolence, came and stated the case to Nabal's wife, knowing that she had a different spirit from her husband, and was

a woman of great discretion. He set forth the true character of Nabal as he presented the difficulties to her, saying, "Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household: for he is such a son of Belial, that a man cannot speak to him" (1 Sam. 25:17). [Cf: 21MR213.03] p. 85, Para. 1, [1891MS].

Abigail saw that something must be done to avert the result of Nabal's fault, and that she must take the responsibility of acting immediately without the counsel of her husband. She knew that it would be useless to speak to him, for he would only receive her proposition with abuse and contempt. He would remind her that he was the lord of his household, that she was his wife and therefore in subjection to him, and must do as he should dictate. [Cf: 21MR213.04] p. 85, Para. 2, [1891MS].

She knew that the evil message must be counteracted immediately, and, without his consent, she gathered together such stores as she thought best to conciliate the wrath of David, for she knew he was determined to avenge himself for the insult he had received. She knew also that Nabal was so set and determined in his way that he would never consent to receive her counsel or act upon her plan. She herself brought to David the things that Nabal had refused to give, and bound herself to David's cause for his own good. Abigail's course in this matter was one that God approved, and the circumstance revealed in her a noble spirit and character. [Cf: 21MR213.05] p. 85, Para. 3, [1891MS].

In the most taunting manner Nabal had sent the insulting message to David, accusing him of being a runaway slave. Abigail met David with respect, showing him honor and deference, and pleaded her cause eloquently and successfully. While not excusing her husband's insolence, she still pleaded for his life. She also revealed the fact that she was not only a discreet woman, but a godly woman, acquainted with the works and ways of God in David. She stated her firm faith in the fact that David was the anointed of the Lord and that his life was in her hands with God, but she did not hide the humiliating evidence that Nabal was, as his name indicated, a man of folly, who treated all with the same insolent selfishness with which he had treated David. [Cf: 21MR214.01] p. 85, Para. 4, [1891MS].

Abigail's manner and conciliatory gifts softened the spirit of David. He declared that it had been his intention to destroy Nabal and his household, but that now he would refrain from vengeance, for he believed that she had been sent by the Lord to prevent him from doing so great an evil. He promised that her request should be ever remembered, even when he should sit as ruler over Israel, and he would never seek retaliation for the insult of Nabal. [Cf: 21MR214.02] p. 85, Para. 5, [1891MS].

Although Nabal had refused the needy company of David and his men, yet that very night he made an extravagant feast for himself and his riotous friends, and indulged in eating and drinking till he sunk in drunken stupor. The next day after the effects of his drunken debauch had somewhat passed away, his wife told him of how near he had been to death, and of how the calamity had been averted. As he listened, he realized what a course of evil would have resulted but for Abigail's discretion, and terror filled his heart. Palsied with horror, he sat

down and never recovered from the shock. [Cf: 21MR214.03] p. 85, Para. 6, [1891MS].

From this history, we can see that there are circumstances under which it is proper for a woman to act promptly and independently, moving with decision in the way she knows to be the way of the Lord. The wife is to stand by the side of the husband as his equal, sharing all the responsibilities of life, rendering due respect to him who has selected her for his lifelong companion. [Cf: 21MR214.04] p. 86, Para. 1, [1891MS].

"For the husband is the head of the wife, even as Christ is the head of the church, and He [referring to Christ], is the Saviour of the body," or church. Christ's rule is one of wisdom and love, and when husbands fulfill their obligations to their wives, they will use their authority with the same tenderness as Christ uses toward the church. When the Spirit of Christ controls the husband, the wife's subjection will only result in rest and benefit, for he will require from her only that which will result in good, and in the same way that Christ requires submission from the church. [Cf: 21MR215.01] p. 86, Para. 2, [1891MS].

The Lord Jesus does not rule His church like a taskmaster. He said to His followers, (John 15:15-17, 12-14, quoted). "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself." [Cf: 21MR215.02] p. 86, Para. 3, [1891MS].

Husbands should be careful, attentive, constant, faithful, and compassionate. They should manifest love and sympathy. If they fulfill the words of Christ their love will not be of a base, earthly, sensual character, that will lead to the destruction of their own bodies, and bring upon their wives debility and disease. They will not indulge in the gratification of base passions, while ringing in the ears of their wives that they must be subject to the husband in everything. [Cf: 21MR215.03] p. 86, Para. 4, [1891MS].

When the husband has the nobility of character, purity of heart, elevation of mind, that every true Christian must possess, it will be made manifest in the marriage relation. If he has the mind of Christ he will not be a destroyer of the body, but will be full of tender love, seeking to reach the highest standard in Christ. He will seek to keep his wife in health and courage. He will strive to speak words of comfort, to create an atmosphere of peace in the home circle. [Cf: 21MR215.04] p. 86, Para. 5, [1891MS].

If the husband is tyrannical, exacting, critical of the actions of his wife, he cannot hold her respect and affection, and the marriage relation will become odious to her. She will not love her husband, because he does not try to make himself loveable. The Lord Jesus has not been correctly represented in His relation to the church by many husbands in their relation to their wives, for they do not keep the way of the Lord. They declare that their wives must be subject to them in everything. [Cf: 21MR215.05] p. 86, Para. 6, [1891MS].

But it was not the design of God that the husband should have control, as head of the house, when he himself does not submit to Christ. He must be under the rule of Christ that he may represent the relation of

Christ to the church. If he is a coarse, rough, boisterous, egotistical, harsh, and overbearing man, let him never utter the word that the husband is the head of the wife, and that she must submit to him in everything; for he is not the Lord, he is not the husband in the true significance of the term. [Cf: 21MR215.06] p. 86, Para. 7, [1891MS].

If the wife should have the same mold of character as her husband, woe be to the children; the whole family would be a blot upon the earth. Instead of being a house-band, to bind the family together into the unity that is symbolized by the unity of Christ and the church, he will break every tie of affection, and the members of the family will be scattered, filled with bitterness and hatred one toward another. [Cf: 21MR216.01] p. 87, Para. 1, [1891MS].

Husbands should study the Pattern, and seek to know what is meant by the symbol presented in Ephesians, the relation Christ sustains to the church. The husband is to be as a Saviour in his family. Will he stand in his noble, God-given manhood, ever seeking to uplift his wife and children? Will he breathe about him a pure, sweet atmosphere? Will he not as assiduously cultivate the love of Jesus, making it an abiding principle in his home, as he will assert his claims to authority? Let every husband and father study to understand the words of Christ, not in a one-sided manner, merely dwelling upon the subjection of the wife to her husband, but in the light of the cross of Calvary study as to his own position in the family circle. [Cf: 21MR216.02] p. 87, Para. 2, [1891MS].

"Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word." Jesus gave Himself up to die upon the cross in order that He might cleanse and keep us from all sin and pollution by the influence of the Holy Spirit. Let husbands devote some time to the study of the Word of God, receiving that word which convinces of sin, and let them become doers of the command of their Lord. [Cf: 21MR216.03] p. 87, Para. 3, [1891MS].

The Bible says, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible, but of incorruptible seed, by the Word of God, which liveth and abideth forever" (1 Peter 1:22, 23). [Cf: 21MR216.04] p. 87, Para. 4, [1891MS].

Let those who stand as husbands study the words of Christ, not to find out how complete must be the subjection of the wife, but how he may have the mind of Christ, and become purified, refined, and fit to be the lord of his household. All wicked passions must be overcome, and the love which Christ has exercised toward His church must be symbolized in the family circle. Husbands who are husbands in deed and in truth will do those things which make for peace. The fruit of Christian love will be seen in the courtesy, in the holy, tender affection that is manifested in the home. [Cf: 21MR216.05] p. 87, Para. 5, [1891MS].

They will comfort and encourage, sympathizing with wives and children in times of sorrow. They will seek to keep their minds peaceful,

elevated, and uplifted, that they may be perfect in character. How opposite from the course which Christ has marked out, is the course of those who open the battlefield of Satan within their homes, provoking their wives and children to wrath by the manifestation of a narrow, contemptible, Nabal-like spirit. When a man is domineering, it causes his wife to wish that she had never entered the marriage relation, but when married life is what it should be, it is a representation of the life in heaven. [Cf: 21MR217.01] p. 87, Para. 6, [1891MS].

"So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church." Thus it is that the wife is represented in her union with her husband. "Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." How could there be unhappy families if all were doers of the Word and not hearers only? The Lord does not require that which is impossible, but all are to live by every word that proceedeth out of the mouth of God, and those who do this will honor their Redeemer in their married life. [Cf: 21MR217.02] p. 88, Para. 1, [1891MS].

The two who unite their interest in life will have distinct characteristics and individual responsibilities. Each one will have his or her work, but women are not to be valued by the amount of work they can do, as are beasts of burden. The wife is to grace the family circle as a wife and companion to a wise husband. At every step she should inquire, "Is this the standard of true womanhood?" and, "How shall I make my influence Christlike in my home?" The husband should let his wife know that he appreciates her work. [Cf: 21MR217.03] p. 88, Para. 2, [1891MS].

When children are born to parents who have practical godliness, they will not be troubled as to how to educate them to meet the world's standard, but their question will be, "How shall we order the education of our children to please the Lord?" They will search the living oracles that they may understand the way of the Lord and lead their children to Christ. They will teach them the precepts of Christ and train them to be workers together with God, saying, "That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace." This polishing work especially devolves upon the mother, and this is true missionary work. [Cf: 21MR217.04] p. 88, Para. 3, [1891MS].

The first work essential to be done is in the home circle. Those who do not have a disposition to deny self, to humble self, to be yielding and submissive, even as a little child, are not in sympathy with Christ and do not know Him by an experimental knowledge. In answer to the question, Who shall be greatest in the kingdom of heaven? Jesus called a little child unto Him, and said, (Matt. 18:3-6, quoted). The first work to be done in a Christian home is to see that the Spirit of Christ abides there, that every member of the household may be able to take his cross and follow where Jesus leads the way.--Ms 17, 1891. [Cf: 21MR217.05] p. 88, Para. 4, [1891MS].

To neglect to comply with the conditions of salvation is to choose a character of defection and sin, wholly unlike the character of Christ. It is to bar the only way whereby sinners may escape the wrath of God.

If men show no disposition to come into communion with Christ, and through him into communion with God the Father, but hour by hour, and day by day, dare to manifest indifference to Christ by withholding the service which is due to God, robbing the Lord of their time, their reasoning powers, their cooperation, rendering back no talent improved, but rather uniting with Satan to further the influence and power of evil, can God honor them by the gift of eternal life? Can the impenitent sinner, who treats with contempt the gift of God, declaring by his words and attitude that he does not want to wear the yoke and bear the burden of Christ, does not desire that his life shall be hid with Christ in God,--can such a one enter into the kingdom of heaven? Would the sinner, who hated God and would not yield to the overtures of mercy on earth, enjoy everlasting life with Christ and the Father? Could he who despised the companionship of the Father and the Son on earth come into fellowship with them in heaven? [Cf: ST 01-05-91 para. 01] p. 88, Para. 5, [1891MS].

Satan was once an angel of light, but he was cast out of heaven when he became rebellious against God. Sin separates both men and angels from God. And "if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment," how shall we escape if we neglect so great salvation? God "spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly." The history of the past furnishes examples of the fate of those who persist in indifference to the provisions of salvation. God revealed his character to Moses, declaring how he would deal with the obedient and the disobedient. "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." [Cf: ST 01-05-91 para. 02] p. 89, Para. 1, [1891MS].

Satan is the author of all doubt, all transgression. He leads men captive, binding them to do his will; in order to fulfill his purpose, he holds them in the veriest slavery. To break this bondage, the Lord, in man's behalf, has given to the world his only begotten and well beloved Son. Through the power of Christ, the captives of Satan may all be set free. Had there been no interference on the part of God, Satan and men would have united in an unbroken warfare against the God of heaven. When Christ came to the world, evil angels conspired with evil men, and the energies of apostasy were united to destroy the Saviour of the world. This enmity was due to the fact that Christ would not license the evil passions of the natural heart, and made a decided warfare against all lust and every form of evil. [Cf: ST 01-05-91 para. 03] p. 89, Para. 2, [1891MS].

In the great controversy between good and evil, each one of us has to choose on which side he will stand, and our life and character will make manifest who is our master. If we refuse to be obedient to the law of God, we shall make terms with Satan, and Christ will be unloved, and unhonored in our heart and life; but the heart insensible to so great salvation, closed to the bright beams of the Sun of Righteousness, must indeed be hard as adamant. [Cf: ST 01-05-91 para. 04] p. 89, Para. 3,

[1891MS].

The heart is like a field, and good and evil are like seeds that take root and bear their harvest, either for eternal life or eternal death. Those who refuse to be moulded by the operations of the Spirit of God, who refuse to be drawn to Christ, to stand under his banner, and to war the good warfare, educate others by both precept and example to cut themselves off from the Source of their strength, and to neglect the great salvation provided for them. [Cf: ST 01-05-91 para. 05] p. 89, Para. 4, [1891MS].

Parents who refuse the knowledge of God, influence their children against the truth by their own unbelief and hardness of heart. The Lord speaks to fathers and mothers by all the lessons of the gospel; he admonishes them by the agony and death of his own beloved Son; he warns them by the terrors of his judgments upon the impenitent nations of the past, and entreats them by all the rewards of eternity, to bring up their children in the fear and nurture of the Lord. [Cf: ST 01-05-91 para. 06] p. 89, Para. 5, [1891MS].

Christ manifested his interest in the salvation of every soul. When he endured the death of the cross, he made provision for the pardon of every soul, and to those who would obey his commandments, he promised eternal happiness in his kingdom. How is it that so few respond to this love? God is our Creator, and we are dependent upon him for every blessing, for shelter and food and clothing, for religious opportunities, for the grace we enjoy; and yet how cold are our hearts! Many are even led to behold Calvary, they are pointed to the crucified Saviour, and yet they are unmoved by the manifestation of Infinite Love. But shall we look with stoical indifference upon all the revealing of his love? Rather, shall not our hearts be melted and subdued in fervent gratitude and love? Shall we not sing the praise of our Creator and Redeemer? God has endowed men with emotional powers, and these are to be exercised and strengthened, but many seem to be devoid of feeling. They manifest no gratitude, give no praise to God, the giver of all their mercies. They display affection toward their friends, but the great Source of all blessing, the gracious Benefactor, receives not that love to which he is entitled. All heaven looks with amazement upon this unnatural exhibition of ingratitude toward Him who sends his sunshine and rain on the evil and on the good. [Cf: ST 01-05-91 para. 07] p. 90, Para. 1, [1891MS].

An enchanting power has been at work, stealing away the senses of man, deadening all his powers, so that he might not be able to respond to high and holy things, and carry out his purposes to serve God and man. Satan, the great deceiver, has been taking possession of the human mind. [Cf: ST 01-05-91 para. 08] p. 90, Para. 2, [1891MS].

Paul said concerning those who were in this state, "Who hath bewitched you that ye should not believe the truth?" The sorcerer, Satan, has been putting his spell upon men, and they have surrendered to the powers of darkness. A beguiling infatuation controls the reason, and men do not love the Saviour, and so refuse to do his will. Heaven is astonished that the love of Christ does not awaken every power of the being, and call forth songs of adoration, and a life of obedience to God. By Mrs. E. G. White. [Cf: ST 01-05-91 para. 09] p. 90, Para. 3, [1891MS].

"And the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." [Cf: ST 01-12-91 para. 01] p. 90, Para. 4, [1891MS].

Thus the possession of worldly power was offered to Christ on condition that he would pay homage to Satan. What a contrast between the way in which our Saviour met this test and the way in which men meet it. The hope of gaining power in the world by means of wealth or position brings them to the service of the god of this world. Love of gain controls their affections, and what Satan failed to secure from the world's Redeemer, he easily obtains from men. Even those whose names are enrolled on the church records, who hold positions of trust as the followers of Christ, will sacrifice principle, throw away their religious experience, simply to obtain some coveted earthly treasure. [Cf: ST 01-12-91 para. 02] p. 90, Para. 5, [1891MS].

There is no reason that man should fall a prey to the devices of the enemy. Christ has conquered in man's behalf, and if man places himself under the leadership of the Captain of his salvation, he, too, may be a conqueror. The trouble is that men will not submit themselves to Christ. They step out of the ranks of King Emmanuel, and place themselves in the ranks of the enemy. They devote all their powers to the gaining of wealth or some other earthly treasure, and they have other gods before the Lord of hosts. [Cf: ST 01-12-91 para. 03] p. 91, Para. 1, [1891MS].

The man of the world is not content when his immediate wants are supplied, or even when he has an abundance stored away for future use; but the more he gets, the more he desires to have. He wants a greater capital, a larger stock, a larger income. Every power of his mind is bent on the object of his covetous desires,--the amassing of fortune. The man of God has an entirely different end in view. He is seeking for heavenly riches, for eternal joy. As we behold the diligence and energy of those who are seeking for temporal wealth, how it should stir us who profess the name of Christ to earnestness in the work of salvation! With how much greater zeal and perseverance should we put to the stretch every power, that we may gain the heavenly prize! We should work with as much greater earnestness as our object is higher, as our treasure is of more value. The man of the world is laying up treasure on earth, doing that which the Lord has commanded should not be done. The sincere Christian is laying up his treasure in heaven, where nothing can tarnish or destroy. How should we labor to obtain the reward offered to those who are faithful in the service of their God! Is not an eternity of bliss worth a lifelong, persevering effort? Those who truly follow Christ will not be left to misdirect their efforts. They will be led to set their affections on things above, not on things on the earth. Transformed by the grace of God, their life will be hid with Christ in God. The energy of the true Christian will be employed in gaining spiritual power. He will appreciate his intrusted talents, and will feel his responsibility to use them for the glory of God. The servant of God will prize his property, but will not hoard it. He will

value it only as it can be of use in advancing the kingdom of God on the earth. He will work as did Christ, to bless humanity. He will put his powers to their highest use, not to glorify self, but that every gift may be strengthened to render to God the best use. He will be "not slothful in business," but "fervent in spirit, serving the Lord." [Cf: ST 01-12-91 para. 04] p. 91, Para. 2, [1891MS].

God does not condemn prudence and foresight in the use of the things of this life, but he does condemn feverish ambition, undue anxiety, concerning the things of the world. This spirit of greed and lust is in the world, all about us, but it will not do for us to float along with the current of covetousness that flows on all sides. We are to be laborers together with God. God has imparted to us moral powers, and made us susceptible to the influences of his Spirit. He has given his only begotten and well beloved Son as a propitiation for our sins, and not for ours only, but for the sins of the whole world, that we all might be reconciled to God. He has brought light and truth to our knowledge, and we must use our powers in harmony with these saving agencies. We must with earnestness lay hold of the helps that God has provided. We must pray, we must study the Scriptures, we must believe and obey the word of God. We must make use of every opportunity and privilege God gives us, that we may make our calling and election sure. We are to be laborers together with God; for he will not complete his work without human cooperation. Jesus has made an infinite sacrifice in our behalf, and he expects far more of his followers than they give him. He looks for voluntary, zealous, disinterested effort and cooperation. The love of God has brought the treasure of heaven within the reach of man, and shall we be indifferent to such love, to such opportunity? God is waiting, angels are waiting, to see what will be done by the people to whom have been committed the treasures of truth. Oh! if you who have been so highly favored of heaven fail to come up to the help of the Lord, what will be your doom? How will you escape? If you fail, it had been better that you had never been born, for not only will you lose heaven yourselves, but you will influence others by your example; you will scatter from Christ. [Cf: ST 01-12-91 para. 05] p. 91, Para. 3, [1891MS].

Many nations, kindreds, tongues, and peoples are to be enlightened; and can it be possible that the chosen, royal people of God, those who have a knowledge of Christ, will remain indifferent to those who are dying without a knowledge of God, when this is life eternal? Oh! that all might realize what a privilege it is to become laborers together with God! Christ has said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Fidelity to Christian principle demands that each professor of Christ come into active service in his vineyard. Those who withhold their talent from the cause of God, will have no part in the reward at last. The light must shine forth from every soul that receives the grace of Christ. [Cf: ST 01-12-91 para. 06] p. 92, Para. 1, [1891MS].

But with what indifference many professed Christians look upon those in ignorance and sin. They do nothing with their money, nothing with their influence, nothing with tongue or pen. They do not even take upon themselves the burden of their own souls, but leave themselves a constant anxiety for others, and thus bring care upon the church. These would be a burden and clog in heaven itself. For Christ's sake, for your soul's sake, make diligent work for eternity. Christ has gone to

prepare heavenly mansions for all who will comply with the conditions stated in the word of God. Souls for whom Christ died are dwelling in darkness and error; God has done his part to enlighten them, and is waiting for the cooperation of his followers. The plan of salvation has been fully developed. The blood of Jesus has been shed for the sins of the world. The word of God has been given, and it speaks to man in counsels, in reproof, in warning, in instruction, in promises, in encouragement. The Holy Spirit has been given to help man in all his efforts to overcome, and yet the world is perishing in darkness and sin. Who will be laborers together with God to win souls to Christ? Who will bear to dying souls the glad tidings of salvation? The people whom God has blessed with light and truth are to be messengers of salvation. Their money should flow in a channel of beneficence to bless their fellow-men, and they should devote all their powers to the cause of God, becoming laborers together with him. They should be self-denying, self-sacrificing, like him who, "though he was rich, yet for your sakes became poor, that ye through his poverty might be rich." By Mrs. E. G. White. [Cf: ST 01-12-91 para. 07] p. 92, Para. 2, [1891MS].

"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 01-19-91 para. 01] p. 92, Para. 3, [1891MS].

In these words Christ invites all the weary and heavy laden to come to him and find rest. It is through Jesus alone that we can find peace and happiness, and yet men seek to find rest and satisfaction in almost everything except in Christ. All we enjoy in this life is provided for us through his merit and love, and we only can have hope of heaven through faith in his name. [Cf: ST 01-19-91 para. 02] p. 92, Para. 4, [1891MS].

Jesus sees the great mass of mankind seeking after happiness in vain, and he would turn men's attention to himself, away from the false hopes and delusive joys of the world; he would have them place their affections upon him, their mighty Helper and Deliverer. [Cf: ST 01-19-91 para. 03] p. 92, Para. 5, [1891MS].

Jesus invites all the weary and heavy laden to come to him. There is no one excluded from the school of Christ, no one debarred from the privilege of learning the precious lessons he would teach his followers. But notwithstanding the fact that Christ has promised rest to all who are heavy laden, how many of us cling to our griefs, and will not part with our sorrows, and refuse the comfort and hope he assures to those who will come to him. The condition upon which we shall find rest to our souls is in coming and in taking upon us the yoke of Christ, and in learning of him who is meek and lowly of heart. He says: "Take my yoke upon you, and learn of me; . . . and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Cf: ST 01-19-91 para. 04] p. 93, Para. 1, [1891MS].

But instead of taking the yoke of Christ, how many bind upon their souls a galling yoke, a grievous burden. Many wear a load of care, worldly perplexities are accepted, worldly customs are followed, worldly fashions practiced, and their character is marred, their life made a weariness. Jesus would have them lay aside this yoke of bondage,

and take upon them his yoke of love, that they may learn to be meek and lowly in heart. The weakest soul, wearing Christ's yoke, bearing his burden, may become strong in his grace, and he will find the yoke easy, the burden light. [Cf: ST 01-19-91 para. 05] p. 93, Para. 2, [1891MS].

The greatest Teacher the world has ever known, says, "Learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." The pain, the sorrow, the unrest, the disappointment, that come into every life, are evidence that there is no rest outside of Christ. Jesus has redeemed us to himself, we are his property, and he desires us to learn the path of peace and joy by learning to obey the law of God, the rule of his kingdom. All the suffering and distress of this woe-stricken life is the result of disobedience to the law of God, of refusing to come to Christ, that meekness and lowliness of heart may be learned of the great Teacher. If men would come to Christ and learn his meekness and lowliness, they would not refuse to render obedience to the law of God. But they forsake the fountain of living water, and hew out for themselves cisterns, broken cisterns, that can hold no water. [Cf: ST 01-19-91 para. 06] p. 93, Para. 3, [1891MS].

But Christ is able to do all that he has promised to do for the sin-sick soul. Those who have an experimental knowledge of Christ can testify to his faithfulness and truth. We may have an appreciation of our sinfulness, and realize that we are full of uncleanness, but as the light of heaven reveals the heart's depravity, we should not become discouraged, for there is help in Jesus for the vilest sinner. The promises of God are for all who will accept them, and Jesus says, Come, and I will give you rest. He does not say, Come, and perhaps I will give you rest, but the promise is positive, "Ye shall find rest." As we take his yoke, and learn of him, we find sweet solace in his promises, and our hope of eternal life grows stronger and brighter. [Cf: ST 01-19-91 para. 07] p. 93, Para. 4, [1891MS].

I have seen persons in trouble, who, instead of looking to Jesus, kept looking at their trouble, kept talking of their discouragements, and kept dwelling upon their trials. Why did they not comply with the invitation of Jesus? Why did they not come to him? It was because they had a divided heart; but God wants the whole heart. When we are in trial and sadness, we must look to Jesus. We must take our sorrow to the Lord in prayer; for he has said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Why is it that we do not comply with the conditions upon which the promises are based? We have a precious Saviour, and he knows our trials before we present them before him. He loves us with a love that is infinite, and he will do for us all that he has promised to do. We need not walk in darkness. We need not go on in uncertainty. We are willing to believe what our friends tell us, then why not believe the word of our best Friend? Why not take God at his word? Why not "come" and find rest unto our souls, according to the invitation and promise of Jesus? By Mrs. E. G. White. [Cf: ST 01-19-91 para. 08] p. 93, Para. 5, [1891MS].

Jesus says, "Take my yoke upon you, and learn of me." How can we learn the lessons he would teach us?--We can learn them by looking constantly unto Jesus, the Author and Finisher of our faith. As we study the Example, as we behold the character of Christ, note his life of humility, patience, self-denial, and love, we become changed. If we do not keep the Pattern before us, we shall make a failure of the

Christian life; we shall make crooked paths for our feet, and others will follow in our steps, and many be turned out of the right path. [Cf: ST 01-26-91 para. 01] p. 94, Para. 1, [1891MS].

The character of Christ is without spot or stain, and we should be like our Lord. "If any man have not the Spirit of Christ, he is none of his." Do we retaliate when others injure us? Jesus did not; when he was reviled, he reviled not again. Jesus said that the world hated him, and that the world would hate those who followed him. He was a Man of sorrows, and acquainted with grief. The Captain of our salvation was made perfect through suffering. He was tempted in all points like as we are, yet without sin. He knows how to succor those who are tempted now. [Cf: ST 01-26-91 para. 02] p. 94, Para. 2, [1891MS].

Jesus was meek and lowly of heart, and we must earnestly strive to be like him. If we are indeed learning of him who is meek and lowly of heart, we shall be afflicted. Trials will come upon us, but day by day we must come to Christ and find rest, for he will lift the soul above the daily sorrow and perplexity into a realm of peace. We must remember that Jesus endured insult and mockery and false accusation. He has told us that we must learn to endure suffering, as he has endured it in our behalf. When we have his Spirit, we shall bring our trials to him and find rest unto our souls. Those who are seeking peace and rest will find it alone in Jesus. We are to come to him trusting implicitly that he will give us all that he has promised. The experience I have had for the past forty years proves to me that the promises of God are unfulfilling. [Cf: ST 01-26-91 para. 03] p. 94, Para. 3, [1891MS].

Many think that Jesus is a great way off, high in the heavens, and far from the sound of their prayers; but he says, "Where two or three are gathered together in my name, there am I in the midst." When we assemble for religious service, we may be certain that Jesus is with us. However few and humble the worshipers may be, the heavenly Guest is there. Jesus does not want you to remain away from him in order that you may make yourself more worthy of his favor and blessing, for you cannot do this. The blood of Jesus Christ is the only efficient agent for the cleansing of sin. He wants us to trust him as our best Friend, and when we do this, we shall find comfort and rest. Genuine Christians are the only really happy people in the world, and it is because they have a living faith in a living Saviour. They have the assurance that Jesus is by their side ready to help them in every time of need, and they know that he will never leave them nor forsake them while they trust in him. [Cf: ST 01-26-91 para. 04] p. 94, Para. 4, [1891MS].

Jesus says, "Take my yoke upon you." If we were bearing his yoke, we would not be wearing yokes of our own manufacturing. We would not be impatient, full of faultfinding, hateful, and hating one another. If we wear the yoke of Christ, we shall be patient, loving, and unvengeful under injury; for we shall be learning of him who is meek and lowly of heart. If we are indeed the followers of Christ, we shall be called upon to bear reproach, but if we are not understood, if we are falsely accused, we must not be discouraged, but remember that our Lord suffered mockery and scorn, and even the chief priests and rulers hedged up his way, and falsely accused him of evil. Whatever may befall us, we should look to Jesus, knowing that he is our best Friend, or Elder Brother. [Cf: ST 01-26-91 para. 05] p. 94, Para. 5, [1891MS].

In the Christian life, we must daily lift up the soul, and be in constant communion with Heaven. When we abide in Christ, and his words abide in us, our words and actions will testify to the fact that we are learning of the divine Teacher. As we learn meekness, self-control, patience, and love, from day to day our light will grow brighter, we shall go from strength to strength, and become more and more like Jesus. As the light of Christ shines upon us, we shall reflect it to others, and thus become the light of the world. Oh, if the disciples of Christ were all reflecting the light of Christ, how many who now sit in darkness would be won to his service, would praise God for his marvelous grace and love! It is the duty of every one of us to make straight paths for our feet, lest the lame be turned out of the way. We should order our steps according to the word of God, and leave a bright path heavenward. Jesus says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [Cf: ST 01-26-91 para. 06] p. 95, Para. 1, [1891MS].

The children of God profess to be pilgrims and strangers on the earth, seeking a better country. It is not for them to set their affections on things below. They are not to conform to the world, but to be transformed by the renewing of their mind. They are to learn daily in the school of Christ, so profiting by the lessons of the divine Teacher that they shall be able to serve God better and better, better today than yesterday, better tomorrow than today. This is the hour of probation, when opportunity is given us to perfect such characters as will fit us for a place in the mansions that Jesus has gone to prepare for those who love him. In order to perfect Christian character, we must dwell upon the perfection of Christ, and as we behold his matchless charms, we shall desire to be like him, and become changed, reflecting more and more of his spirit of love. [Cf: ST 01-26-91 para. 07] p. 95, Para. 2, [1891MS].

Jesus has prepared many mansions, he has made a place for his children in the city of God. He has not forgotten those who are upon earth. His great heart of love is open to our griefs, our sorrows, our trials; for he has loved us with an everlasting love, and with lovingkindness he has compassed us about. He invites all the weary and heavy laden to come unto him and find rest. Then come to him all ye that are heavy-hearted, who are careworn, and bowed down beneath heavy burdens. Carry your burdens to him, and when you rise to go to your daily task again, do not gather them up, but leave them all with him. When you are tempted to gather your cares and griefs again to your heart, say, "No, I'll not do it. I have taken them to the Burden Bearer, and I will leave them with him." Keep the heart stayed upon him, and meditate upon his lovingkindness all the day long. [Cf: ST 01-26-91 para. 08] p. 95, Para. 3, [1891MS].

We have a cruel enemy ever upon our track, and Jesus bids us to watch and pray lest temptation come upon us unawares, and we be led into the snare of the evil one. Satan will seek to discourage you, he will tell you that it is of no use for you to go to Christ, that you are too sinful; but take the promise of God, and declare in his face: "It is written," "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." The blood of Jesus is able to cleanse you from all unrighteousness, and he can save to the uttermost all who come unto God by him. He has esteemed you of so great value that he has given his life for you, and will you

allow anything to separate you from him? Let nothing come between you and your Lord. Come unto him in full assurance of faith, lay your every care upon him, for he careth for you. Take his yoke upon you and learn of him, for he is meek and lowly in heart, and find rest unto your soul. By Mrs. E. G. White. [Cf: ST 01-26-91 para. 09] p. 95, Para. 4, [1891MS].

I will never advocate the popular theory that it does not matter what doctrine men espouse, if they only have faith. "Faith without works is dead, being alone." Genuine faith will be expressed by good works. We are looking for that blessed hope and the glorious appearing of the great God, and our Saviour Jesus Christ. We may not be living when Christ shall come in power and great glory, for all are subject to death at any time, but if we are righteous, in harmony with the law of God, we shall respond to the voice that will call the people of God from their graves, and shall come forth to receive immortality. It is only the blessed and holy who will be ready for the first resurrection; for when Christ comes, he will not change the character. The change that will take place will be that change spoken of by Paul when he says: "We shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." The word of God declares that we must be found blameless, without spot or wrinkle or any such thing. Now we are to learn obedience, submission to the divine will, that God may work in us to will and to do of his good pleasure, and that we may work out our own salvation with fear and trembling. But our own efforts are of no avail to atone for sin or to renew the heart. Only the blood of Christ can atone for us; his grace alone can create in us a clean heart, and enable us to obey God's law. In him is our only hope. [Cf: ST 02-09-91 para. 01] p. 96, Para. 1, [1891MS].

An infinite sacrifice has been made. Christ clothed his divinity with humanity, and came to the world to be our example. He was a man of sorrows, and acquainted with grief. The prophet says: "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." Jesus bore insult and mockery while he was toiling, going from place to place to save fallen men. He was hunted by the scribes and the Pharisees, and he fled from town to town, from city to city, to escape their malice, and to preserve his life till his mission should be completed. He was the light of the world, but the world knew him not. Those who professed to be devout servants of God, acted as spies, and sought to find something in him by which they might condemn him. His life was one of self-denial and self-sacrifice for others, one of love, that reached out to the suffering and the fallen. [Cf: ST 02-09-91 para. 02] p. 96, Para. 2, [1891MS].

Behold him in the garden of Gethsemane. The burden of the sins of the world was upon him, while the powers of darkness oppressed his soul, and he poured out his prayer of agony to his Father, saying, "If it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." Great drops of blood fell from his brow and moistened the sod of the garden, and the mysterious cup trembled in his hand; the

destiny of a lost world was hanging in the balance. Should he wipe the drops of agony from his brow, and go out from Gethsemane, and leave lost man in his sins? [Cf: ST 02-09-91 para. 03] p. 96, Para. 3, [1891MS].

Then came up before him the misery of the lost race, and he consented to take the cup of suffering and drink it to the very dregs. He gave himself up to the hands of his enemies. Judas betrayed him into the power of the exultant priests and rulers. He was taken to the judgment hall, and it seemed that all humanity was lost from the hearts of these men, who professed the greatest piety. They dragged him from one tribunal to another that they might rejoice and gloat over the sufferings of their prisoner. They exulted that at last the man Jesus was in their power, and they delighted to insult, mock, and humiliate him. Thus, pale and weak and weary, he was treading the winepress alone, and of the people there was none with him. But yet he was not unnoticed; angels were watching the divine Sufferer. The heavens grew dark, the earth was rent when he cried in agony, hanging between two thieves, and dying as a malefactor. And who was he?--He was the Majesty of heaven, the divine Son of God. He was suffering that sinful man might not perish in his transgression. Jesus did not endure all this that we might continue in sin, but that he might save us from our sins. He came to bring moral power to men, to unite humanity with divinity, so that through his grace man might be an overcomer. How desirous we should be to build upon Christ, to rivet our souls to the eternal Rock! The religion of Jesus is the only genuine religion, and this we should possess, cost what it may, but we should desire nothing of that cheap counterfeit of religion that has a name to live and is dead. We should seek for the converting power of God in our hearts. We should forsake sin because it is an offense to God, the transgression of his law, and turn to Christ, to love and follow him, that he may not be ashamed to call us brethren. By Mrs. E. G. White. [Cf: ST 02-09-91 para. 04] p. 96, Para. 4, [1891MS].

The king upon his throne has no higher work than has the mother. The mother is queen of her household. She has in her power the molding of her children's characters, that they may be fitted for the higher, immortal life. An angel could not ask for a higher mission; for in doing this work she is doing service for God. Let her only realize the high character of her task, and it will inspire her with courage. Let her realize the worth of her work, and put on the whole armor of God, that she may resist the temptation to conform to the world's standard. Her work is for time and for eternity. [Cf: ST 03-16-91 para. 01] p. 97, Para. 1, [1891MS].

Among the first tasks of the mother is the restraining of passion in her little ones. Children should not be allowed to manifest anger; they should not be permitted to throw themselves upon the floor, striking and crying because something has been denied them which was not for their best good. I have been distressed as I have seen how many parents indulge their children in the display of angry passions. Mothers seem to look upon these outbursts of anger as something that must be endured, and appear indifferent to the child's behavior. But if an evil is permitted once, it will be repeated, and its repetition will result in habit, and so the child's character will receive an evil mould. I have heard persons argue that their children were too young to be corrected. They said, "When the children are older, they will be

ashamed of their manifestations of temper, and will overcome the habit of displaying anger." [Cf: ST 03-16-91 para. 02] p. 97, Para. 2, [1891MS].

The little ones, before they are a year old, hear and understand what is spoken in reference to themselves, and know to what extent they are to be indulged. Mothers, you should train your children to yield to your wishes. This point must be gained if you would hold the control over your children, and preserve your dignity as a mother. Your children quickly learn just what you expect of them, they know when their will conquers yours, and will make the most of their victory. [Cf: ST 03-16-91 para. 03] p. 97, Para. 3, [1891MS].

The mother's influence is an unceasing influence; and if it is always on the side of right, her children's characters will testify to her moral earnestness and worth. Her smile, her encouragement, may be an inspiring force. She may bring sunshine to the heart of her child by a word of love, a smile of approval. [Cf: ST 03-16-91 para. 04] p. 97, Para. 4, [1891MS].

The power of a mother's prayers cannot be too highly estimated. She who kneels beside her son and daughter through the vicissitudes of childhood, through the perils of youth, will never know till the judgment the influence of her prayers upon the life of her children. If she is connected by faith with the Son of God, the mother's tender hand may hold back her son from the power of temptation, may restrain her daughter from indulging in sin. When passion is warring for the mastery, the power of love, the restraining, earnest, determined influence of the mother, may balance the soul on the side of right. [Cf: ST 03-16-91 para. 05] p. 97, Para. 5, [1891MS].

The work of the mother is fraught with tremendous responsibility; but when her influence is for truth, for virtue, when she is guided by divine wisdom, what a power for Christ will be her life! Her influence will reach on through time into eternity. What a thought is this,--that the mother's looks and words and actions bear fruit in eternity, and the salvation or ruin of many will be the result of her influence. [Cf: ST 03-16-91 para. 06] p. 97, Para. 6, [1891MS].

To fashion the character after a heavenly mould is no ignoble work. Is it a little matter to develop, train, and educate the powers of your children in such a way that they shall bring glory to God? Is it a little thing to teach a child how to restrain his passions, how to cultivate his noble powers, how to use God's wondrous gifts of intellect and affection? The parents receive the child a helpless burden in their arms; he knows nothing, and he is to be taught to love God, is to be brought up in the nurture and admonition of the Lord. He is to be fashioned after the divine model. [Cf: ST 03-16-91 para. 07] p. 98, Para. 1, [1891MS].

When parents see the importance of their work in training their children, when they see that it involves eternal interests, they will feel that they must devote their best time and thought to this work. Amid all the activities of life, the mother's most sacred duty is to her children. But how often is this duty put aside that some selfish gratification may be followed. Parents are intrusted with the present and eternal interests of their children. They are to hold the reins of

government, and guide their households to the honor of God. God's law should be their standard, and love should rule in all things. By Mrs. E. G. White. [Cf: ST 03-16-91 para. 08] p. 98, Para. 2, [1891MS].

We hear much of the education of women, and it is a subject that is deserving of careful attention. The highest education for woman is to be found in the thorough and equal cultivation of all her talents and powers. The heart, the mind, the spirit, as well as the physical being, should be properly developed. There are many who are uncultured in mind and manners. Many are full of affectation, and the aim of their life seems to be to make a display. When we see this state of affairs, we cannot help breathing a prayer that God will bless the world with women who are developed as they should be in mind and character, women who have a true realization of their God-given responsibility. [Cf: ST 03-23-91 para. 01] p. 98, Para. 3, [1891MS].

How essential to a mother is the knowledge of the love of God. She who has children to train cannot do it successfully without the fear of God before her eyes; for in the training of her little ones she must have in view their eternal interests and the interests of society. The education of children for practical life receives far too little attention. Our girls who are blossoming into womanhood are not thoroughly educated when they simply have a knowledge of books. Mothers who hold a place in fashionable society crave for their daughters only superficial accomplishments. They desire to see them making a pleasing appearance, and when this is accomplished, they feel that their responsibility is over. But the superficial accomplishments of society will not take the place of solid acquirements, in useful branches of knowledge, and it is often found that those best versed in the ways of society are least educated. Music, painting, embroidery, are too often regarded as the most essential part of education, but these accomplishments are not sufficient either to develop the mind or to prepare one for the practical duties of life. Education should be a strengthening process, preparing its recipient for a higher, nobler life. Its object should be to fit the soul for usefulness in this life; the thought of display should be no part of the motive in obtaining an education. Mothers are committing a great mistake in confining the minds of their children to the attainment of superficial accomplishments; for the mind thus trained narrows down to the standard set before it, and instead of growing in efficiency because obstacles are met and overcome, the children manifest weakness of mind and instability of purpose. [Cf: ST 03-23-91 para. 02] p. 98, Para. 4, [1891MS].

No one who is not growing daily in capability and helpfulness is fulfilling the purpose of life. And mothers who are training their daughters for display should consider their work in the light of this thought. Let them read the instruction of the apostle. He says: "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." It is the heart that needs culture; for it is with the heart-life that women have to do. The mother should call into exercise all the purer, nobler emotions which are to be wrought into principles. The precious finer feelings are to be carefully nourished that they may bloom into actions of goodness, truth, and holiness. How carefully and

prayerfully should the soil of the heart be cultivated and enriched. Precious seed should be sown, both by precept and example. The words that are spoken by a mother should be choice words. The looks, the dress, and every act, should be of such a character that its reproduction in the daughter may not in any way deface her character. If the character of the mother is pervaded with benevolence and love, the character of the children will also be pervaded, to a greater or less degree, with these noble feelings. Unselfishness, patience, gentleness, kindness, forbearance, must all be cultivated by the mother; she is a learner as well as a teacher. These precious traits must be well cultivated, for they will be found essential in the homelife of the mother. The best impulses must be encouraged, the noblest affections cherished. If the mother's heart is filled with holy love, her life and character will be a savor of life unto life to her children and friends, and will bring forth abiding fruit. She will be enabled to mould the developing minds of her children so that they may be useful in this life, and be fitted for the future, immortal life. [Cf: ST 03-23-91 para. 03] p. 99, Para. 1, [1891MS].

The same Heavenly Father who gave to woman hands to labor and a heart to love, gave her talents to be improved that she might become a home missionary. The extent to which the mind can be cultivated is little understood, but the greatest and most essential education is that which results in the formation of a true character. Children should be educated so that they will answer the purpose of God. The education essential for the performance of life's practical duties is the noblest education your children could have. In this education the judgment must be matured before the taste, principle must be cultivated before fancy and inclination. After true principles are established, and the character is given balance, the taste may be indulged, and the fancy may be disciplined. The mind that is filled with wisdom, and established in principle, will be symmetrical, and will have the inward adorning that is of great price in the sight of God. The spirit, too, must have its proper discipline; and nothing so enlarges the soul, ennobles the mind, and enlightens the intellect, as the religion of Christ. Religion will give to him who is in pursuit of knowledge a holy purpose and a definite aim. He who is enlightened by the spirit of God will feel that he is a steward of the grace of God, endowed with gifts for whose improvement he is responsible. [Cf: ST 03-23-91 para. 04] p. 99, Para. 2, [1891MS].

Mothers, keep before your daughters the value of a true education, the worthlessness of that education that is simply acquired for display. Constantly seek to elevate the mind of your daughters, for the influence of woman in the missionary work, in the field of reform, is of vast importance. She can be a power for Christ in the world. When Christ is enthroned in the heart, his grace will appear in the life. The deportment, the good works, the tender spirit, will all proclaim their possessor a child of God. What might not women do if they would open their minds and hearts to receive the light of heaven from the Source of all truth? and then they would live up to their God-given responsibility and privilege. By Mrs. E. G. White. [Cf: ST 03-23-91 para. 05] p. 99, Para. 3, [1891MS].

God has given to the father and mother a sacred trust, and he requires them to rule in his love and fear. Many abuse their trust, and become despots, controlling by severity and oppression. All such will see

their actions reproduced in their children, and in their old age will probably reap a harvest in despotism from their misgoverned children. [Cf: ST 03-30-91 para. 01] p. 100, Para. 1, [1891MS].

The training of children puts the parents as well as the children to school. The dependent children look to father and mother to have their wants supplied, and in this is a lesson to the parents of their own dependence upon their heavenly Father. The children look to the parents for precept and example, and for reproof, for correction, for instruction in righteousness, and the parent sees himself as dependent upon God for wisdom and knowledge. The father and mother find that they have to acquire habits of self-control in order to teach the same to their children. Parents may find cause for humiliation in the manifestation of perversity in their children; for their own evil nature is reflected, and their own defects of character reproduced. Oh, what need there is that parents flee to God in order to obtain his grace and power to train their children in the way of the Lord! [Cf: ST 03-30-91 para. 02] p. 100, Para. 2, [1891MS].

Parents should ever remember that the salvation of their children is placed in their hands. They should teach their children from infancy the true aim of life. There are unnumbered dangers around the youth in this degenerate age, and parents should study how they may teach their children to avoid the perils in society and in private life. The mother should teach her children how to gain eternal life; and in training them in obedience with reference to immortal life, she will be securing for them the best happiness for this life, besides developing in them the most manly and womanly characters. Connection with Heaven will ever lead to purity, to elevation of character, to the acquirement of Christian courtesy. [Cf: ST 03-30-91 para. 03] p. 100, Para. 3, [1891MS].

The mother may be compared to a sculptor working for eternity, and she need not look upon her task as drudgery. It is her lifework, and if that work is well done, God will look with approval upon the humble worker. Angels, who have ministered to her through her days of trial and temptation, will say, "Well done." Her husband, her children, may not have appreciated her hard conflicts with herself, her daily vexations, and may not have known how near she came to despair; but Heaven appreciated all, and her reward will be great when she kneels before the throne and says, "Here am I, and the children whom Thou hast given me." By Mrs. E. G. White. [Cf: ST 03-30-91 para. 04] p. 100, Para. 4, [1891MS].

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth." Just before his betrayal and crucifixion, during the last peaceful moments that he spent with his disciples, Christ prayed for his followers in the words I have read; and he said: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." Those who profess to be followers of Christ should seek to answer the Saviour's prayer, by becoming sanctified through the truth, the word of God. But how few see and feel the importance of knowing what is truth! How few diligently search for the

truth as for hidden treasures! And yet there is power in the truth to sanctify the soul. [Cf: ST 04-06-91 para. 01] p. 100, Para. 5, [1891MS].

There are many who declare that it does not matter what a man believes, if he is sincere in his faith; but the words of Christ have a different import; the truth is the medium through which the soul is to be sanctified; therefore we should search the Scriptures diligently, that we may know what is truth. The truth received into the heart and practiced in the life will elevate, ennoble, and purify the soul. The espousal of error does not lead to this result; its influence is of a widely different character. Truth is from above, error is from beneath, and those who will not give close attention to the study of God's word will not understand the principles that should control the life, and will be inclined to accept error, because it is easier for them to do this than to search for truth. In order to know the truth as it is in Jesus, we must give ourselves to thoughtful, prayerful study of the Scriptures. We must know what the word of God is to us, what the truth is to us, and what it means to be doers of the word of God, and not followers of cunningly-devised fables. The greatest blessing bestowed upon the world is the privilege of understanding the oracles of God. The word of God should not be a dead letter to us, but spirit and life; for through the truth we are to be sanctified. [Cf: ST 04-06-91 para. 02] p. 101, Para. 1, [1891MS].

The word of God has been neglected and abused, and this is as Satan would have it, for well he knows that through a knowledge of the truth, through obedience to its divine precepts, believers will be sanctified, fitted for eternal life. The truth, God's word, has been brought within the reach of all; and if men will but make the right effort, they may lay hold upon the knowledge of God. [Cf: ST 04-06-91 para. 03] p. 101, Para. 2, [1891MS].

Jesus prayed, "Sanctify them through thy truth: thy word is truth." How many of us place a right estimate upon the word of God? Do we receive the testimony of the Scriptures as the voice of God? Through the Scriptures the voice of God comes to us as veritably as it came to Israel when he spoke on Sinai in the audience of all the people. How many of us regard it in this light? If we did regard it thus, what a change would be seen in our daily words and actions. With what reverence and awe would we search the word of God to know the truth, the medium through which the soul's sanctification is accomplished. No indifference, no carelessness, is allowed in our searching of the Scriptures. Our spiritual development depends upon our knowledge of the truth, upon our practice of its divine principles as embodied in the precepts of the law and in the teaching of our Lord. [Cf: ST 04-06-91 para. 04] p. 101, Para. 3, [1891MS].

The words of Christ were not always comprehended by the disciples; and even when they were understood in a measure, the comprehension of them did not measure their full significance. In order to understand the sayings of our Lord, we should carefully and prayerfully contemplate the words of truth, not merely to reach that comprehension of them which the people of an earlier age might have had, but to reach a deeper significance; for if our minds are illuminated by the Spirit of God, more and more of the force and meaning attached to them by the Saviour himself will come to our hearts. When Christ expounded the Old

Testament to his disciples, it was to bring out deeper spiritual truths than had been understood before, even by those who had written them. The disciples acknowledged that they did not understand him when he spoke to them of his sufferings and death, quoting the prophecies of the Old Testament. He reproached them for their slowness to comprehend his words, and promised that he would send the Holy Spirit to recall his sayings to them when they were better qualified to understand. They did not clearly distinguish the spiritual from the earthly. He had left in their possession truth whose value they could not estimate, and of whose worth they had no realization. After his resurrection he opened their minds that they might understand the Scriptures, and told them the same things which before they could not comprehend, saying, "These are the things which I spake unto you while I was yet with you." We should pray that our understanding may be opened, that we may comprehend what Christ has said unto us; for we are to be sanctified through his word. By Mrs. E. G. White. [Cf: ST 04-06-91 para. 05] p. 101, Para. 4, [1891MS].

Christ prayed for his disciples "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." The unity of believers is to be an evidence to the world of the divine power and mission of Christ. This should be the mighty argument to convince the world that Christ is the Son of God, the Redeemer of fallen man. The love existing between believers is to be similar to the love existing between the Father and the Son. And this love in the soul is the evidence of the indwelling of the Holy Spirit. We are to love God supremely, and our neighbors as ourselves. It is in the lack of this love that thousands fail, and are found transgressors of the law. Supreme love for God will lead to love for our fellow-men, and the commandment of Christ is, "Love one another as I have loved you," "By this shall all men know that ye are my disciples, if ye have love one for another." We cannot have this love unless Jesus is abiding in the heart by living faith. The very unity of the disciples, the love manifested one for another, will be evidence to the world that God has sent his Son into the world as its Redeemer. This unity and love will exist wherever the Spirit of the Lord abides; heart will be bound to heart, and works of righteousness will appear in the daily life. [Cf: ST 04-13-91 para. 01] p. 102, Para. 1, [1891MS].

Jesus saw there was constant danger that his disciples would lose the divine image, through Satan's suggestions of using policy toward one another, and he gave many lessons upon that sanctified, unselfish love that should be cherished by believers one for another. Love is the fruit of genuine sanctification. A true estimate of man is the thing that is lacking in the hearts of many professed followers of Christ. A confession of love, a profession of friendship, is not enough to meet the divine requirement; there must be deeds of kindness, feelings of tenderness, sincere sympathy and love toward our fellowmen. The fruits we bear will reveal the condition of our hearts, and give evidence of our sanctification through the truth. This sanctification takes in not only our greatest, but our smallest actions. The little things done for Christ's sake, humble acts of kindness, a cheerful disposition to do others good,--this is confession of Christ. There must be patient continuance in well doing, a wise improvement of talents. Jesus must be formed within, the hope of glory, before you can rightly represent him to the world in words and works. In every little matter of life, in

your deportment, in your forbearance, patience, longsuffering, you make known to others whether or not you are abiding in the living Vine. Jesus must be revealed in our everyday life, by the practice of the virtues that he revealed in his life. [Cf: ST 04-13-91 para. 02] p. 102, Para. 2, [1891MS].

The church is made up of persons of different temperaments and of various dispositions; they have come from different denominations; for the Cleaver of truth has separated one here and one there from the great quarry of the world, and in the church of Christ all these various members must be cemented together by the Spirit of God. If the love of Christ is in the hearts of the members of the church, through the abundant grace of Christ, there will be oneness, unity, among brethren. We must close the door of the heart to every suggestion that shall have the least tendency toward keeping us from this state of harmony. We must not hamper the soul and cripple its powers by the indulgence of selfishness. Selfishness is sin, and it grieves away the Spirit of Christ. When we cherish unkind thoughts, and harbor suspicions against our brethren, we are cutting ourselves off from the channel of God's light and love. Jealousy is as cruel as the grave, and should never be cherished in the heart, much less expressed in the actions. How cruel it is to cherish evil surmising against those who are members of Christ's body! Accusation, condemnation, and revenge are all of Satanic origin, and evil thoughts of others should be at once rejected from the mind, for these things repulse, and separate the hearts of brethren. Satan rejoices when he can create division in the church of God; for weakness follows, and the things that remain are ready to die. [Cf: ST 04-13-91 para. 03] p. 102, Para. 3, [1891MS].

Those who keep the truth will be found faithful to God and to one another. While base passions will surge in the hearts of unregenerated men, while pollution will corrupt the multitudes, those who love Christ and one another with pure, unselfish love will stand in Christlike nobility, free from the contaminations of the age. By a life of truth and faithfulness they will confess their Lord before men. Their separation from evil will be manifested by silence as well as by words. By purity of character, by forbearance, by the manifestation of unselfish love for others, by the peace and joy of heart, the living witnesses for Christ will be made manifest, and will preach effective sermons of the power of Christ in the soul. Thus will genuine sanctification be displayed. By Mrs. E. G. White. [Cf: ST 04-13-91 para. 04] p. 103, Para. 1, [1891MS].

John was the disciple whom Jesus loved, because he was believing and trustful, and loved his Master with devotion. His love for Christ was characterized by simplicity and ardor. There are many who think that this love for Christ was something natural to the character of John, and the disciple is frequently represented by the artist as of a soft, languid, feminine appearance, but such representations are incorrect. John and his brother were called the "sons of thunder." John was a man of decided character, but he had learned lessons from the great Teacher. He had defects of character, and any slight shown to Jesus aroused his indignation and combativeness. His love for Christ was the love of a soul saved through the merits of Jesus; but with this love there were natural evil traits that had to be overcome. At one time he and his brother claimed the right to the highest position in the kingdom of heaven, and at another he forbade a man to cast out devils

and heal diseases because he followed not with the disciples. At another time when he saw his Lord slighted by the Samaritans he wanted to call down fire from heaven to consume them. But Christ rebuked him, saying, "The Son of man is not come to destroy men's lives, but to save them." [Cf: ST 04-20-91 para. 01] p. 103, Para. 2, [1891MS].

In the character and teaching of Christ, the disciples had both precept and example, and the grace of Christ was a transforming power, working marvelous changes in the life of the disciples. The natural traits of character, the spirit of criticism, revenge, ambition, evil temper, were all in the beloved disciple, and had to be overcome in order that he might be a representative of Christ. He was not only a hearer but a doer of the words of his Lord. He learned of Jesus to be meek and lowly of heart, to wear his yoke, to bear his burden. This was the result of companionship with his Master. [Cf: ST 04-20-91 para. 02] p. 103, Para. 3, [1891MS].

The opportunities and advantages offered to John were given to Judas also. The same principles of truth were set before his understanding, the same example in the character of Christ was his to contemplate and imitate. But Judas failed to become a doer of the words of Christ. Evil temper, revengeful passions, dark and sullen thoughts, were cherished, until Satan had full control of the man. John walked in the light, and improved the opportunities given him to overcome; but Judas chose his defects, and refused to be transformed into the image of Christ, and therefore became a representative of the enemy of Christ, and manifested the attributes of the evil one. When Judas came into association with Christ, he had some precious traits of character that might have been used of God and made a blessing to the church. If he had been willing to wear the yoke of Christ, to become meek and lowly of heart, he might have been among the chief of the apostles; but he hardened his heart when his defects were pointed out, and in pride and rebellion chose his own selfish ambitions, and so unfitted himself for the work God might have given him. John and Peter, though imperfect, became sanctified through the truth. [Cf: ST 04-20-91 para. 03] p. 103, Para. 4, [1891MS].

It is the same today as it was in the days of Christ. As the disciples were brought together, each with different faults, some inherited or cultivated tendency to evil, so in our church relations we find men and women whose characters are defective; not one of us is perfect. But in Christ, and through Christ, we are to dwell in the family of God, learning to become one in faith, in doctrine, in spirit, that at last we may be received into our eternal habitation. We shall have our tests, our grievances, our differences of opinion; but if Christ is abiding in the heart of each, there can be no dissension. The love of Christ will lead to love of one another, and the lessons of the Master will harmonize all differences, bringing us into unity, till we shall be of one mind and one judgment. Strife for supremacy will cease, and no one will be disposed to glory over another, but we shall esteem others better than ourselves, and so be built up into a spiritual temple for the Lord. [Cf: ST 04-20-91 para. 04] p. 104, Para. 1, [1891MS].

In the work of overcoming there will be confessions to be made one to another, but the word of God forbids man to put an erring man in God's place, making confessors of frail humanity. We are to confess our

faults one to another, and pray one for another that we may be healed. The appointment of men to the confessional of the Roman Church is the fulfillment of the design of Satan to confer upon men power which belongs to God only. God is dishonored by the absolution of the priest and by the confession of the soul to man. Confessions of secret sins are made to men whose own hearts may be as sinks of iniquity. There are sins which are to be confessed to God only, for he knows the whole heart and will not take advantage of the trust reposed in him; he will not betray our confidence, and if we submit ourselves to him, he will cleanse the heart from all iniquity. [Cf: ST 04-20-91 para. 05] p. 104, Para. 2, [1891MS].

The lessons given to Peter, Judas, and the other disciples are profitable to us, and have a special importance at this time. We have need of constant watchfulness, for we are nearing the coming of Christ, nearing the time when Satan is to work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." We must study the Pattern, and become like Jesus, who was meek and lowly of heart, pure and undefiled. We should ever remember that God is near us, and all things great and small are under his control. We must obey his law, come to Christ in faith as to him who is a rewarder of all them that diligently seek him; thus we shall be overcomers, and at last have a seat with him upon his throne. By Mrs. E. G. White. [Cf: ST 04-20-91 para. 06] p. 104, Para. 3, [1891MS].

The value of salvation, purchased at infinite cost, makes its neglect more terrible, and insures certain destruction to the soul who is indifferent to its provisions and benefits. The mercies of God, so inexpressibly great, will, if neglected and scorned, make the sinner's doom more sure. When man despises the love of God, he chooses the association of those who are at enmity with God and not subject to his law, and he could not be happy with God even in the kingdom of heaven. The Bible declares that "he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Those who are at enmity with God sow to the flesh, and they cannot enter heaven; for they would be out of harmony with God, and with the spirit and joy of his kingdom. [Cf: ST 04-27-91 para. 01] p. 104, Para. 4, [1891MS].

The Bible declares that the sins of the fathers are visited upon the children to the third and fourth generation of them that hate God. Many wonder over this statement, but it can be understood. The father who sows iniquity educates his children to sow iniquity, for through the sight of the eyes and the hearing of the ears the children will receive seed that will bear a harvest of evil, unless they yield the heart to divine influences outside of their own family. Those who set themselves to work evil may carry on their work with bold defiance of God, but the influence of their unbelief and impenitence will reach beyond their own generation. The kind of training that evil men give their children will perpetuate ungodly principles and habits; the children will be averse to religion, they will not recognize the claims of God upon them, and when they attain maturity, they will stand forth with godless characters, defiant of Christ and the claims of God's law. [Cf: ST 04-27-91 para. 02] p. 105, Para. 1, [1891MS].

The Lord cannot give those who are insubordinate a place in his kingdom of peace. Satan and the angels that united with him were expelled from heaven because of insubordination, and men who choose evil rather than righteousness, unite with the great rebel, and they can no more enter the kingdom of God with their characters wholly unlike God's, than can Satan himself become an inhabitant of heaven. [Cf: ST 04-27-91 para. 03] p. 105, Para. 2, [1891MS].

"And 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." [Cf: ST 04-27-91 para. 04] p. 105, Para. 3, [1891MS].

Parents whose affections are given to God, who love to meditate upon his character, who are sowing seeds of truth and righteousness, are making sure of a rich harvest; for that which they sow, they will reap. Every good deed accomplished for Christ's sake, with reliance upon his merits through personal faith in his power, places them upon vantage ground in the family and in the neighborhood, and gives them fresh strength for the practice of virtue. They grow in grace and in the knowledge of our Lord Jesus Christ. Their love and reverence for God are manifested in a life of obedience to his commandments. They sow love and reverence for God in the hearts of their children, and the practice of virtue and righteousness produces a harvest to be reaped from the virtuous lives of the children. [Cf: ST 04-27-91 para. 05] p. 105, Para. 4, [1891MS].

As parents educate their children according to God's order, teaching them both by precept and example to love and reverence God, to obey every word that proceedeth out of the mouth of God, they educate themselves, and strengthen their own souls in the love of Christ. He who teaches the lessons of Christ sows precious seed that not only reproduces itself in the hearts of those taught, but takes new root, and springs up afresh in the heart of the teacher. In presenting the truth so that it may be comprehended by undisciplined youthful minds, the parent or teacher finds that it has new power and vividness to his own soul. In seeking to impress its importance upon the conscience of the young, we realize its value to a greater extent than before, and better appreciate the divine character of our Redeemer. By dwelling upon the character of Christ, the teacher, beholding him, will become changed; he will catch his Spirit, and diffuse the light of the Sun of Righteousness, flashing the bright beams of Christ's righteousness into the minds of his pupils, and his own soul will be refreshed, and he will realize that whatsoever a man soweth, that shall he also reap. [Cf: ST 04-27-91 para. 06] p. 105, Para. 5, [1891MS].

As you lift up Christ to others, you will behold his charms in a new light, and as you teach, your faith and works will agree. Those whom you instruct will receive ideas, which will be communicated to others, and they in turn will give the lessons you have given them, and use the illustrations you have impressed upon their minds, in teaching their children or pupils. Thus the good seed will be continually scattered, and will reproduce itself in an abundant and blessed harvest. By Mrs.

E. G. White. [Cf: ST 04-27-91 para. 07] p. 106, Para. 1, [1891MS].

Jesus left the glory of heaven, laid aside his royal robes, and clothed his divinity with humanity, that he might uplift fallen man, and make him a partaker of the divine nature. The heart of Infinite Love was touched with the sorrows of man. As Jesus looked upon the lost race, his heart was stirred with pity, for he saw them bound in cruel captivity to the prince of evil. Jesus freely devoted all his power and majesty to the cause of fallen humanity, that a plan might be worked out that would make the salvation of man possible, and bring the ruined race back to allegiance to God. [Cf: ST 05-18-91 para. 01] p. 106, Para. 2, [1891MS].

Satan had misrepresented the character of God to the world, and had tempted man to rebellion; but Jesus came to make manifest in his own life and character what was the true nature of the Father. Everywhere he went, he revealed the Father as a God of infinite love and unbounded compassion. [Cf: ST 05-18-91 para. 02] p. 106, Para. 3, [1891MS].

Christ says, "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." Through knowledge of Christ we may be brought into union with the Father. Oh, that our dull comprehension might be enlarged, that we might realize what there is in this thought of oneness with Christ! Perfection of character is offered to fallen man through the righteousness of Christ. The repentant sinner may be robed in the robe of righteousness, and God will behold in him only the unspotted purity of his Son. Then we shall be loved by the Father as he loves his Son. Jesus declares that nothing less than oneness with him and his Father will ever satisfy the divine requirement; but when we are united with Christ, our life is hid with Christ in God, and we are represented as members of the body of Christ. [Cf: ST 05-18-91 para. 03] p. 106, Para. 4, [1891MS].

Christ may abide in our hearts by faith. God manifested in the flesh is the mystery that has been hidden "from ages and from generations." Oh, the depth of the riches of the love of God that hath abounded to man in the person of his Son! God in Christ, and Christ in God, and Christ abiding by faith in man, is so large a truth that the mind cannot fully comprehend it. It is so great a theme, so grand a conception, so far beyond the power of reason to explain, that, as we speak of it, we feel our insufficiency. Our comprehension is too restricted, our language too limited, to unfold this great truth. The mind fails and sinks down weary under the effort, and we can speak of this truth only in softened, subdued tones, acknowledging our helplessness, and bowing in adoration before the infinite love that has provided so great a salvation. [Cf: ST 05-18-91 para. 04] p. 106, Para. 5, [1891MS].

We cannot explain the unsearchable riches of Christ, but we can embrace them by faith. Let us bring faith into exercise. When Paul obtained some glimmerings of the light, and the immensity of the plan of salvation, and saw something of the richness of the treasures of grace, his soul was oppressed with a sense of their overwhelming greatness. He says: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory,

to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." [Cf: ST 05-18-91 para. 05] p. 106, Para. 6, [1891MS].

In Christ the character of the Father was made manifest, and, by contemplation of Christ, we may be changed into the same image. We are to represent Christ to the world as he represented the Father. By appropriating the righteousness of Christ, we represent not only the character of Christ, but also the character of the Father. We can have a knowledge of God only through a knowledge of Christ. Christ declared, "He that hath seen me hath seen the Father." Christ was the brightness of his Father's glory. Turning from every other representation of God as dim and veiled in comparison, we may, with open face, behold in Christ the glory of the Lord. [Cf: ST 05-18-91 para. 06] p. 107, Para. 1, [1891MS].

The less we cherish self, and the lower we lie at the foot of the cross, the more distinct and full will be our comprehension of the excellency of our Lord and Saviour. But all the lessons that Christ has given will be lost to us unless we appropriate them and bring them into our daily life. We cannot reflect the likeness of Christ to the world unless we grow continually in love for God and man. Every power of the renewed soul must be put to the stretch that the character may be fashioned after the divine Pattern. When the image of Christ is reflected in the life and character of his followers, the church will be vocal with praise to Him who is glorious in holiness. By Mrs. E. G. White. [Cf: ST 05-18-91 para. 07] p. 107, Para. 2, [1891MS].

"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." Those who enter the city of God as overcomers will hear the words of commendation, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." A strong, well-balanced, symmetrical character is built by the thorough and faithful performance of duty. Joseph had an unblemished character, and as he was found faithful in that which was least, he was finally intrusted with the affairs of a nation. Daniel is another example of integrity, for he was so faithful that even his enemies were not able to point out one flaw in his performance of duty. They declared, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." The secret of Daniel's strength was found in his conscientious attention to what the world would call things of minor importance. He was found before God three times a day in prayer and thanksgiving, and he was equally steadfast in his attention to his duties to the king. It is this conscientious attention to what the world despises that makes a strong, symmetrical character. [Cf: ST 05-25-91 para. 01] p. 107, Para. 3, [1891MS].

By indulgence in little extravagances men become careless in the use of money and form spendthrift habits, while self-denial in little things leads to self-denial in greater things. If moments are carefully treasured and put to a wise use, hours will not be wasted. If small

opportunities are improved, greater opportunities will not be neglected. If limited talents are employed, larger usefulness will come; and by patient continuance in well doing, you will gain power to do well and patiently. Our work may not be noticed by men, and no credit may be given to the faithful soul; but God marks the diligent servant, and gives wisdom to do a larger work. It is faithfulness in little things that makes a man great in the sight of God. [Cf: ST 05-25-91 para. 02] p. 107, Para. 4, [1891MS].

The apostle Peter presents before us the ladder of progress that we must climb round by round in order to meet the approval of God. He says: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." Those who would make men of honor, men of trust, men of fidelity, must begin to be faithful in the smallest matters, and they must begin at home. Everyone who would be perfect must mount this ladder of progress. Many have neglected to put their feet upon the first rounds of the ladder. They want to mount to the topmost rounds without the trouble of climbing, but the only sure way is to take the painstaking way of going up by gradual advance, round after round. Many of the youth of today are superficial in all their undertakings. At the very beginning a fatal mistake is made in their education. Their careless habits are passed over by indulgent parents who would criticise with severity the same mistakes in others. Thus many fail to lay the right foundation. Peter says, "Add to your faith virtue; and to virtue knowledge." A virtuous character must precede all other acquirements. All sowing of wild oats will be followed by a harvest of the same order. "God is not mocked; for whatsoever a man soweth, that shall he also reap." [Cf: ST 05-25-91 para. 03] p. 107, Para. 5, [1891MS].

The youth should remember that there is a day coming, and it is not far distant, when an account will have to be rendered for wasted opportunities, misspent hours, and neglected privileges. The nature, the effect of all our past life is registered in the books of heaven. We cannot change the figures, cannot undo the past, nor erase the record of good done or ill committed. Day by day the deeds done in the body make our record above, and in the judgment the books will reveal our evil course, unless through sincere repentance, through thorough reformation, our sins are blotted out by the blood of the atonement. We shall be judged, every man according as his works have been. Let everyone think upon the character of his works, and repent, and become transformed by the power of Christ. [Cf: ST 05-25-91 para. 04] p. 108, Para. 1, [1891MS].

In these perilous times, when a form of godliness is popular in the world, and a profession of Christianity is fashionable, only a few will discern the living way of self-denial and cross-bearing. "Watch and pray" is the injunction of Him who endured temptation in our behalf. Christ knows our danger, for he has contended with our powerful foe. He knows that our enemy is on the track of all who are striving to do the right. With all his specious arts and devices, Satan seeks to ensnare the servants of God, and turn them from Christ into the broad path that leads to destruction. He watches our going out and our coming in, and, although unseen, he works earnestly and diligently, seeking to destroy those who are ignorant of his designs. He works with agencies and

instruments that will best conceal his malicious intentions. [Cf: ST 05-25-91 para. 05] p. 108, Para. 2, [1891MS].

Through the influence of the evil one, even the religion of Christ has been perverted to the minds of many who profess to know and obey the truth. But no matter how high is your profession, you will not stand the test unless you are doers of the word of God. Those only who have a living, abiding principle in the heart, who will not turn aside to do anything that has even an appearance of evil, who will not venture to tarnish the soul with impurity, are washing their robes and making them white in the blood of the Lamb. The washing of the robes of character must go on from day to day, that at last we may be found without spot or wrinkle or any such thing, but blameless before Him with whom we have to do. This work of purifying ourselves even as He is pure must be taken up individually. We should examine our motives, our actions, in the light of God's holy law. We should ever ask, "Is this the way of the Lord?" Every earnest, sincere seeker will be answered of the Lord. The petitions of honest inquirers are always heard by the Author of our salvation. He has promised, "The meek will he guide in judgment; and the meek will he teach his way." Angels of God are watching to see the development of our character; they are weighing moral worth; and may the great day of God reveal the fact that we have not been weighed in the balances and found wanting. By Mrs. E. G. White. [Cf: ST 05-25-91 para. 06] p. 108, Para. 3, [1891MS].

Christ said, "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." [Cf: ST 06-01-91 para. 01] p. 108, Para. 4, [1891MS].

The apostle John presents before us in these words the necessity of a close connection with Christ. It must be as intimate as is the connection between the vine and the branches. As the graft becomes part of the living stalk, so the Christian is to become one with his Lord. Fiber by fiber, vein by vein, the graft is identified with the vine, drawing its life from the vine, and manifesting the life of the vine by its life and fruit. If the Christian is nourished by the life of Christ, he will manifest this in his life and character. He will follow in the steps of Jesus in all things, following in the path of self-denial and sacrifice. [Cf: ST 06-01-91 para. 02] p. 109, Para. 1, [1891MS].

Christ denied himself. He did not count heaven a place to be desired while we were lost, and he left the heavenly courts to suffer a life of shame, reproach, insult, and mockery. For our sakes he became poor, that we through his poverty might become rich. He lived a life of self-sacrifice and self-denial, and passed over the ground that we must travel, in order to leave us an example that we might follow in his steps. And we love him, because he first loved us. We should cultivate love for Christ by yielding obedience to all his commandments. If we

truly follow our Lord, we shall depart from all iniquity, the transgression of God's law, and become loyal and true to the requirements of Heaven. The church has been made the depository of precious truth, and its members are not only to believe these truths, but to disseminate their glorious light to those who sit in darkness, that souls may be brought to the Sun of Righteousness. In this way they may represent Christ to the world. [Cf: ST 06-01-91 para. 03] p. 109, Para. 2, [1891MS].

Christ has said, "Without me ye can do nothing." A great change must take place in us before we can live a true Christian life. We must become partakers of the divine nature, having escaped the corruptions which are in the world through lust. We must be nourished by the life of the Living Vine, and then we shall become fruit bearing branches. Christ has said, "Herein is my Father glorified, that ye bear much fruit." The branch planted in Christ will bear the same order of fruit as he himself has borne. If we are in Christ, we shall love the things which he loved, hate the things which he hated, and be obedient unto all the commandments of God. As the hart panteth after the water brooks, so will the soul pant after the things pertaining to the Spirit of God. And we shall make manifest to the world that we are the children of God by the fruits we bear. [Cf: ST 06-01-91 para. 04] p. 109, Para. 3, [1891MS].

"Faith without works is dead." If we really believe in Christ, we shall work the works of Christ. We shall say, "Jesus is my Saviour, and I will commit the keeping of my soul to him as unto a faithful Creator." The apostle declares: "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." He who is purest, meekest, most obedient, will be most mighty upon earth. He who realizes that his strength, talent, means, all belong to God, will comprehend the meaning of the text I have quoted. [Cf: ST 06-01-91 para. 05] p. 109, Para. 4, [1891MS].

All was lost in Adam, and the race was left in hopeless misery, 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 offered to become man's surety and representative. He offered man another trial, and came to bear our guilt, to suffer the penalty of our sin. He came not to please himself, but to work out the plan of redemption. He became a man of sorrows and acquainted with grief. Those who follow in his steps will not shun self-denial and the cross, but will imitate the example of Christ. And do you imagine in this life you will be unhappy? No; you will esteem it a privilege to be a partaker with Christ of his sufferings. You will have respect unto the recompense of the reward. Jesus will withhold nothing from those that walk in obedience to his commands; he will withhold no good thing from them that walk uprightly. [Cf: ST 06-01-91 para. 06] p. 109, Para. 5, [1891MS].

Jesus has promised to be our friend, to stand close at our side, and we should tell him our griefs and trials as a child would tell its earthly parent its troubles. Without Christ you can do nothing, but with him you can do all things, for his grace will be sufficient for you. We must bring Christ into everything, and then we shall bear

abundant fruit to the glory of God. Our good works cannot save us, for they are as filthy rags without Christ. Self-righteousness is as the offering of Cain. Cain brought of the fruit of the ground unto God, instead of bringing the blood of a slain lamb, the type of Christ, slain for the sins of the world. Abel brought that which God had commanded, and his faith was made manifest, his offering was accepted. These two brothers represent two classes of those who profess the religion of Christ. One are worshipers as was Cain, the other are worshipers as was Abel. How many claim to be the children of God, and yet refuse obedience to the plain commandment of God! The commandment reads: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." But instead of conforming their practice to the word of God, they make excuses, and offer to God the first day of the week, which he has not commanded or sanctified. Is not this offering as defective as was the offering of Cain? He who truly believes in Christ will be obedient to all of God's commandments. There is no bondage in obedience; obedience brings peace and assurance and fullness of joy. Those who complain that the Christian life is full of trial, show that they think a great deal more of their inconveniences than they do of the rich blessing of God, the reward of faithful obedience. They are not connected with the Living Vine, for he that is connected in vital connection with the Living Vine will be in a flourishing condition. By Mrs. E. G. White. [Cf: ST 06-01-91 para. 07] p. 110, Para. 1, [1891MS].

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." Those who truly come to Christ, find rest unto their souls; and is it not an evidence that you have not come to him if you find the Christian life one of hardship and perplexity? Does it not prove that you are wearing a yoke of your own manufacture? Have you not gathered up burdens that Christ never meant you to carry? We are to live a life of meekness and simplicity, following the example of Christ, our Master. Christ is close at our side to counsel and help us in every time of need. [Cf: ST 06-08-91 para. 01] p. 110, Para. 2, [1891MS].

Why do we go to others with our trials and difficulties? Why not take all our griefs and burdens to the Lord in prayer? The reason we do not bring all our care to Christ is that we have too little faith in him. [Cf: ST 06-08-91 para. 02] p. 110, Para. 3, [1891MS].

By living faith we must abide in Christ. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The promise is positive; there is no "perhaps" about it. We need more faith; we are not simple enough to believe just what the Lord has spoken. If you did believe, you would come and say, "I take thee at thy word, Lord; I am trusting, believing in thy promise. "This is living faith. We have an example of the faith that lays hold of Christ in the story of the woman who touched his garment. Christ was teaching by the seaside, and a crowd had gathered around him, and a poor woman who had suffered many years from bodily infirmity, pressed her way through the crowd, for she felt that if she could only touch the hem of his garment

she should be whole. She finally came near the Lord, and reached forth her trembling hand, and touched his garment, and felt that she was made whole. Jesus recognized the touch of faith, and asked, "Who touched me?" His disciples were astonished that he should ask such a question, and said, "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 is 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." [Cf: ST 06-08-91 para. 03] p. 110, Para. 4, [1891MS].

The touch of living faith brings virtue from Christ to the soul; but without this faith we are like the multitude that thronged the Saviour and yet felt nothing of his saving power, because they did not bring themselves in close connection with Christ. [Cf: ST 06-08-91 para. 04] p. 111, Para. 1, [1891MS].

We must realize our need of Christ, believe in his power to supply our wants, and then come unto him. Our love is to be quickened by the love he has given us. By trusting, confiding faith, we may have joy in the midst of sorrow. I know this by experience. Affliction upon affliction has fallen upon me. When my eldest born was taken from me by death, I found Jesus a precious helper. And when my youngest born was laid in the grave, I rejoiced that Christ was my Saviour. When my husband was taken away by death, and we laid the faithful, worn warrior away to rest till the morning of the resurrection, I felt that it was my duty to testify to the people of the sustaining power of Jesus' grace and love. Since then I have taken up my lifework alone, and yet not alone, for Jesus has been with me. [Cf: ST 06-08-91 para. 05] p. 111, Para. 2, [1891MS].

The faith that will bring us peace in sorrow and tribulation is the faith we must all have, for it is an anchor to the soul, entering into that within the veil. In times of sorrow or joy we all need a Saviour to love us, and he is at our right hand to help and comfort in every time of trial and affliction. He says, "Lo, I am with you always, even unto the end of the world." [Cf: ST 06-08-91 para. 06] p. 111, Para. 3, [1891MS].

When our minds are engrossed with the things of this life, we cannot bear fruit to the glory of God. Living faith, expressed by a life of faithful obedience, will avail to lift us out of this bondage to the world. "This is the victory that overcometh the world, even our faith." Steadfast faith gives evidence that we are closely connected with the Saviour. Let us put away everything like fretfulness, and make melody in our hearts unto the Lord. Let us talk of his love, and sing of his grace and power. Faith will connect us with him, and we shall be part of the Living Vine, and bear much fruit. We shall be patient and loving, and all the powers of our being will be devoted to God. Whatever gift you have, it is of God, and it should be given back to him; but how many devote their God-given ability to the glorification of self! Christ wants us to come close to himself, to accept the great sacrifice he has made for us. He is anxious to be our Helper, to bear our griefs and carry our sorrows. Will you let him help you? Say to the world, "Jesus is my Saviour; he saves me today, making me his obedient

child, and enabling me to keep all his commandments." If you knowingly disregard one of God's commandments, you do not have saving faith. Genuine faith is a faith that works by love, and purifies the soul. Genuine faith will lead you to seek for the salvation of precious souls for whom Christ has died. We are to reveal Christ to them in our character and life. [Cf: ST 06-08-91 para. 07] p. 111, Para. 4, [1891MS].

If we are living Christians, we shall not inquire, when some new requirement is presented to us, "Is this convenient?" but we shall render willing obedience to all the commands of the Lord. It was not convenient for Christ to come from his throne of glory to this dark world and die, but it was expedient for us; for it is through his death that we are to find life and salvation. [Cf: ST 06-08-91 para. 08] p. 111, Para. 5, [1891MS].

Christ never repulses those who would come close to him; he welcomes them. Shall we not believe his promises, and become one with the Living Vine? If we do this, we shall bear much fruit. How I long to see the people of God come up to their high privilege. Jesus 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." [Cf: ST 06-08-91 para. 09] p. 112, Para. 1, [1891MS].

The Christian's mission in the world is to reveal the character of Christ, to represent the Lord to the fallen children of men. If we are ever to enter heaven, we must bring heaven into our life here. We must be pure and holy, and if we gain heaven at last, we shall be with the Saviour throughout the ceaseless ages of eternity. We shall hear him say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The crown of glory will be placed upon the brow of the overcomer, and he will enter the city of God a conqueror. We are now upon the battleground, and Jesus will do the fighting for us, if we will only let him. He will lift up a standard for us against the enemy; for he hears our prayers, and help will come when we most need it. Then let us live for the future, immortal life, "looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." By Mrs. E. G. White. [Cf: ST 06-08-91 para. 10] p. 112, Para. 2, [1891MS].

"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." "He that overcometh shall not be hurt of the second death." "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." "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." "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name." "To him that overcometh will I grant

to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches." [Cf: ST 06-15-91 para. 01] p. 112, Para. 3, [1891MS].

The words, "He that hath an ear, let him hear what the Spirit saith unto the churches," are repeated after these promises, weighty with importance to the children of God. It is for our eternal interest to know and understand what the Spirit saith unto the churches, and we should search carefully for light and knowledge that we may not be in ignorance of what God has commanded and promised in his precious word. We have souls to be saved or lost, and with the greatest earnestness we should inquire, "What shall I do in order to obtain eternal life?" At the best, life is but short, and it is necessary that we should live this short life in harmony with the law of God, which is the law of the universe. We must have ears to hear, and hearts to understand, what the Spirit saith unto the churches. [Cf: ST 06-15-91 para. 02] p. 112, Para. 4, [1891MS].

The angels of God attain unto no higher knowledge than to know the will of God; and it is their greatest delight to accomplish the perfect will of the Heavenly Father. Fallen man has the privilege of becoming intelligent in regard to the will of God. While probationary time is granted us, we should put our faculties to the very highest use, that we may make of ourselves all that it is possible; and while we endeavor to reach a high standard of intelligence, we should feel our dependence upon God, for without his grace, our efforts cannot bring lasting benefit. It is through the grace of Christ that we are to be overcomers; through the merits of his blood we are to be of that number whose names will not be blotted out of the book of life. Those who are final overcomers will have the life that runs parallel with the life of God, and wear the crown of the victor. When such great and eternal reward awaits us, we should run the race with patience, looking unto Jesus, the author and finisher of our faith. [Cf: ST 06-15-91 para. 03] p. 113, Para. 1, [1891MS].

We have no hesitancy in telling you that in order to obtain the immortal inheritance and the eternal substance, you must be overcomers in this probationary life. Everything that blots and stains the soul must be removed, must be cleansed from the heart. We must know what it means to be a partaker of the divine nature, having escaped the corruptions that are in the world through lust. Are you willing to wage war against the lusts of the flesh? Are you ready to battle against the enemy of God and man? Satan is determined to enslave every soul if he can; for he is playing a desperate game to win the souls of men from Christ and eternal life. Will you permit him to steal from you the graces of the Spirit of God, and plant in you his own corrupt nature? or will you accept the great provision of salvation, and through the merits of the Infinite Sacrifice made in your behalf, become a partaker of the divine nature? God has given his only begotten Son, that through his shame, suffering, and death, you might have glory, honor, and immortality. Are you not willing to lay hold on the gracious hope set before you in the gospel? Is it humiliating to seek to win a crown of immortal glory? [Cf: ST 06-15-91 para. 04] p. 113, Para. 2, [1891MS].

Christ was one with the Father from the beginning; he shared the glory of the Father; and yet he consented to become fallen man's substitute

and surety, to stand in man's place, that he might bring hope and salvation to every soul who would receive him as a sin-pardoning Saviour. With his human arm he encircles the lost race, and with his divine arm he grasps the throne of the Infinite, connecting man with God, and earth with heaven. It was impossible for man, who had weakened his moral power through transgression of God's law, to keep the commandments of God; but Christ came to save his people from their sins, and by faith the soul is clothed with the righteousness of Christ, and brought into the favor of God. Christ stepped down from his exalted throne, left the royal courts, clothed his divinity with humanity, and became a man among the children of men; he humbled himself even to the suffering and death of the cross, that man might be exalted, that man might become a partaker of the divine nature, be an overcomer, and have a place with Christ upon his throne in glory. By Mrs. E. G. White. [Cf: ST 06-15-91 para. 05] p. 113, Para. 3, [1891MS].

"Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. . . . Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone." While they were engaged in this sacrilegious feast, a bloodless hand traced opposite the king, characters of writing that could not be read or interpreted by any of the magicians or wise men of the court. "Then the king's countenance was changed, and his thoughts troubled him." But if they could not understand the writing, why were they so troubled? The writing on the wall gave evidence that there was a witness to their evil deeds, a guest not invited or welcome to their idolatrous feast, and his presence convicted of sin, and foretold doom and disaster. Before them passed, as in panoramic view, the deeds of their evil lives, and they seemed to be arraigned before the Judgment, of which they had been warned. [Cf: ST 07-20-91 para. 01] p. 113, Para. 4, [1891MS].

Belshazzar was most terror stricken of them all; for great had been his opportunities for knowing the God he had blasphemed and derided. He knew the history of his grandfather; how, because of his exaltation of self, his wisdom and reason had been taken away, and he had gone forth to be a companion of the beasts of the field. But Belshazzar disregarded the lesson as completely as though these things had never occurred, and made himself guilty of the very sins for which his grandfather had been condemned. He was guilty because he had had the privilege of knowing and doing the right, and of leading others in the way, and yet refused to heed the light that God had permitted to shine upon his pathway. He had every opportunity of becoming acquainted with God and with his truth, but he would not deny himself in order to know and do righteousness. Now in the midst of his most pronounced idolatry and defiance of God, the bloodless hand writes his doom. [Cf: ST 07-20-91 para. 02] p. 114, Para. 1, [1891MS].

Daniel is remembered, and brought to the banqueting hall. The servant of God sees the evidences of the degradation and idolatry of the feast, so suddenly brought to an end; but Daniel was not disconcerted in the presence of the king and his lords. [Cf: ST 07-20-91 para. 03] p. 114, Para. 2, [1891MS].

"I have even heard of thee," said the king, "that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. . . . And I have heard of thee, that thou canst make interpretations, and dissolve doubts; now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom. Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation." Then Daniel reviewed the past, bringing before Belshazzar the light which he had received from the history and judgment of Nebuchadnezzar. God had given his grandfather a kingdom, majesty, glory, and honor; but instead of feeling gratitude to God Nebuchadnezzar had taken the glory to himself, and his mind was lifted up and his heart hardened. God deposed him from his throne, and took his glory from him. Daniel faithfully repeated the story of Nebuchadnezzar's renown and degradation, and set forth the mercy of God in granting him another opportunity of acknowledging God as the Supreme Ruler in heaven and earth, the One to whom kings and nations owed allegiance. "And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." [Cf: ST 07-20-91 para. 04] p. 114, Para. 3, [1891MS].

Then the writing on the wall was read and interpreted. Belshazzar heard the irrevocable sentence: "God hath numbered thy kingdom, and finished it." "Thou art weighed in the balances, and art found wanting." "Thy kingdom is divided, and given to the Medes and Persians." Belshazzar was without excuse, for abundant light had been given him to reform his life. He had had opportunity for knowing the truth; but he lost all the benefits of the knowledge by his course of self-indulgence; he did not meet the mind of God, as a man or a king, and because of this the kingdom had been taken from him. He who has power to set up and to tear down, gave the kingdom to another. [Cf: ST 07-20-91 para. 05] p. 114, Para. 4, [1891MS].

In the history of Nebuchadnezzar and Belshazzar, God speaks to nations of today. We are to take to heart the lessons he sought to teach these rebellious kings; for if Belshazzar had pursued a course in harmony with the instruction given to his grandfather, he would have retained not only his kingdom but his life. He disregarded the lessons, and went on in rebellion against God, committing the very sins for which his grandfather had been reprov'd and punished. He, too, lifted himself up in pride and exaltation, and the final judgment of God fell upon him and his house. His great sin was that, notwithstanding God had given him light, he refused to walk in the paths of righteousness. By Mrs. E. G. White. [Cf: ST 07-20-91 para. 06] p. 115, Para. 1, [1891MS].

The condemnation that will fall upon the nations of the earth in this day will be because of their rejection of light, and will be similar to that which fell upon the kings of Babylon; it will be because they have

failed to make the most of present light, present opportunities for knowing what is truth and righteousness. Our condemnation in the judgment will not result from the fact that we have lived in error, but from the fact that we have neglected heaven-sent opportunities for discovering truth. The means of becoming conversant with the truth are within the reach of all; but, like the indulgent, selfish king, we give more attention to the things that charm the ear, and please the eye, and gratify the palate, than to the things that enrich the mind, the divine treasures of truth. It is through the truth that we may answer the great question, "What must I do to be saved?" [Cf: ST 07-27-91 para. 01] p. 115, Para. 2, [1891MS].

On every page of God's word the injunction to obedience is plainly written, and yet how often his commands are lightly regarded or wholly set aside! The command for the observance of the holy Sabbath of the Lord is placed in the very bosom of the decalogue, and is so plain that none need err as to its import, and yet it is treated with as great profanation as were the sacred vessels at the feast of Belshazzar. God sanctified and blessed the seventh day, setting it apart to be observed as holy time. Yet the Sabbath of the Lord has been used as a common working day, while a day which possesses no sanctity whatever has been put in the place of God's sanctified day. The religious world has accepted error for truth, and many who claim to be the children of the light are the children of darkness. The condemnation of those who trample upon God's holy Sabbath, and exalt a Sabbath instituted by the man of sin, will not come because they have conscientiously observed the first day of the week, but because they neglected opportunities for searching the Scriptures and learning, not what man has said, not what the ministers say, not what the fathers have said, but what saith the infinite God? What day has God specified as his holy day? What did he command men to honor when he spoke with an audible voice from Sinai? That voice is to be obeyed above every other; the edicts of kings and nations are void before a command of God. The Lord of hosts commands our obedience. [Cf: ST 07-27-91 para. 02] p. 115, Para. 3, [1891MS].

If ministers would search their Bibles, they would know what saith the Scriptures; but the voices of false shepherds cry, "Lo here! or, lo there!" but we are safe only in following Him who said, "I am the way, the truth, and the life." The Lord declares, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." [Cf: ST 07-27-91 para. 03] p. 115, Para. 4, [1891MS].

In the transgression of Eve there are important lessons for us to learn. Eve was deceived by a strange voice telling a story that contradicted the plain statements of the word of God, and she accepted the words of the deceiver as the words of truth; she believed a lie, and suffered the consequences of her deception and transgression. So it is with the sons and daughters of Eve in our day; they believe the same strange voice. It is not the voice of God or of Christ which declares to you that the law of God is not binding; for Jesus has said: "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." He said again, "I have kept my Father's commandments." [Cf: ST 07-27-91 para. 04] p. 116, Para. 1, [1891MS].

You should turn from those who promise you wonderful liberty in breaking the commandments of the Lord, and should avail yourself of every opportunity for becoming acquainted with the truth. The fact that you conscientiously believe a lie will not save you from ruin, when the truth might have been yours. You can be saved in honest obedience to the truth; but if God vouchsafes to you the privilege of knowing and obeying the truth, and you neglect so great salvation, your very privileges will be recorded against you, to appear for your condemnation in the judgment. God has sent his ministers, his lightbearers, who hold forth the word of life; he has given you his word, he has sent his Son to be your Saviour and example, and you will be without excuse if you fail to appropriate the promises of God and become his obedient child. By Mrs. E. G. White. [Cf: ST 07-27-91 para. 05] p. 116, Para. 2, [1891MS].

"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." "He that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer." All who are in living connection with Jesus, will be imbued with his Spirit, and will work the works of Christ. [Cf: ST 08-03-91 para. 01] p. 116, Para. 3, [1891MS].

"Distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits." "Let brotherly love continue. Be not forgetful to entertain strangers; for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." Angels in the form of men have come as strangers to the dwellings of the righteous, to preserve them in times of peril, to protect them from the plans the enemy had laid to destroy them. Angels, as travelers, visited Abraham, and his courtesy to them, whom he supposed to be men like himself, was rewarded with the promise from God that Sarah should have a son. Lot, also, urging the strangers to abide with him because it was unsafe to remain in the street, entertained angels, and was blessed by being delivered from the city that was doomed to destruction. [Cf: ST 08-03-91 para. 02] p. 116, Para. 4, [1891MS].

But there is a fulfillment of this scripture in a broader sense. No child of God, however poor or oppressed, is neglected or passed by; for heavenly angels minister to those who shall be heirs of salvation. As you open your doors to the children of God, whether high or low, rich or poor, and extend to them your hospitality, you invite these unseen visitors with them. Could your eyes be opened, you would see that you

were not only entertaining the guests who needed the comforts and attentions you could bestow, but that guests from heaven were also partakers of your hospitality, you were entertaining angels unawares. [Cf: ST 08-03-91 para. 03] p. 117, Para. 1, [1891MS].

You are not controlled by the Spirit of Christ when you select a few associates congenial to your own mind, and lavish favors upon them, while you neglect those who most need the help you can give them. Yet how often the encouraging words, the kindly acts, are all given to a few whom you estimate by your finite judgment to be worthy of them; while the very ones whom the Lord would have you regard and bless receive no particular favor, no words of sympathy or compassion. These things need to be considered. The admonitions of God should be heeded in our everyday life. "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." [Cf: ST 08-03-91 para. 04] p. 117, Para. 2, [1891MS].

The reason why many walk apart from God is that they do not choose to do his words and keep his way. They do not follow the example and teachings of Christ. They misrepresent his character. Professing to be Christians, they lie against the truth. Jesus came from heaven to earth that he might, through association with humanity, by precept and example, reveal to men the character they must possess if they would be admitted to the family of heaven. He brought light and life, richness and fullness of good, that men might be partakers of his divine nature. He is the living vine, and every branch "in him" partakes of the life and fatness of the vine. The dry, leafless twig is grafted into the vine stock, and, fiber by fiber, vein by vein, becomes united to it. The adopted branch becomes one with the vine; it is nourished by the parent stock, and buds and blossoms and bears fruit. [Cf: ST 08-03-91 para. 05] p. 117, Para. 3, [1891MS].

The sinner who comes to Christ in faith, is joined soul to soul with his Redeemer, united in holy bonds with Jesus. Then he has love and benevolence through his constant union with Christ. And through faith and experience he has confidence that Jesus not only will but does save him to the uttermost. This confidence brings to his soul an abiding trust, a peace, a joy, that passeth understanding. Christ is to him an all-sufficient Saviour; he clings to Christ, receiving of his Spirit, until he works as Christ worked, is compassionate as Christ was compassionate, having an unselfish love, giving disinterested service, not to a few who are most congenial, but to those who most need the help he can give. [Cf: ST 08-03-91 para. 06] p. 117, Para. 4, [1891MS].

If Christ had waited for man to make himself worthy of the divine presence and love, not a soul could have been a partaker of the divine nature. All must have perished. But there is hope for our world, for Jesus came to seek and to save that which was lost; and this is exactly the work that must be done by every branch of the True Vine. Cherishing likes and dislikes is not Christ's way, but according to the principles and sentiments of the natural, unrenewed heart, and the fruit borne is in accordance with it. (*Concluded next week.*) By Mrs. E. G. White. [Cf:

ST 08-03-91 para. 07] p. 117, Para. 5, [1891MS].

Christ and his obedient children love one another. Their tastes are identical. The true followers of Jesus are so abiding in him that they love that which he loves, and hate that which he hates. One spirit pervades the whole body. How then can the branches of the True Vine bear anything but good fruit? If Christ's words abide in the Christian, how can he do otherwise than work the works of Christ? He lives, he abides, in Christ, and like Christ ever has an eye single to the glory of God. "If ye keep my commandments [not profess to regard them, and then work contrary to them], ye shall abide in my love." You shall be united with One superior in vital power and wisdom, the weaker depending on the stronger, "looking unto Jesus, the Author and Finisher of your faith." [Cf: ST 08-10-91 para. 01] p. 118, Para. 1, [1891MS].

"Without me ye can do nothing." It is at the peril of the soul that so many feel able to work in their own finite wisdom. Without Christ we cannot subdue a single sin nor resist the slightest temptation. It is connection with a power that is almighty which will make us overcomers. Then let everyone who comes to Jesus walk humbly, and feel daily that he needs a power out of and above himself, to soften his stony heart; that he needs to be melted over, that the dross of self may be consumed. The same power that turned the water to wine at the marriage feast of Cana is able to eradicate all evil from our nature, and to make us partakers of the divine nature. The very same power that made the leper clean can make the heart pure, fit for the society of God, of angels, and of the redeemed host. Holy obedience will be found only in the righteousness which Christ imparts to the believing soul. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." And every soul that abides in Christ and has Christ abiding in him, is as dear to God as is his own beloved Son. Accepted in the Beloved, he is an object of the Father's tender care, and he will bear much fruit as the result of his union with the True Vine. [Cf: ST 08-10-91 para. 02] p. 118, Para. 2, [1891MS].

Sanctification of the soul, body, and spirit is the sure result of this union with Christ. What is the character of the fruit?--Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Wherever there is union with Christ, there is love. This is the crowning grace of the divine attributes. If love is not the abiding principle in the heart, whatever other good qualities we may possess will profit nothing. "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own." "Let no man seek his own, but every man another's wealth." "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." "Is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things,

believeth all things, hopeth all things, endureth all things. Love never faileth." [Cf: ST 08-10-91 para. 03] p. 118, Para. 3, [1891MS].

Obedience to all the commandments of God is the sure result of supreme love to God, and love to our neighbor. This is Christianity. Have we this love? Christ is asking us each, "Lovest thou me?" Can we answer from the heart, "Lord, thou knowest all things; thou knowest that I love thee?" If you love Jesus, you will love him for whom Jesus died. Oh, that all could look on Jesus, and learn what is love! Purity and divine compassion shine forth in his character. The meekness and lowliness of Christ made his influence fragrant among the poor, the fatherless, the widow, and the oppressed. Oh, how many who claim to be Christians need the pruning knife of God! Unless by looking to Jesus, the perfect standard of character, they learn their own defects, they become lifted up when in prosperity, and flaunt the world's colors; luxury, pride, and selfishness mark their footsteps. They study their ease, they seek to benefit themselves, to the neglect of their fellow-men. And they go on in this way until the Husbandman, seeing the unproductive branches, with his pruning knife cuts the tendrils and the stray offshoots. "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." By Mrs. E. G. White. [Cf: ST 08-10-91 para. 04] p. 119, Para. 1, [1891MS].

The cross of Calvary is to be a constant reminder of the future, nobler world, the mansions that Jesus has gone to prepare for all who love him. We are to be enthusiasts. And as we by faith view the glories within the temple of God, we shall seek to awaken enthusiasm in others, a desire to behold things unseen. Our work is to attract minds away from earth to heaven; to take others with us as companions, to walk the path that is cast up for the ransomed of the Lord. The children of the Heavenly King are to move among men, not as citizens of the world, but as citizens of the kingdom above. We are pilgrims and strangers in this world, seeking a better country, even a heavenly. "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." [Cf: ST 08-17-91 para. 01] p. 119, Para. 2, [1891MS].

We do not realize the claims of redemption. Christ has purchased us by his own precious life. His tender care has been over us every moment of our existence. Then has he not a right to our service? He has the claims of redemption, but we have lost the sense of what it means. Redemption has been accepted in a vague way by us, but it seems like a long-past transaction, when we were lost to heaven, lost to God, condemned by the law, without hope. But here we are with the bright rays of the Sun of Righteousness shining upon us. Look at the cross of Calvary. Shall its solemn mysteries fade from our minds? It is a theme that should quicken us into gratitude, 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." How can the church look upon these words, and yet be slothful servants? [Cf: ST 08-17-91 para. 02] p. 119, Para. 3, [1891MS].

The Lord has work for all to do. God intends that men shall be laborers together with him. He has laid fathers and mothers under tribute to him, to begin the work in their homes in a decided, Christlike spirit, that the love of Christ may win their children. They

must do everything possible to save their loved ones. Christ is constantly making intercession for the fallen race. He will furnish the grace, the Holy Spirit, if human agencies will become his channels to communicate the same to the world. The benevolence of Christ, his yearning love for souls, is deep and full. Where are the workers to help him? Where is the money to sustain them in their fields of labor? [Cf: ST 08-17-91 para. 03] p. 119, Para. 4, [1891MS].

The cross of Christ is to be the great center round which everything must revolve. Everything else must be in subordination to it. The cross is planted midway between divinity and humanity, between heaven and earth. It never moves nearer the earth. All things concerning the salvation of man must lie in the shadow of the cross. Heavenly intelligencies, uniting with the earthly, bow to this central attraction, and voices from heaven and earth unfold to the universe the plan of redemption. The cross is not to lose its significance to either world. All property, all wealth, that finds its way into the Lord's treasury, finds its true place in the arrangement of God. [Cf: ST 08-17-91 para. 04] p. 120, Para. 1, [1891MS].

The truth must ever struggle with error in order to lift high the standard of God's law, and to exalt Christ, because he bore its penalty that he might save man, and yet vindicate the immutability of the law. If Christians are like Christ, they will not hoard their Lord's money, or bind it up in worldly projects, but will invest their all in the cause of God and bring an ample revenue of glory to lay at the feet of their Redeemer. [Cf: ST 08-17-91 para. 05] p. 120, Para. 2, [1891MS].

Brethren and sisters, will you work for selfish purposes? Will you let the world with its selfish aims and principles come between you and your God? Will you serve mammon? Christ plainly declares that you cannot serve God and mammon. Will you subscribe your name on the pages of the world's record, or will you relate yourself to God, and let him write your name in the record books of heaven, to be immortalized in the universe of God? Christ has the first claim on you. "Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's. [Cf: ST 08-17-91 para. 06] p. 120, Para. 3, [1891MS].

I entreat you, spring into action at once, and be all that the name Christian signifies. You will then have no desire to live for self. You will have the high distinction of living wholly for Christ. By his mediatorial right all things belong to Christ. For him and by him all things were created. But when man sinned, the Son of God chose to assume human nature, and come to our world to die for the guilty race. By the cross of Calvary was revealed to the sinless universe the character of Satan. In putting to death through human agencies the Lord of life and glory, Satan made manifest the wickedness of his deceptive character. Christ had cast up the immeasurable sum of guilt to be canceled because of sin, and he gathered to his dying soul this vast responsibility, taking the sins of the whole world upon himself. Human nature was to him a robe of suffering; and when the crisis came, when he yielded himself a victim to Satan's rage, when he hung agonizing upon the cross, dying the cruelest, most ignominious of deaths, the hosts of evil exulted, but man was saved. [Cf: ST 08-17-91 para. 07] p. 120, Para. 4, [1891MS].

While we contemplate the cross, the Son of God assuming the mass of human guilt, the mystery of redemption seems wonderful. Jesus points us to the love of God; the Father provided this propitiation because he loved us, that there might be a medium through which he could be reconciled to man and man to him. And our Lord, having committed himself to the wonderful work of redemption, would withhold nothing necessary to the completion of his plan. He poured out all heaven to man in that one great gift. And then he completed the work by surrounding man with unlimited blessings, favor upon favor, gift upon gift, opening to our view all the treasures of the future world. [Cf: ST 08-17-91 para. 08] p. 120, Para. 5, [1891MS].

But what of man? Is he so palsied with sin that he is incapable of appreciating the elements of a divine life? Christ draws man, but, alas! how few respond to the influence. Human selfishness is the barrier to eternal life. How can Heaven look upon any disloyalty or rebellion against the authority of God? It is stirred with indignation at the greatness of the guilt of man, the widespread rebellion that would turn all things created by him for the benefit of man, into weapons of war against him, exalting human wisdom above God's, and human achievements above the works of God. Wherever we may go, into business places, into national councils and government offices, God is there to assert his original claims. He declares, "I made all things; all are mine." The cross was planted midway between heaven and earth in order that Christ might reach both ways, and bridge the gulf that sin had made between God and man. By Mrs. E. G. White. [Cf: ST 08-17-91 para. 09] p. 121, Para. 1, [1891MS].

"This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." The knowledge of God and of Christ is the only knowledge which can lead to true and eternal happiness. This knowledge all may obtain; all may win the crown of glory, and the life which measures with the life of God. [Cf: ST 08-24-91 para. 01] p. 121, Para. 2, [1891MS].

Sin, that cost Adam beautiful Eden, exists everywhere in our world. Evil triumphs wherever God is not known or his character contemplated. We could not commit sin if we realized the presence of God, and thought upon his goodness, his love, and his compassion. Satan knows that if he can obscure the vision so that the eye of faith cannot behold God, there will be no barrier against sin. It is necessary to know God in order to be attracted to him. And the perception of his image as represented in Christ changes the sinner's views of evil. The shadow of Satan obscures the character of Jesus and of God; but if we by faith gain a knowledge of God, and hold steadfastly to Jesus, we shall be changed. In Jesus is manifested the character of the Father, and the sight of him attracts. It softens and subdues, and ceases not to transform the character, until Christ is formed within, the hope of glory. The human heart that has learned to behold the character of God may become, under the influence of the Holy Spirit, like a sacred harp, sending forth divine melody. [Cf: ST 08-24-91 para. 02] p. 121, Para. 3, [1891MS].

What benefit to the world are those professed Christians who have nothing to say about Jesus? Are they indeed standing under the banner of Prince Emmanuel when they are not doing him the service of faithful soldiers? Has your study of the law of God, the standard of all

righteousness, led you to exclaim with Isaiah: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts"? Has the sight brought you to see that your only hope is in Christ, the sin-pardoning Saviour? Has the sight of Jesus on the cross, dying for the guilt of man, brought you in contrition to the foot of the cross, so that you can say with Job, "Wherefore I abhor myself, and repent in dust and ashes"? Have you made an entire surrender of your will to God's will, your ways to God's ways? Have you renounced self-confidence, self-boasting, and accepted Jesus, who is made everything to you,--wisdom and righteousness and sanctification and redemption? Do you see Christ as the antitype of all the types, the precious, glorious substance of all the shadows, the full signification of all the symbols? The types and shadows were instituted by Christ himself, to transmit to man an idea of the plan devised for his redemption. [Cf: ST 08-24-91 para. 03] p. 121, Para. 4, [1891MS].

When Moses was feeding his flock in the pastures of Midian, the Lord was preparing him for a position of great responsibility; he was to be a laborer together with God. Educated in the court of Pharaoh, king of Egypt, he was imperfectly qualified to take his place as the leader of a suffering, tempted people, to help them in their oppression, sympathize with their sufferings, and conduct them through a rough and dangerous desert to the land of promise. The Lord in his providence took Moses from the king's court, and gave him the humble work of a shepherd, that, while caring for the sheep in the desert, he might be trained for the trials and hardships and perils of the wilderness, and qualified for the office of a shepherd of his own flock, for a church whose God was the Lord. [Cf: ST 08-24-91 para. 04] p. 122, Para. 1, [1891MS].

Forty years was Moses in this training school in the mountains. At Mount Horeb the angel of the Lord appeared to him in a flame of fire out of the midst of a bush. "He looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, "Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither; put off thy shoes from of thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God." [Cf: ST 08-24-91 para. 05] p. 122, Para. 2, [1891MS].

How many today see evidences of God's work, but their attention is not arrested! The enemy has cast his hellish shadow over them, so they do not perceive that God would have them pay special attention to his requirements, and be prepared to answer at any time as did Moses, "Here am I." [Cf: ST 08-24-91 para. 06] p. 122, Para. 3, [1891MS].

In the Jewish service, under the special direction of God the sacrifices were to be offered only at the tabernacle, through the medium of the priest. If he who wished to make an offering was negligent, and failed to carry out the specified arrangement of God, he was to be cut off from his people. "What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp, and bringeth it not unto the door of

the tabernacle of the congregation, to offer an offering unto the Lord before the tabernacle of the Lord; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people." [Cf: ST 08-24-91 para. 07] p. 122, Para. 4, [1891MS].

This was strictly enjoined in the typical service, in order to give it its fullest significance. The object was to impress the minds of the people with the great truth that man can have access to God only through Christ. The Saviour says, "No man cometh to the Father but by me." [Cf: ST 08-24-91 para. 08] p. 122, Para. 5, [1891MS].

All religious service, however attractive and costly, that endeavors to merit the favor of God, all mortification of the flesh, all penance and laborious work to procure the forgiveness of sin and the divine favor,--whatever prevents us from making Christ our entire dependence, is abomination in the sight of God. There is no hope for man but to cease his rebellion, his resistance of God's will, and own himself a sinner ready to perish, and cast himself upon the mercy of God. We can be saved only through Christ. Not by any good works which we may do, can we find salvation. There is no mercy for the fallen race except that which comes as the free gift of God. There is no blessing we receive but that which comes through the meditation of Christ. It is ever to be borne in mind that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him" as his personal Saviour, able to save to the uttermost all who come unto him, "should not perish, but have everlasting life." The Father gave his well beloved Son, that through this divine channel his love might reach to man. The Father loves those who believe on Christ, even as he loves the Son, for they are made one with Christ. Jesus encircles the race with his human arm, while with his divine arm he lays hold upon infinity. He is the "daysman" between a holy God and our sinful humanity,--one who can "lay his hand on us both." [Cf: ST 08-24-91 para. 09] p. 122, Para. 6, [1891MS].

The terms of this oneness between God and man in the great covenant of redemption were arranged with Christ from all eternity. The covenant of grace was revealed to the patriarchs. The covenant made with Abraham four hundred and thirty years before the law was spoken on Sinai was a covenant confirmed by God in Christ, the very same gospel which is preached to us. "The Scripture, foreseeing that God would justify the heathen through faith preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." The covenant of grace is not a new truth, for it existed in the mind of God from all eternity. This is why it is called the everlasting covenant. The plan of redemption was not conceived after the fall of man to cure the dreadful evil; the apostle Paul speaks of the gospel, the preaching of Jesus Christ, as "the revelation of the mystery, which hath been kept in silence through times eternal, but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith." (Revised Version.) By Mrs. E. G. White. [Cf: ST 08-24-91 para. 10] p. 123, Para. 1, [1891MS].

We are Christ's soldiers, and we must have an abiding faith in our great Leader, looking unto him as the Author and Finisher of our faith. We have a common enemy also, even our adversary the devil. There is the

greatest necessity for wisely laid plans and careful management in the cause and work of God, that all may fight the good fight with faith and courage, and never suffer defeat. [Cf: ST 09-07-91 para. 01] p. 123, Para. 2, [1891MS].

The privates in an army must obey orders. They often have to perform duties, the purpose of which they cannot see. They are sometimes brought into places of danger when no reason for the move is given them. So in the army of Christ; we must have confidence in our great Commander, we must rely implicitly upon his guidance, and he will bring us safe out of every danger, victorious through every conflict. [Cf: ST 09-07-91 para. 02] p. 123, Para. 3, [1891MS].

The best soldiers are those who are trained, who are intelligent, faithful, courageous, true. A soldier needs to think. Through right discipline he should acquire habits of carefulness and painstaking. The training of all the faculties, whether mental or physical, the ability to use every power, are essential to those who would obtain the victory. If this is so in earthly warfare, how much more essential is such a preparation for those who are soldiers of Christ. They must realize that they are not their own, that they belong to God. [Cf: ST 09-07-91 para. 03] p. 123, Para. 4, [1891MS].

The warfare in which we are engaged is largely mental, and the mind that is the most thoroughly trained will do the most acceptable work. Poor soldiers will they be whose powers have, through long disuse, become well-nigh incapable of exercise. It is a most dangerous thing for one who professes to be a soldier of Christ to be inexperienced, inefficient, and unable to render real, earnest, sincere service to the Lord. The servants of Christ should seek to understand the requirements for this time. The conditions of warfare are not what they were years ago, because increased light has been shining upon us, and great and solemn warnings have come to us. Unless we have an understanding of the times in which we live, we may, even with the best of intentions, make great mistakes, and stand in the way of the advancement of the work. The claims upon the Christians are the same now as ever,--perfect obedience,--but Satan's attacks are more deceptive. His manner of warfare is so different from that expected that, unless the senses are sharpened to comprehend his plans, we shall not be prepared for defense. Satan has many wily agents who will avail themselves of every means to assault those who vindicate the claims of God's law. They may not meet them in open warfare, with arguments, but will work with all their power to press them into difficult places, to restrict their privileges and liberties, and to annoy them in other ways. [Cf: ST 09-07-91 para. 04] p. 123, Para. 5, [1891MS].

Of all men on the face of the earth, the servants of Christ should not, under any circumstances, leave their faculties uncultivated. The greater the work, and the more worthy the Master we serve, the more efficient should be his workers. Those who wish to honor God will render to him the very best and most thorough service in their power. God requires every faculty to be in its highest state of culture and vigor. Under the old dispensation men were not allowed to lay on his altar the maimed, or the halt, or the blind; and shall men and women in the Christian age be content to offer him defective service, which is the result of uncultivated intellects, and faculties crippled and dwarfed from disuse or idleness? God calls for better service and

higher work than we give him. Christ says, "If any man will come after me, let him deny himself, and take up his cross, and follow me." [Cf: ST 09-07-91 para. 05] p. 124, Para. 1, [1891MS].

Soldiers engaged in battle have to meet difficulties and hardships. Coarse food is given them, and that often in limited quantities. They have long marches, day by day, over rough roads and under burning suns, camping out at night, sleeping on the bare ground, with only the canopy of heaven for a covering, exposed to drenching rains and chilling frosts, hungry, faint, exhausted, now standing as a target for the foe, now in deadly encounter. Thus they learn what hardship means. Those who enlist in Christ's army are also expected to do difficult work, and to bear painful trials patiently for Christ's sake. But those who suffer with him shall also reign with him. Then who of us have entered the service to expect the conveniences of life, to be off duty when we please, laying aside the soldier's armor and putting on the civilians's dress, sleeping at the post of duty, and so exposing the cause of God to reproach? The ease-loving ones will not practice self-denial and patient endurance; and when men are wanted to make mighty strokes for God, these are not ready to answer, "Here am I; send me." Hard and trying work has to be done, but blessed are those who are ready to do it when their names are called. God will not reward men and women in the next world for seeking to be comfortable in this. We are now on the battlefield. There is no time for resting, no time for ease, no time for selfish indulgence. After gaining one advantage, you must do battle again; you must go on conquering and to conquer, gathering fresh strength for fresh struggles. Every victory gained gives an increase of courage, faith, and determination. Through divine strength you will prove more than a match for your enemies. [Cf: ST 09-07-91 para. 06] p. 124, Para. 2, [1891MS].

In spite of all the good qualities a man may have, he cannot be a good soldier if he acts independently of those connected with him. Occasional and uncertain movements, however earnest and energetic, will in the end bring defeat. Take a strong team of horses. If, instead of both pulling together, one should suddenly jerk forward and the other pull back, they would not move the load, notwithstanding their great strength. So the soldiers of Christ must work in concert, else there will be a mere concourse of independent atoms. Strength, instead of being carefully treasured to meet one great end, will be wasted in disconcerted, meaningless efforts. In union is strength. A few men and women who unite together, having the glory of God in view, will be growing in strength and wisdom, and gaining new victories. There is much hard work to be done for the Master, and much wisdom must be brought into the work. It is the unconquerable perseverance, the never-failing endurance, which will bring the victory. Many have a theory of truth, but know scarcely anything of the sweet victories through that faith which overcometh the world. An experience must be gained by each one for himself, or we shall never sit down with the suffering Man of Calvary. It will cost us all we have, but as a reward we shall inherit all things. [Cf: ST 09-07-91 para. 07] p. 124, Para. 3, [1891MS].

Our enemy may appear to have the advantage of us in number, in the variety of resources, and in position; but we must not be discouraged, nor turn cowards. We have Christ with us, and he is continually going forward, leading to advanced truths and greater light. Those who will follow must go forward in spite of manifold foes, powerful and

difficult to resist because they work in a subtle, underhand manner. We shall have to meet, not only human power, but the principalities of the kingdom of darkness,--"wicked spirits in high places." Even our friends will oppose us, and we shall have to meet scornful sneers, because we venture to choose the better way. Our motives will be misjudged, and even our character and habits maligned. But "ye have not yet resisted unto blood, striving against sin." We have an incessant strife, but is not the reward at the end of the conflict worthy of all the labor? Will not the eternal weight of glory more than compensate for every wound, every grief, every sorrow? Will not every sacrifice bring returns in treasures that are without price? By Mrs. E. G. White. [Cf: ST 09-07-91 para. 08] p. 125, Para. 1, [1891MS].

"God is light, and in him is no darkness at all." Those who walk in darkness are following another leader than Jesus. Darkness is the atmosphere of Satan. "The light shineth in darkness; and the darkness comprehended it not." There is light for the willing and obedient. You are to "show forth the praises of Him who hath called you out of darkness into his marvelous light." No words of complaint, no murmuring at hardship and trial, will escape the lips of him who is walking in the light as Christ is in the light. He will rejoice in the light, and will enjoy the pure atmosphere that surrounds the Light of the world. The light shining from Christ upon his obedient children, will be reflected from their lives into the darkness of the world. The Light giver makes them lightbearers. "Ye are the light of the world." [Cf: ST 09-28-91 para. 01] p. 125, Para. 2, [1891MS].

How many who profess to believe the word of God are, day by day, with earnest faith and prayer, gathering the precious light from Jesus, and letting it shine forth to the world so brightly that the darkness and evil are rebuked, and the world is forced to give glory to God? Are you bringing the purity, the patience, and the love of Jesus into your life? Is your light shining in clear, steady rays? If not, your profession is only mockery. Have the mists of worldliness gathered about your soul, so that your light is growing feeble and obscure? Come close to the great Source of light, that they may be dispelled. Why remain in darkness? Why talk gloom? "Light is sown for the righteous, and gladness for the upright in heart." [Cf: ST 09-28-91 para. 02] p. 125, Para. 3, [1891MS].

When Jesus was to leave the disciples, he said to them, "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." These words were spoken to all who should be disciples of Christ to the end of time. The Master has given to his servants talents, "to every man according to his several ability." He knows the capacity of every man, and he bestows his gifts according to the capability of each person to use them. God's whole family, from men in humble stations to those in high positions of trust, are made responsible moral agents. All are intrusted with the goods of heaven. Our work is to trade upon the capital intrusted to us, and by use to multiply the gifts of God. Some have talents of wealth, some of influence, others of intellect; and every capability and power is from God, and should be appreciated. With God's blessing, and unwearied diligence in putting out to the exchangers the intrusted talents, there will be a constant gain to the faithful stewards, and they will have more talents to use for the

Master. [Cf: ST 09-28-91 para. 03] p. 125, Para. 4, [1891MS].

The word of God is to be our meat and our drink. No earthly consideration should be allowed to absorb the mind and affections so that the Lord will be crowded out of our thoughts and knowledge. We are to keep the Lord ever before us. He is at our right hand, to help us in every emergency. [Cf: ST 09-28-91 para. 04] p. 126, Para. 1, [1891MS].

Christ plainly defines the duty of every believer. We are to exercise repentance toward God for having transgressed his holy law; to receive the truth into the heart; to give ourselves to Christ, and with genuine faith make him our personal Saviour; to obey his commandments, cherishing his love, which will lead to unity and peace. No one will be excusable for so managing his business that he must be a slave to the world, and have no time for missionary work. Faithful, spiritual workers will show in their own life and character the power of the grace of Christ. They will shine as lights in the world. [Cf: ST 09-28-91 para. 05] p. 126, Para. 2, [1891MS].

Every professed Christian who has not the missionary spirit, will be a missionary for the enemy; for by precept and example he gives the impression that the work of the Lord is of secondary importance, not worthy of consideration, and that it can be set aside at his own pleasure or convenience. Such persons are false lights in the church, beguiling others to follow them away from the path of self-denial, away from the cross of Christ, into careless indifference. All who continue in this course will make shipwreck of faith. [Cf: ST 09-28-91 para. 06] p. 126, Para. 3, [1891MS].

There is a work for every one of us to do in this world. There are great responsibilities to be borne, and there are small duties to be done. With deep regret we see many who have physical strength and mental capabilities, devoting those God-given powers to unworthy objects. They have no time, no vital energy, to give to eternal things. This is because they choose to follow their own inclinations, and do not ask, "Lord, what wilt thou have me to do?" A large number of Christ's professed followers choose the work that is most gratifying to themselves. What is life if it is not devoted to the service of God? Everyone who has enlisted under the banner of Christ has pledged himself to become a missionary for God. Is there any work that can compare in importance with that which the Lord of glory has undertaken in man's behalf? He left his honor, his riches, his high command, to lift up fallen man, to enlighten him, to refine him, to ennoble his life. The Majesty of heaven has evinced how highly he values man formed in the image of God. He who reigns supreme in the heavens, who created the world, who made man in his own likeness, who weighs the mountains in scales and the hills in a balance, came to our world as a missionary, to bring back to God the fallen sons and daughters of Adam. And he has taken man into his confidence and service, and given to everyone his work, that all may be sharers with him in the joy of seeing souls redeemed. He has condescended to make fallen men laborers together with him. The thought is almost beyond belief,--that Jesus looks to his followers, to you and me, to be helpers in the great work of saving sinners for whom he has given his own precious life. Now is a precious and important time for us, when we can be channels of light to others. [Cf: ST 09-28-91 para. 07] p. 126, Para. 4, [1891MS].

Let not one who has named the name of Christ refuse to take up the work God has given him to do. Let no one indulge the thought, "I have no influence; I am too insignificant to be a light to others." If you have reasoning powers, you will have an influence, either for good or for evil. You will be Christ's missionary, gathering with him, or you will scatter from him. By doing nothing you will encourage in others a spirit of indifference and slothfulness. Our life always exerts an influence, whether consciously or unconsciously. You may not occupy a prominent position, yet you must associate with some who will be affected by your example, either being led away from devotion and self-sacrifice, or being encouraged to work with all the ability they have, for the conversion of souls. Listen to the words of the apostle: "In all things showing thyself a pattern of good works." In this world we shall never know the result of our words and example, but when the judgment shall sit, and the books shall be opened, then all secrets will be revealed. Our only safety is in closely following the Pattern. While we present Jesus to the world, our example should correspond to the doctrines we advance; but if our daily life is unlike that of Christ, we are only helping on the cause of the enemy; we are representing the character of the great deceiver. (*Concluded next number.*) By Mrs. E. G. White. [Cf: ST 09-28-91 para. 08] p. 126, Para. 5, [1891MS].

We must daily and hourly press close to the side of Jesus, to receive strength and grace to do that which he has given us to do. We may be laborers together with God. Our precious, golden moments must not be wasted in self-pleasing, but they must be given to glorifying God. [Cf: ST 10-12-91 para. 01] p. 127, Para. 1, [1891MS].

Our missionary work should begin with our own hearts, to set them in order. If we have unkind thoughts and feelings toward others, we must put them away. Nothing of this kind should be cherished. "Let this mind be in you, which was also in Christ Jesus." We must ourselves be faithful Christians if we expect to do the work of a missionary. Our words must be like apples of gold in pictures of silver. [Cf: ST 10-12-91 para. 02] p. 127, Para. 2, [1891MS].

The first missionary that Jesus sent to the region of Decapolis was the man out of whom he had cast the legion of devils. The man had begged to accompany Jesus constantly, but Jesus "suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." This man bore in his own person the evidence that Jesus was the true Messiah. He related his own experience, telling how great things God had done for him, and thus the way was prepared for the message of truth from the lips of Jesus himself. [Cf: ST 10-12-91 para. 03] p. 127, Para. 3, [1891MS].

We all have an important work to do for God, and we should watch for opportunities of presenting Jesus to those who know him not. And opportunities will not be lacking if we are prepared by the grace of Christ to be workers together with God. Your example in living for Christ, in showing that you have the mind of Christ, will be far more impressive than any words you may utter, any profession you may make. [Cf: ST 10-12-91 para. 04] p. 127, Para. 4, [1891MS].

"As he which hath called you is holy, so be ye holy in all manner of

conversation; because it is written, Be ye holy; for I am holy." "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby." Through the grace given us, we must control our thoughts and feelings, and have the mind that dwelt in Christ. He has sent each one of us to be a missionary to the world; and if you partake constantly of his Spirit, by earnest prayer and faith, you may live as he lived. Then what good you might do in your own family, in the church, in the world! The bright beams of light from Jesus would be reflected from his lightbearers into the darkness, and many who are longing for light and truth would come to Christ for the pardon of their sins. As we do the work committed to us, an invigorating power will come to our own life, and we shall better comprehend the unsearchable riches of Christ. [Cf: ST 10-12-91 para. 05] p. 127, Para. 5, [1891MS].

You must not become discouraged. The minister may have only a few to hear him, but how do you know that among the few hearers there is not one with whom the Spirit of the Lord is striving, and that by your message he may not be led to give his heart to God? God may give you a message for that very soul. That one, if converted, may become a missionary, and may bring the light to many more hearts. The one for whom you labored may become as a thousand. You may be disappointed in numbers, but not in the result. Therefore do not look at the empty seats, but tell the few what the Lord is doing in bringing the truth before the world. Speak with all the earnestness and faith and assurance that you would have if thousands were before you. [Cf: ST 10-12-91 para. 06] p. 127, Para. 6, [1891MS].

The messenger is to speak the truth in all simplicity, bringing before his hearers the unsearchable riches of Christ. Sow beside all waters, and when we can do no more for him, can bring no more sheaves into the garner of the Lord, when every man shall receive as his works have been, all the efforts made in behalf of souls will be remembered. Christ has left his work to be carried forward to completion by his true followers, while he goes before them as he did before Moses, guiding them in the way. [Cf: ST 10-12-91 para. 07] p. 128, Para. 1, [1891MS].

There is great need of personal influence. The influence of God-fearing men and women is wanted as workers for the Master, as devoted missionaries. Jesus will bestow his grace in rich abundance upon those who let it flow out to others. He who left heaven to save fallen men, sends none forth to work in his vineyard at their own charges. He says, "Lo, I am with you alway, even unto the end." "The Lord is nigh unto all them that call upon him, to all that call upon him in truth." We are to feel our dependence, that we can do nothing without him, and then when we call, he will answer us. We must have hearts full of faith, having God's glory constantly in view. We need to be aroused upon one point,--that God has made us stewards; and we need to pray constantly for tact and a clear conception and heavenly wisdom to use his gifts of speech, of influence, aright for the Master, who has said, "Occupy till I come." All the blessings we enjoy are from the Lord, granted to us because of his great goodness. [Cf: ST 10-12-91 para. 08] p. 128, Para. 2, [1891MS].

We must have faith in the Scriptures. All who are pressing forward to

the mark of the prize of the high calling of God in Christ Jesus, will see and feel the necessity of having humble thoughts of themselves, and praying earnestly for wisdom from Jesus, that they may have an understanding heart to believe and live by every word that proceedeth out of the mouth of God. As this faith does not originate with ourselves, but is the gift of God, it will be constantly given to all who seek for it earnestly and prayerfully. [Cf: ST 10-12-91 para. 09] p. 128, Para. 3, [1891MS].

There are those who have only a nominal faith; they draw nigh to God with their lips, while the heart is far from him; but the true wrestler for the victory has a real, living faith, which is implanted in his heart by the Holy Spirit, and it makes every difference in the world with his life and words and actions. He has an aim in life, a living purpose, which shapes the character. This hope is not vague; it rests on a solid basis, which is the truth. It braces the soul for trial, and nerves it for duty, irrespective of inconvenience or inclination. A stubborn, willful spirit is not of Christ, but of Satan; hence, it will not be cherished by him who has the mind of Christ. All impurity of thought will be overcome, and the mind will be trained to pure and holy thoughts. Backbiting and evil speaking will be put away. Jealousy and selfishness will be overcome, for they are Satanic, and not Christlike. Bitter are the fruits of self-indulgence, of unsanctified traits of character. There is no rest or happiness in a life of opposition to God. But sweet is the joy and peace experienced by those who close the door to Satan, and open it to Christ. [Cf: ST 10-12-91 para. 10] p. 128, Para. 4, [1891MS].

The one who has struggled day by day for the victory, and conquered, knows how to help others. He has patience to try to strengthen the faint-hearted who have been overcome again and again. By precept and example the one who has had to watch and pray and fight the battles against self, can reveal to others the preciousness of faith and hope, which give light amid the darkness, joy in the midst of sorrow. By Mrs. E. G. White. [Cf: ST 10-12-91 para. 11] p. 128, Para. 5, [1891MS].

Suppose that because some ship had disregarded his warning beacon and gone to pieces on the rocks, the lighthouse keeper should put out his lights, and say, "I will pay no more attention to the lighthouse;" what would be the consequence? But that is not the way he does. He keeps his lights burning all night, throwing their beams far out into the darkness, for the benefit of every mariner that comes within the dangerous reach of rocks and shoals. Were some ship to be wrecked because the lights went out, it would be telegraphed over the world that on such a night, at such a point, a ship went to pieces on the rocks because there was no light in the tower. But if some ships are wrecked because they pay no attention to the light, the lighthouse keeper is guiltless; they were warned, but they paid no heed. [Cf: ST 11-09-91 para. 01] p. 129, Para. 1, [1891MS].

What if the light in the household should go out? Then everyone in that house would be in darkness; and the result would be as disastrous as though the light were to go out in the lighthouse tower. Souls are looking at you, fellow Christians, to see whether you are drunken with the cares of this life, or are preparing for the future, immortal life. They will watch to see what the influence of your life is, and whether you are true missionaries at home, training your children for heaven.

[Cf: ST 11-09-91 para. 02] p. 129, Para. 2, [1891MS].

The Christian's first duty is in the home. Fathers and mothers, yours is a great responsibility. You are preparing your children for life or for death; you are training them for an abiding place here in the earth, for self-gratification in this life, or for the immortal life, to praise God forever. And which shall it be? It should be the burden of your life to have every child that God has committed to your trust receive the divine mould. Your children should be taught to control their tempers and to cultivate a loving, Christlike spirit. So direct them that they will love the service of God, that they will take more pleasure in going to the house of worship than to places of amusement. Teach them that religion is a living principle. Had I been brought up with the idea that religion is a mere feeling, my life would have been a useless one. But I never let feeling come between heaven and my soul. Whatever my feelings may be, I will seek God at the commencement of the day, at noon, and at night, that I may draw strength from the living Source of power. [Cf: ST 11-09-91 para. 03] p. 129, Para. 3, [1891MS].

Mothers, you have no right to spend time in ruffling, and tucking, and embroidering your children's dresses for display. Has not your time been given you for a higher and nobler purpose? Has it not been given you to be spent in beautifying the minds of your children, and cultivating loveliness of character? Should it not be spent in laying hold of the Mighty One of heaven, and seeking him for power and wisdom to train your children for a place in his kingdom, to secure for them a life that will endure as long as the throne of Jehovah? [Cf: ST 11-09-91 para. 04] p. 129, Para. 4, [1891MS].

But how many mothers there are who are so far from God that they devote their time to their own gratification, and leave their children to be cared for by unconsecrated hands. Or perhaps the mother sits at her work night after night, while her children go to bed without a prayer or a goodnight kiss. She does not bind their tender hearts to her own by the cords of love; for she is "too busy." And is this as God would have it?--No, indeed! Something has taken away the mother's reason, and what is it? Is it not a desire to meet the world's standard and to conform to its customs? [Cf: ST 11-09-91 para. 05] p. 129, Para. 5, [1891MS].

Some may wonder why it is that we say so much about home religion and the children. It is because of the terrible neglect of home duties on the part of so many. As the servants of God, parents, you are responsible for the children committed to your care. Many of them are growing up without reverence, growing up careless and irreligious, unthankful and unholy. [Cf: ST 11-09-91 para. 06] p. 130, Para. 1, [1891MS].

If these children had been properly trained and disciplined, if they had been brought up in the nurture and admonition of the Lord, heavenly angels would be in your homes. If you were true home missionaries, in your daily life exemplifying the teachings of the word of God, you would be preparing yourselves for a wider field of usefulness, and at the same time fitting your children to stand by your side, as efficient workers in the cause of God. What an impression it makes upon society to see a family united in the work and service of the Lord. Such a family is a powerful discourse in favor of the reality of Christianity.

Others see that there is an influence at work in the family that affects the children, and that the God of Abraham is with them. And that which has such a powerful influence on the children is felt beyond the home, and affects other lives. If the homes of professed Christians had a right religious mould, they would exert a mighty influence for good. They would indeed be the "light of the world." [Cf: ST 11-09-91 para. 07] p. 130, Para. 2, [1891MS].

A well-ordered Christian household is an argument that the infidel cannot resist. He finds no place for his cavils. And the children of such a household are prepared to meet the sophistries of infidelity. They have accepted the Bible as the basis of their faith, and they have a firm foundation that cannot be swept away by the incoming tide of skepticism. [Cf: ST 11-09-91 para. 08] p. 130, Para. 3, [1891MS].

Then, Christian friends, fathers and mothers, let your light grow dim--no, never! Let your heart grow faint, or your hands weary--no, never! And by and by the portals of the celestial city will be opened to you; and you may present yourselves and your children before the throne, saying, "Here am I, and the children whom thou hast given me." And what a reward for faithfulness that will be, to see your children crowned with immortal life in the beautiful city of God! By Mrs. E. G. White. [Cf: ST 11-09-91 para. 09] p. 130, Para. 4, [1891MS].

The Spirit of inspiration addresses those who refuse to be drawn to Christ, "Despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" How is this? Divine agencies are constantly at work to bring men into harmony with God. Every means in heaven and in earth is employed to draw men to the great Center of the world's hope. And as they fasten their eyes upon the dying Man of Calvary, they are led to exclaim, "Why, oh why, is all this suffering?" And the answer comes, "It is the revelation of the goodness of God, to lead thee to repentance." [Cf: ST 11-16-91 para. 01] p. 130, Para. 5, [1891MS].

Christ suffered the penalty of man's transgression of the holy law of God. The mercy and love of God, so full, so rich, so free, breaks down every barrier, and the soul is surrendered to God. Such agony, such humiliation of the Son of God, leads the sinner to repent of the sins that have cost such a sacrifice. He has repentance toward God, because his holy law has been transgressed; and faith toward our Lord Jesus Christ, the sinner's only hope, the One who can save to the uttermost all who come unto God by him. The sinner's position before God is then that of one whose sins are forgiven, whose transgressions are covered, and he becomes a partaker "of the divine nature, having escaped the corruption that is in the world through lust." A new element of life and power is imparted, which cannot be accepted and received by man until he views Christ as his only hope; then through Christ he discerns the magnitude of his guilt in transgressing the law of Jehovah. [Cf: ST 11-16-91 para. 02] p. 130, Para. 6, [1891MS].

Man must be emptied of self before he can be in the fullest sense a believer in Jesus; and when self is subdued, then the Lord can make of man a new creature. New bottles can contain new wine. Truth will be received into the heart, the character will be transformed into the likeness of Christ; the Son of God will be revealed to the world by his followers, as the Father was revealed to the world by the Son. And all

who reveal Christ, are revealing the Father also. [Cf: ST 11-16-91 para. 03] p. 131, Para. 1, [1891MS].

The word of inspiration pronounces judgment against all who pass by the wonderful exhibition of the love of God, and refuse the gift that the Father has given to the world, even his only begotten Son. "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; 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." Mark the terms; for it is essential for everyone to know the conditions on which we are called to the service of Christ, 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. We are "laborers together with God." And we should desire most earnestly to know, and we must know or die in our sins, what terms or conditions he requires in this partnership. You cannot trust to the multitude, because they walk in a false way. You must learn for yourself what are God's requirements, and know whether you are obeying them. [Cf: ST 11-16-91 para. 04] p. 131, Para. 2, [1891MS].

Is not the reward of obedience rich and full? What more can we ask? Has not the Lord Jesus opened for us the gates of paradise? Has he not, in doing this, given the faithful seeker all the treasures of the eternal world? "But unto them that are contentious, and do not obey the truth [the commandments of God], but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first [for he has the greatest light, and his guilt will be proportioned to the knowledge which he might have had, had he followed on to know the Lord], and also of 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." [Cf: ST 11-16-91 para. 05] p. 131, Para. 3, [1891MS].

Mark the words of Christ: "He that hath my commandments, and keepeth them, he it is that loveth me." In keeping his commandments there is "great reward." It is in obeying the commandment that man is called a worker together with God. "Judas saith unto him, not Iscariot [but Judas the brother of James], Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" Mark the answer: "If a man love me, he will keep my words." There will be no betraying of sacred trust, no disrespect or careless inattention to the words of Jesus, but the commandments of God will be revered. Human enactments and requirements may lead men away from God. The "Thou shalt" and "Thou shalt not" of earthly laws often interpose obstacles in the way of obeying God's holy requirements. [Cf: ST 11-16-91 para. 06] p. 131, Para. 4, [1891MS].

Every idol that men raise--their own ideas and opinions--obscures the true commandments of God, and then the only progress made will be into error and darkness. Those who are doers of the words of Christ will exemplify their love for him; and when the church is living, not in profession merely, but in spirit and in truth, by every word that proceedeth out of the mouth of God, they will keep the commandments. Their words and example will reflect light to the world, because they work the works of God. Their light will shine clear and distinct amid the moral darkness, for it is the light of the gospel, which "is the

power of God unto salvation." [Cf: ST 11-16-91 para. 07] p. 131, Para. 5, [1891MS].

"And my Father will love him, and we will come unto him, and make our abode with him." "Let that therefore abide in you, which ye have heard from the beginning [the law of Jehovah, the ten commandments]. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that he hath promised us, even eternal life." [Cf: ST 11-16-91 para. 08] p. 132, Para. 1, [1891MS].

"He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me." God has made known his truth to the world through his Son. Christ taught his apostles, and they have given to us his words. The words of Christ are to dwell in his followers, and thus the truth is to be made manifest to the understanding and conscience of men. The aggressive power of the gospel is more dependent upon the personal piety of its disciples than upon any other means; and the world has a right to expect the highest virtue and the purest, Christlike works from them. Christ abiding in the soul by faith will enable us to represent his character in all meekness and gentleness, in true goodness and love. Thus, through the consistent lives of the people of God, the world will see the Father and the Son. [Cf: ST 11-16-91 para. 09] p. 132, Para. 2, [1891MS].

"These things have I spoken unto you, being yet present with 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 I have said unto you." The Holy Spirit is ever waiting to do its office work upon the human heart. Those who desire to learn can place themselves in close connection with God, and the promise that the Comforter shall teach them all things, and bring all things to their remembrance, whatever Christ had said to his disciples when he was upon the earth, will be fulfilled. But if we disconnect from God, we can be no longer students in the school of Christ. Then we shall feel no special burden for the souls for whom Christ has died. [Cf: ST 11-16-91 para. 10] p. 132, Para. 3, [1891MS].

It was most difficult for the disciples of Christ to keep his lessons distinct from the traditions and maxims of the rabbis, the scribes and Pharisees. The teachings which the disciples had been educated to respect as the voice of God, held a power over their minds and moulded their sentiments. The disciples could not be a living and shining light until they were freed from the influence of the sayings and commandments of men, and the words of Christ were deeply impressed upon their minds and hearts as distinct truths, as precious jewels, to be appreciated, loved, and acted upon. [Cf: ST 11-16-91 para. 11] p. 132, Para. 4, [1891MS].

Jesus came to the world, lived a holy life, and died, to leave to the church his legacy in the valuable treasures he intrusted to them. He made his disciples the depositaries of most precious doctrines, to be placed in the hands of his church unmixed with the errors and traditions of men. He revealed himself to them as the light of the world, the Sun of Righteousness. And he promised them the Comforter, the Holy Spirit, whom the Father was to send in his name. [Cf: ST 11-16-91 para. 12] p. 132, Para. 5, [1891MS].

After his resurrection he said unto them: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." [Cf: ST 11-16-91 para. 13] p. 132, Para. 6, [1891MS].

"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." "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." "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." The glorious promise is unto us who live in the last days: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." By Mrs. E. G. White. [Cf: ST 11-16-91 para. 14] p. 133, Para. 1, [1891MS].

"I will not leave you comfortless; I will come to you." The divine Spirit that the world's Redeemer promised to send, is the presence and power of God. He will not leave his people in the world destitute of his grace, to be buffeted by the enemy of God, and harassed by the oppression of the world; but he will come to them. The world cannot see the truth; they know not the Father or the Son, but it is only because they do not desire to know God, they do not wish to look upon Jesus, to see his goodness, his love, his heavenly attractions. Jesus is inviting all men to accept him; and wherever the heart is open to receive him, he will come in, gladdening the soul with the light and joy of his presence. [Cf: ST 11-23-91 para. 01] p. 133, Para. 2, [1891MS].

"He was in the world, and the world was made by him, and the world knew him not. He came unto his own [the Jewish nation], 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. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; for he was before me. And of his fullness have all we received, and grace for grace. For the law was given by [or through] 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: ST 11-23-91 para. 02] p. 133, Para. 3, [1891MS].

"Yet a little while, and the world seeth me no more." The world will be pleased that they are no more to have their feelings disturbed by the solemn warnings and forcible truths that he set before them in symbols and parables; for whenever they looked at the things of nature, the objects with which he illustrated his instructions, the lessons he had taught them, were brought to mind. Christ held the key to all the treasures of wisdom, and he could diffuse knowledge as no other one could. He was indeed more than a teacher come from God; he was the only begotten Son of the Father, the one sent into the world to save those who should believe on him. [Cf: ST 11-23-91 para. 03] p. 133, Para. 4, [1891MS].

How terrible a thing it is to reject the Saviour! how perilous to neglect the great salvation! Christ would fill the world with his redeeming power, he would scatter abundantly the imperishable seeds of truth in all hearts, if the world was only prepared to receive them. Kings and nobles marveled at the gracious words that proceeded from his lips. Many of the priests and rulers were convinced that he was the promised Messiah, but they dared not acknowledge him for fear of being thrust out of the synagogue. They could not consent to join themselves to Jesus and his disciples, and be in the minority. [Cf: ST 11-23-91 para. 04] p. 134, Para. 1, [1891MS].

Christ saw that that which prevented the truth from reaching many hearts was their misconception of the nature and claims of the law. They neglected to cultivate spirituality. They did not know the Lord whom they professed to serve and obey. They did not discern the relation of Jesus to the Father, neither did they know by experience the paternal character of God, or understand that his law requires us to love God supremely, and our neighbor as ourselves. If they would have emptied the soul of selfishness, pride, and self-love, and humbled their hearts to be instructed by the greatest Teacher the world ever knew, they would have recognized the grace of God in the gift of Jesus to our world to save those who were ready to perish. [Cf: ST 11-23-91 para. 05] p. 134, Para. 2, [1891MS].

It was difficult to make any permanent impression upon the minds of even the disciples in regard to the spiritual nature of Christ's kingdom. If they had only comprehended this, they would have received his teachings as a precious treasure. The necessity of prayer, of repentance, and of having a forgiving spirit toward one another, was often urged. The necessity of confessing faults, of walking in humility, was faithfully presented to the disciples of Christ. But because of the blindness of their minds and the hardness of their hearts, many of his lessons seemed almost lost upon them. But now, as he is about to leave them, he promises to send the Holy Spirit to bring to their remembrance all things that he had said unto them. And lest

they should sink down in discouragement, as they look at the warfare in which they are to engage, he promises the Holy Spirit to enlighten and renew them, and purify the soul from all defilement. [Cf: ST 11-23-91 para. 06] p. 134, Para. 3, [1891MS].

After declaring that the world should see him no more, Jesus added, "But ye see me; because I live, ye shall live also." He referred to his living after his resurrection. He would not leave them comfortless; he revealed himself to them after his resurrection, that they might not look upon him as dead, lying in Joseph's new tomb, but as a living Saviour, one who could lay down his life and take it again. "Because I live, ye shall live also." "As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. . . . Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." He died, that whosoever would believe on him might have life eternal; for "all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." "Because I live, ye shall live also;" for I will bring you from your graves; for this power is given unto me. [Cf: ST 11-23-91 para. 07] p. 134, Para. 4, [1891MS].

"At that day ye shall know," without a dimming veil to obstruct your view, "that I am in my Father, and ye in me, and I in you." How many read this promise, so rich, so glorious, and yet do not grasp its preciousness! Jesus virtually says to all such, "Your faith is feeble; you do not discern my oneness with the Father; neither do you comprehend the fact that I am identified with all who believe in me, that they are one with me, their interest is my interest, my interest and work is theirs." The perfect oneness of Christ with his obedient believing children is the same as that which exists between the Father and the Son. [Cf: ST 11-23-91 para. 08] p. 135, Para. 1, [1891MS].

"He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." Here is the word plain and decided: "He that hath my commandments, and keepeth them, he it is that loveth me." For every sacrifice we make in Christ's service, he has given us his word as a guarantee that he will reward us, but not as though he was in any way indebted to us; for the most solemn obligations rest upon us to devote to God *all* our powers, they belong to him as our Maker, yet the returns made to man for obedience are a hundredfold in this life, and in the world to come, life everlasting. [Cf: ST 11-23-91 para. 09] p. 135, Para. 2, [1891MS].

The Lord knows our weakness. He valued man, even though finite, and incapable of any good in and of himself; and for this reason he sent Jesus. Every struggle of the human mind against sin, every effort to conform to the law of God, is Christ working through his appointed agencies upon the human will; and if the will is submitted to God, we shall not transgress the holy principles of his law. Every power we have is the Lord's, and men are laid under tribute to him, whether they obey or disobey his requirements. God will surely require the past. "For God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Those who work the works of

God, which can be done only by accepting Christ as our only hope, will, through the rich promises made, be sharers in the recompense awarded to the just. [Cf: ST 11-23-91 para. 10] p. 135, Para. 3, [1891MS].

Oh, if we only knew and could comprehend what Jesus is to us, what an amount of needless worry would be forever laid aside! Unbelief would be swept away. Then the Lord Jesus could unfold to us the value of the human soul. Then would every voice be heard, as was the voice of John, "We have known and believed the love that God hath to us." Wonderful statement! Let the souls who have been undecided and hesitating, trust in God, and no longer cherish doubt and unbelief; for they have the assurance that Christ identifies his interest with ours. Take courage, only believe, and do not give up the struggle. [Cf: ST 11-23-91 para. 11] p. 135, Para. 4, [1891MS].

True as the love of a mother to her child, is the love of Jesus to us. It abides unchangeable as himself. The dear Saviour does not fail, neither is he discouraged; and if we are one with him, our faith will be of the same enduring nature. We shall cling to Jesus with unyielding faith, surrendering our will and way to his, binding up our hearts with his great heart of love. We shall live as he lives, work as he works, and because we depend on him as our helper, we shall not fail or be discouraged in the great work of saving our own souls or the souls of others. Oh, what love, what matchless love! He will not fail or be discouraged in watching over our interests, in summoning us to arise to a nobler, purer life. We must draw nearer to the throne of God, where we may breathe the atmosphere of heaven, and through the mercy of God be permitted to glorify Him who is the One "altogether lovely," the "Chiefest among ten thousand." By Mrs. E. G. White. [Cf: ST 11-23-91 para. 12] p. 135, Para. 5, [1891MS].

Christ said to Nicodemus, "Ye must be born again." But Nicodemus could not understand this, because he, like the rabbis and scribes and Pharisees, looked at the natural law instead of the spiritual. No man explain it, because it is supernatural, but the new birth shows practical results. As "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth," so will it be with everyone that is "born of the Spirit." One of the strongest evidences that the new birth has taken place is that the newborn soul is not self-centered. [Cf: ST 11-30-91 para. 01] p. 136, Para. 1, [1891MS].

The Spirit of God operates differently with different individuals. All have the peace of Christ, and fervent, joyous gratitude ascends as incense to heaven. And as the deep movings of the Spirit of God are felt on one's own heart, there is awakened a desire that others shall be born again. The love of God constrains him to labor most earnestly, with tears and prayer, that his relatives and friends may be reconciled to God. [Cf: ST 11-30-91 para. 02] p. 136, Para. 2, [1891MS].

Every truly converted soul is born into the kingdom of God as a missionary. All such have implanted in them an earnest zeal and longing to turn many souls to righteousness. They do not wait for these souls to come to them, by they go forth to seek and save those that were lost. They have the heavenly anointing; a new spiritual strength is imparted to them; for this is the work of the Comforter. They know by their own experience, and through the Spirit of God, how to reach the

people. They know how to be patient, and how at all times to manifest the meekness and gentleness of Christ. Through the Spirit of Christ they reach souls in darkness and rebellion against the holy law of God, presenting the truth as it is in him. They are not silent partners, but laborers together with God, longing to bear their testimony for Christ, that they may comfort others with the consolation wherewith they are comforted. If they fall into discouragement, and lose their fervor, because those who have been long in the faith are so indifferent, then they need to pray more and work harder, that they may not fall into the same lethargy, and become unfaithful and disappoint the Master, who has given to every man his work. [Cf: ST 11-30-91 para. 03] p. 136, Para. 3, [1891MS].

The atmosphere in many churches is oppressive, because they do not let in the pure air that comes from the throne of God. Their life is not hid with Christ in God. They are not constantly submitting to the discipline of Christ, seeking to acquire his virtues and obtain that wisdom which the Comforter is ever ready to impart. Without a constant, growing interest in the cause of Christ, they will not, cannot, be laborers with God. [Cf: ST 11-30-91 para. 04] p. 136, Para. 4, [1891MS].

Those who are self-centered are losing most precious opportunities. "Ye are the light of the world." A clouded sky does not awaken pleasant feelings; but when the clouds part, and the cheerful beams of the sun shine forth, we say it is as the smile of God. And when the mournful countenance lights up, sending forth the pleasant beams of cheerfulness, we feel comforted. If not a word is spoken, we see the light of Jesus in the human face. [Cf: ST 11-30-91 para. 05] p. 136, Para. 5, [1891MS].

The light that shines upon us is not to be hoarded, but to be given to others in clear, steady rays. It is to be an attractive light. The mind is to be stored with the "all things" that Christ will teach us, and the things he will bring to our remembrance, that will strengthen, bless, and console us, and give us his peace; but this great blessing can be retained and increased only by dispensing to others. The attractions of heaven are our light, the words and promises of Christ are our assurance. On these we must rely, and reveal Christ to our world. We must keep the sunny side of our religion in view, instead of becoming a shadow by talking doubts. Murmuring and complaining will never give the right impression of what Jesus has promised to all who will believe on him, accept his word, and be doers of it. [Cf: ST 11-30-91 para. 06] p. 136, Para. 6, [1891MS].

"Peace I leave with you, may peace I give unto you; not as the world giveth, give I unto you." "Be careful [that is, unduly anxious] for nothing." "Let not your heart be troubled, neither let it be afraid;" "but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." "Let the peace of God rule in your hearts." [Cf: ST 11-30-91 para. 07] p. 137, Para. 1, [1891MS].

"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." The disciple of Christ

is not to bear a troubled, anxious countenance, as though he were comfortless. Said Christ, "I will not leave you comfortless." [Cf: ST 11-30-91 para. 08] p. 137, Para. 2, [1891MS].

There is in these rich promises the pledged word of One who has evinced how much he loves and values man, and we should ever remember that we are co-workers with God. And as we are thus linked with Jesus, we must manifest the spirit of Christ at all times; we must not fall into discouragement, because of Christ it is said, "He shall not fail nor be discouraged." [Cf: ST 11-30-91 para. 09] p. 137, Para. 3, [1891MS].

Unexpected disappointments will come. Jesus was often grieved at the hardness of heart of the people, and you will have a similar experience. Your prayers, your tears, your entreaties, may fail to awaken a response. Hearts are dead in trespasses and sins. There seems to be no penitence, but only indifference and opposition, and from some even contempt, when you looked for certain victory. But you are not to relax your efforts. If one refuses, turn to another. Have faith that the Comforter will do the work which it is impossible for you to do. Have faith in all the blessed promises which Christ has given you. Work with charity and invincible courage, for you must do this if you would succeed. "Let us not be weary in well-doing: for in due season we shall reap, if we faint not." [Cf: ST 11-30-91 para. 10] p. 137, Para. 4, [1891MS].

"You do not have to follow your own way, to plan and devise in your own wisdom; if you did, you would certainly fail. But place yourself as a learner in Christ's school. He will teach you; he will discipline and train you in his manner of working. And the Comforter will bring all things to your remembrance. You will find, as you submit to the educating process, that you are becoming spiritually efficient. Even your memory will be strengthened. The words of Jesus will flash into your mind when you need them, and you can repeat the rich promises of God to your own heart and to others. When perplexed, you will not burden others, but will go to the help provided--the Comforter. In this way you will grow, looking unto Jesus, trusting in him, believing him. You will cast all your care on him. And while you move in God's order, carrying on the aggressive warfare, and are personally useful in cooperating with Jesus, you will grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. [Cf: ST 11-30-91 para. 11] p. 137, Para. 5, [1891MS].

Growing Christians are always working Christians. No one should be idle now. The thought of being laborers together with God in turning sinners from the error of their ways, should spur us on to diligent efforts. One soul saved for whom Christ has paid the purchase money of his own blood, will give joy to the Redeemer. [Cf: ST 11-30-91 para. 12] p. 137, Para. 6, [1891MS].

The Comforter is to abide with you forever, aiding in every effort. The Holy Spirit is promised to every soul who will be a follower of Jesus. Shall we who profess to love Jesus, profess to have this great hope, which is big with immortality and full of glory, go with disconsolate hearts and mournful countenances? Why are we not all alive with love for Jesus? Why are not our hearts joyful in God, even amid trials and temptations? "My peace I give unto you." Then why do you not

take it, and show that you are indeed doers of the words of Christ? "Let not your heart be troubled, neither let it be afraid." Shall we not be joyful in God? By Mrs. E. G. White. [Cf: ST 11-30-91 para. 13] p. 138, Para. 1, [1891MS].

"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 the Father; for my Father is greater than I." "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." The faith here brought to view is not a casual faith, it is a living, earnest, active faith, that takes God at his word, and relies upon his pledged promises. This faith brings peace, and constitutes the children of God the light of the world. They live in the bright beams of the Sun of Righteousness. It is enough to make the soul joyful to have such assurances,--a Comforter always with us, and we revealing to the world in hopefulness, in joyfulness, that we have been called out of darkness into his marvelous light. [Cf: ST 12-07-91 para. 01] p. 138, Para. 2, [1891MS].

Christ said, "I am the Light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." The quickening, sanctifying influence of the Spirit of God is given to every member of the church who is joined to Christ as the branch is united to the vine. We must show that we believe the words of Christ that he has gone to the Father to be an advocate in the courts above for every humble child of God. [Cf: ST 12-07-91 para. 02] p. 138, Para. 3, [1891MS].

If we truly love Jesus, we shall encourage cheerfulness and warmth of love, as we consider our opportunities and privileges. Jesus must go away in order to come again. It is a cause of rejoicing that we have an advocate with the Father, that our prayers ascend to the Father in his name, and that he is there to prepare mansions for those who love him, and also to prepare a people for those mansions. He gives us the assurance that it is because he loves us that he has gone away, because he can, by the side of his Father, better represent our cases. He hears our prayers, and knows our needs, and has sent his Spirit in his name, to do even greater things than he did when he was on the earth. [Cf: ST 12-07-91 para. 03] p. 138, Para. 4, [1891MS].

"Now I have told you before it come to pass, that, when it is come to pass, ye might believe." When the Holy Spirit should be manifested to them on the day of Pentecost, they would then see that, although Christ was removed from them, he was ever working in their behalf; and that if they believed on him, his representative, the Comforter, would act in his name, to be a present help in every time of need. "Lo, I am with you always, even unto the end of the world." [Cf: ST 12-07-91 para. 04] p. 138, Para. 5, [1891MS].

The enemy is at work to draw men and women into the attractive amusements of the world, and to eclipse their views of Jesus and heaven. Here is where Christ's living agents, those who have tasted and found that the Lord is good, should reveal him in words, in actions, in cheerfulness, in patience, in longsuffering, in hopefulness, in

joyousness. "Blessed are your eyes, for they see" the marvelous love of God; "and your ears, for they hear" the precious words of him who is the Way, the Truth, and the Life. And we must see to some purpose, that we may present the glad tidings,--show that it is glad tidings. Put off the spirit of heaviness. Speak of the mercy, the goodness, and the love of Jesus; for "we cannot but speak the things which we have seen and heard." Keep your face heavenward. Look at the heavenly attractions, and then you may in truth "show forth the praises of him who hath called you out of darkness into his marvelous light." With all the precious promises given us from the lips of Jesus, let us act our thankfulness. Let us contemplate our duty in the light of the commandments of God. [Cf: ST 12-07-91 para. 05] p. 139, Para. 1, [1891MS].

"Thou shalt love the Lord thy God with all thine heart, . . . and thy neighbor as thyself." We are altogether too indifferent to God's blessings. We share his loving care through Jesus Christ, and then forget how much it has cost the Father and the Son to make us fallen mortals sharers of his paternal sympathies. We are made the depositaries of rich blessings, and have monopolized them, as if they were wholly our own; but all who are enlightened by the grace of Christ should communicate the same to others. For God, through the Comforter, will work with every effort made in sincerity and truth, with his glory in view. He has paid the redemption price for a lost world, the world that Jesus loved, the world for which he died. Let the compassion and love of Jesus urge us to earnest efforts to reveal Christ to the world. [Cf: ST 12-07-91 para. 06] p. 139, Para. 2, [1891MS].

"As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself." By Mrs. E. G. White. [Cf: ST 12-07-91 para. 07] p. 139, Para. 3, [1891MS].

Jesus, with his disciples, was on his way to Gethsemane, and, as his custom was, he used the things of nature to illustrate his lessons to them. He varied his messages of mercy to suit his changing audience. He had tact to meet the prejudiced minds, and to surprise them with figures and illustrations that exactly met their case. Thus his lessons struck conviction to the heart. He ever had a message for the illiterate, who could not read the Scriptures for themselves; and by voice and look and the expressions of human sympathy, he made the heathen to understand that he had a message for them. His character and the expression of his countenance brought warmth to all hearts, a yearning desire to know more. He himself was the living embodiment of the truth he taught, the essence of all spiritual life, example of the peace which he promises to all who come to him. [Cf: ST 12-14-91 para. 01] p. 139, Para. 4, [1891MS].

But this is a very solemn moment for his disciples. They are receiving the last lesson from his lips. Jesus does not allow his mind to dwell on the suffering that is just before him; he has a purpose,--to give his disciples a lesson that will be a benefit to them after he shall be removed from them. He would impress it upon their minds that, if they are successful, they must be constant partakers of the Spirit of

Christ, whose blessing alone can make them fruitful in good works, in the conversion of souls. [Cf: ST 12-14-91 para. 02] p. 139, Para. 5, [1891MS].

From the beautiful symbol of the vine is drawn one of the most important lessons which Christ gave to his disciples. Whenever their eyes henceforth shall look upon the vine, this lesson of Christ's will be repeated. When they see an unproductive branch, they will know that that branch must be taken away; and when they see the fruit bearing branches, they remember that such must be pruned, that they may bear more fruit. And all this brings vividly to mind the warning and instruction conveyed in the Saviour's words: "I am the True Vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away." [Cf: ST 12-14-91 para. 03] p. 140, Para. 1, [1891MS].

"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." True faith will be revealed; for it works by love and purifies the soul. There is the renunciation of self, of pride, of all sin, and an entire reliance upon the merits of the blood of a crucified and risen Saviour. There is evidence that the soul has communion with God, is constantly seeking his grace, and imparting that grace to others. [Cf: ST 12-14-91 para. 04] p. 140, Para. 2, [1891MS].

But there may be an appearance of being united to Christ when no vital union exists. If you have not faith in him as your personal Saviour, you are symbolized by the withered branch, which will be taken away because it is fruitless. An appearance of Christianity and a profession of piety may place you in the church, but it cannot unite you to Christ. There is no virtue in having our names registered on the church books, if we have no vital connection with Jesus. If you have not a union with Christ, you will produce no fruit to his glory. Your unfruitfulness will bear testimony that you are not abiding in Christ, and that your formality is but a stumblingblock to sinners. You must draw life from the True Vine in order to bear fruit. [Cf: ST 12-14-91 para. 05] p. 140, Para. 3, [1891MS].

It is impossible to tell just when the useless branches will be taken away. God will give everyone a chance to repent, and will set all the human and divine influences to work to attract minds and hearts to Jesus; but if these influences are resisted, the time will come when a voice is heard from heaven, saying, "He is joined to his idols; let him alone." He did not represent Christ, he made no growth in grace, he had no genuine Christian experience, and gave no light to bless and benefit the world. [Cf: ST 12-14-91 para. 06] p. 140, Para. 4, [1891MS].

How carefully should we compare our life and character with the true standard! Are we individually fruit bearing branches? If, after trial, we do not bear fruit to the glory of God, he will take us away. "But he answered and said, Every plant, which my Heavenly Father hath not planted, shall be rooted up." Growth in the knowledge of Jesus is essential. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." "But if any man love God, the same is known of him." There can be growth in grace only by a vital union with Jesus, represented by abiding in Christ, making advancement in religious experience, and becoming more and more intelligent in the knowledge of God and of Christ. [Cf: ST 12-14-91

para. 07] p. 140, Para. 5, [1891MS].

"Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." The entire Christian experience, from its beginning to its close, is marked with temptations and conflicts. But the more we look to Jesus, the more we think of him and love him, the more we shall grow into oneness with him; and the more our former lusts in our ignorance will be purged from us. The Lord Jesus has received power to impart his wisdom and blessings, that every soul may make improvement. There is no possibility of being in Christ as the branch is in the vine, and yet bearing no rich clusters of fruit. [Cf: ST 12-14-91 para. 08] p. 140, Para. 6, [1891MS].

"Now ye are clean through the word which I have spoken unto you." This he said, referring to the lessons he had just given them. They were without excuse if they missed the way or became discouraged; for he had promised them the Comforter. He had told them he would not leave them comfortless, but that if he went away, he would prepare mansions for them, and would come again and take them to himself. If they loved him, they would show it by obeying his commandments. He told them he would give them whatsoever they should ask in his name. He could say no more to them in the line of promises than he had spoken. Everything depended upon their obedience. By Mrs. E. G. White. [Cf: ST 12-14-91 para. 09] p. 141, Para. 1, [1891MS].

"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." These are statements of the highest consequence to every one of us. Everyone who is indeed a child of God will be doing something in the great and solemn work of saving souls. Said Christ, "He that gathereth not with me scattereth abroad." Let each one of us ask himself: "What am I doing for Christ? Am I winning souls for his kingdom?" If you are not interestedly at work in the service of Christ, your interest and work are reckoned on the side of the prince of darkness. There are professed Christians who, by wrong words, deportment, and spirit, are doing a great deal to counteract the work that others are seeking to do for the Master. [Cf: ST 12-21-91 para. 01] p. 141, Para. 2, [1891MS].

Satan can so associate himself with a certain class who are weak in moral power that, by leading them to make a careless remark about being so particular, so over-righteous, so wonderfully conscientious, or by a careless laugh, he can create impulses for evil. Even the most secret whisper of an evil thought, a suggestion of wrongdoing, will be passed from mind to mind, growing in force, extending and widening, and all the time exerting its deleterious influence to separate souls from God, until the branches that bear no fruit are taken away. [Cf: ST 12-21-91 para. 02] p. 141, Para. 3, [1891MS].

Satan was a beautiful, exalted angel, and would have remained so forever had he not withdrawn his allegiance from God. From the moment when he ceased to exert his influence for good, he became an influence for evil. He might have been the center of a hallowed influence, loyal and true, being good, and doing good, but he would not. In separating himself from God, he became a power for evil. Each act of selfishness exerts an influence on others. [Cf: ST 12-21-91 para. 03] p. 141, Para. 4, [1891MS].

In the hands of Satan, temptation has become a science. He is the god of this world because the world has chosen him as its master. In Satan's hands, the world is a treasure house of evil, upon which he can draw for his weapons and help to do him service. It is dangerous for the followers of Christ to walk on Satan's ground, or place themselves in his power; for if they do this, they do a work in connection with him that will extend down through the ages, and be as lasting as eternity. In his temptation of our first parents, Satan could not force them to transgress, but he could suggest allurements to sin, and the mind that is open to his suggestions is the medium through which he works to allure other minds. That first sin is at work still; it is constantly being reproduced, as one mind is brought to bear upon another for evil. Satan is the root of all evil. Every evil branch draws its sustenance from him, and presents its unholy, poisonous fruit for others to taste. [Cf: ST 12-21-91 para. 04] p. 141, Para. 5, [1891MS].

How striking is the power of influence as here presented! And how necessary it is for each of us to know the character of our influence, when that first sin could bring such a flood of woe upon our world! Not an evil deed has been performed but an unseen witness has marked it, and followed its influence from one person to another, and a faithful record has been made of it. If men could only read the record of the past, a most solemn impression would be made upon their minds. The record of the future would be altogether changed in its character. They would see that the fear of the Lord is the beginning of wisdom, and that their life experience must be in keeping with the way of the Lord. What a scene will be presented when Jesus shall open the book of remembrance, and read from its unerring pages the history of every soul! [Cf: ST 12-21-91 para. 05] p. 142, Para. 1, [1891MS].

It is for our well-being, for our eternal interest, to heed the words of Christ, "Abide in me, and I in you." This work is mutual. You must choose to abide in Christ, and then Christ will choose to abide in you. The soul must feel its dependence on Christ, and that only in entire dependence can we receive strength to work the works of Christ. All who have lived to themselves, self-centered, should know that they are not abiding in Christ, and that Christ is not abiding in them. Let these souls, so full of self and self-esteem, determine now, in these last hours of probation, that they will take Christ as all and in all, and then in and through him they may exclaim, "Oh, the depth of the riches both of the wisdom and knowledge of God!" [Cf: ST 12-21-91 para. 06] p. 142, Para. 2, [1891MS].

In giving Christ to our world for the redemption of the human family, God planned to change the destructive tendencies of man's influence, and he lays special claim upon that influence, seeks to press it into his service, and by his Holy Spirit sanctify the ability. He wants to make man a chosen vessel unto honor, to be a coworker with him in suppressing evil, and extending righteousness in the earth. Christ, cooperating with human agencies, will restore man to favor with God. Satan planned to draw men's minds away from God, that the knowledge of God might become extinct, and that the human agency might, through his power, become a means of destruction; but Christ, the Restorer, came to counteract the work of Satan, to set in operation plans of the highest order, and by giving man a glimpse of the future world, and the exceeding great reward, to make him see things in their true light.

With the golden chain of his matchless love, he would bind men to the throne of God. The plan of God was that the highest influence in the universe, emanating from the Center of all power, should be brought to bear on human minds. The goodness and love of God subdues the heart, and then man becomes a channel to communicate these divine impressions to his fellow-men. Thus in Christ he is a fruit bearing branch. No man, saint or sinner, liveth to himself. [Cf: ST 12-21-91 para. 07] p. 142, Para. 3, [1891MS].

Christ sets in operation all good influences to oppose sin and evil. For every supposed sacrifice we make in his service, he has promised to requite us, but not as if he were in debt to man, as the magnitude of the gift shows. He has pledged his word to repay us a hundredfold in this present life, and in the world to come to give us everlasting life. But that which to us bears the appearance of a sacrifice is not so in reality; for whatever Christ asks us to give up for his sake is only that which it would be to our injury to retain. And in its place he gives us that which is of the highest value. Every struggle against sin, every victory over evil, every holy principle exerted for God, he registers as a good work, and he who does it will be a claimant for his grace at the recompense of the just. [Cf: ST 12-21-91 para. 08] p. 142, Para. 4, [1891MS].

"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." Is this the test? Then is not here given a reason why so little is accomplished by so many laborers? They have not a living connection with Christ. The dry branch is to be united to the living vine, grafted into it. Fiber by fiber, vein by vein, the graft grows into the vine stock, until the life of the vine becomes the life of the branch, and the branch buds and blossoms, and matures its clusters of rich fruit. Jesus says to all, whatever their riches, their learning, their talents, their position, "Without me ye can do nothing." There is the soul dead in trespasses and sins, and how is that soul to be made a partaker of the divine nature?--By coming to Christ and connecting with him, as the dry, sapless branch connects with the vine, and thereby lives. The sinner may unite his ignorance to Christ's wisdom, his weakness to Christ's strength, his frailty to Christ's enduring might; and in this union there is confidence, love, and dependence. When this union is formed, the principle of the law of association takes effect, the will is surrendered to Christ's will, and the sinner has the mind of Christ. The humanity in Christ has touched our humanity, and our humanity has touched divinity. Thus, through the agency of the Holy Spirit, man becomes a new creature in Christ Jesus. He then abides in Christ, living by every word that proceedeth out of the mouth of God. New and heavenly principles are received through mental, moral, and spiritual association with Christ. [Cf: ST 12-21-91 para. 09] p. 143, Para. 1, [1891MS].

Satan has tried to prevent men from receiving a correct view of God. Our ideas of God have become perverted. The true ideas have been lost, and the mind has been thrown into confusion in regard to him. Passion has taken the place of reason. To see God as he is, is to love and reverence him as supreme. To know God, and Jesus Christ whom he has sent, is eternal life. Satan knows that if the attention of men is turned to Christ, they will believe on him. [Cf: ST 12-21-91 para. 10] p. 143, Para. 2, [1891MS].

The greater the efforts of Satan to accomplish our destruction, the greater is the victory achieved in overcoming them. The world's Redeemer presents the plan of the battle, with all the difficulties, and bids us count the cost. He does not wish his followers to be ignorant of Satan's devices. They must know what they will have to meet, and the preparation they must make in order to counteract his devices. He shows them the vast confederacy of evil arrayed against himself and his followers, but he makes it plain to them that they shall have the help of the Holy Spirit in the battle. Angels of God, unseen by mortal sight, will mingle in their ranks. As soldiers of Jesus they must put on the armor, for they "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." They could do nothing against such formidable foes without Christ to direct the warfare. By Mrs. E. G. White. [Cf: ST 12-21-91 para. 11] p. 143, Para. 3, [1891MS].

"If ye abide in me, and my words abide in you," are the words of Christ, which, abiding in the heart of the believer, transform his character. They are not a dead letter, but they are spirit and life. They are motive power to all action. If they are lightly regarded, nominally received, without working in us, they are useless, and will only condemn us in the judgment. We shall grow no better under their influence, but shall continually become worse in character, more careless, more self-willed, more filled with self-esteem, puffed up in our own conceit; so that we are worse off than if we had no knowledge of them. Christ's words are to a purpose, to lead men to will and to do. They are an impelling power, causing men to resolve and to act. But none are forced against their will. God's grace will not supply the place of man's cooperation. No amount of light, conviction, or grace can transform the character, only as man shall arouse to cooperate with God. The Holy Spirit puts forth its energies to break the power of Satan's attractions and temptations upon the human mind; but the will must yield, human cooperation must be enlisted, for this is the indispensable condition of salvation. [Cf: ST 12-28-91 para. 01] p. 143, Para. 4, [1891MS].

"Work out your own salvation with fear and trembling." What! must man do this work of himself unaided?--No, no. This is his part in the action, but hear the conclusion: "For it is God which worketh in you, both to will and to do of his good pleasure." Your will must blend with the divine will, and you must submit to the divine working. Your energies are required to cooperate with God. Without this, if it were possible to force upon you with a hundredfold greater intensity the influences of the Spirit of God, it would not make you a Christian, a fit subject for heaven. The stronghold of Satan would not be broken. There must be the willing and the doing on the part of the receiver. There must be an action, represented as coming out from the world and being separate. There must be a doing of the words of Christ. The soul must be emptied of self, that Christ may pour his Spirit into the vacuum. Christ must be chosen as the heavenly guest. The will must be placed on the side of God's will. Then there is a new heart, and new, holy resolves. It is Jesus enthroned in the soul that makes every action easy in his service. He is the fountain of all righteousness, the source of all happiness, the reservoir of all power. There must be a full trust in Christ's words, and Christ must be all in all to the

receiver. Grace, truth, and joy will fill the soul. [Cf: ST 12-28-91 para. 02] p. 144, Para. 1, [1891MS].

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Christ abiding in the heart will prompt right desires. Then we may press to the mercy seat, and in the name of Jesus, our Advocate, in the full assurance of faith, claim all that the soul needs. What a hold on heaven has everyone who complies with the conditions Christ has given! He surely is not left comfortless. He need despair of nothing; he may hope for everything; for he has a right, a guarantee from Christ to call at every step of the way for the divine agency to work with his effort, and to bless with that effort all with whom he associates. [Cf: ST 12-28-91 para. 03] p. 144, Para. 2, [1891MS].

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." This is evidence of our being indeed sons and daughters of God, because we do the will of our Heavenly Father, and work the works of Christ. We have the mind of Christ. We do not devote our God-given powers to needless things, and so fill our minds and hearts with worldly cares and activities, that a sense of the great work to be done in connection with the Holy Spirit, is excluded. We realize our dependence on his aid in reaching those who are out of Christ, who know not the saving power of the truth. [Cf: ST 12-28-91 para. 04] p. 144, Para. 3, [1891MS].

The indolent professed Christian may well be startled by the words of Christ, "Why stand ye here all the day idle? Go ye also into the vineyard." Work while the day lasts, for "the night cometh, when no man can work." Let not the night find you belated, your work negligently done. [Cf: ST 12-28-91 para. 05] p. 144, Para. 4, [1891MS].

The worker is not to follow inclination, or to live day by day merely to amuse himself. God has intrusted you with talents, to be wholly consecrated to him. If he has given you but one, use that one, and you will certainly have two or even more to render back to the Master. [Cf: ST 12-28-91 para. 06] p. 144, Para. 5, [1891MS].

Active Christian influence Christ expects of us. We are to educate and train ourselves in the service of Christ, by constant activity, becoming efficient in work for the Master. "It is your Father's good pleasure that ye bear much fruit;" not the least possible amount. Day after day is passing into eternity with its burden of record. What fruit are we bearing? [Cf: ST 12-28-91 para. 07] p. 144, Para. 6, [1891MS].

"As the Father hath loved me, so have I loved you; continue ye in my love." Here Christ places us in the same position toward himself that he occupies toward the Father. With this intimate connection we should have much power in the work of saving souls. Nothing can be so valuable as this intimate communion with Christ. He identifies his interest with that of the hearers and doers of his word, as the Father identifies his interest with that of the Son, and this union with Christ means everything to us. "Continue ye in my love." [Cf: ST 12-28-91 para. 08] p. 145, Para. 1, [1891MS].

The True Witness says to the church of Ephesus: "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." We must continue in the love of Christ. We must keep that love aglow on the altar of the heart, and this love, thus kept burning, will increase our love for one another. [Cf: ST 12-28-91 para. 09] p. 145, Para. 2, [1891MS].

"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." This is a wonderful requirement, to love one another as Christ has loved us. If we are doers of the words of Christ, we cannot harbor pride or selfishness. The purifying blood of Christ alone can purge away everything of this character,--all envy, all evil surmising, all thinking evil and practicing evil toward one another. [Cf: ST 12-28-91 para. 10] p. 145, Para. 3, [1891MS].

"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." Here again the Lord Jesus presents his relationship to the Father as the exact counterpart of our relationship to himself. Let these lessons, so full of instruction, be carefully considered. Nowhere else can be found such large and comforting assurances. Nothing shows so much as this how the Lord Jesus estimates the souls he came to save, and his purpose in exalting them to the closest, most elevated and sacred companionship with himself. He identifies man with himself before the Lord and the whole universe. [Cf: ST 12-28-91 para. 11] p. 145, Para. 4, [1891MS].

What a favor, what mercy, what inexpressible love, is thus revealed! This intimacy of Jesus with man can be brought about only through his taking upon himself our sins and imputing unto us his own righteousness. [Cf: ST 12-28-91 para. 12] p. 145, Para. 5, [1891MS].

"He hath made him to be sin for us, . . . that we might be made the righteousness of God in him." If Christ is abiding in the soul, our prayers and works are wholly acceptable to God. Through obedience to all the commandments of God, we are accepted in the Beloved. We enter into the rights and privileges of Jesus, and the victories which he achieves. [Cf: ST 12-28-91 para. 13] p. 145, Para. 6, [1891MS].

All those who say, "I am saved! I am saved!" but do not obey God's commandments, are resting their salvation on a false hope, a false foundation. No one who has an intelligent knowledge of the requirements of God, can be saved in disobedience. Just so far as men have a knowledge of the words of Christ, so plainly laid down in the Bible, they will be held responsible. [Cf: ST 12-28-91 para. 14] p. 145, Para. 7, [1891MS].

In the fourteenth chapter of John much is said about keeping the commandments of God. "He that hath my commandments, and keepeth them, he it is that loveth me." "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me." No one can abide in Christ and treat the law of God with indifference and disrespect; for this would be arraying Christ against Christ. In a heart renewed by the Spirit of truth there will be love for all the

commandments of God. Jesus declares, "I have kept my Father's commandments;" and all who love Jesus will live in communion with God and with the Son. Those who make so much show of rejoicing, saying they are in Christ, but do not obey the commandments of God, do not partake of the nourishment of the living vine. All who are grafted into the parent stock will have a vital union with the living vine. They will love that which Christ loves; their taste will be identical with his. Jesus plainly stated that when we treasure up his words and do them, we give evidence that we have that genuine love which makes us one with the Father. We are one in taste and inclination. The Spirit of Jesus fills the Christian with his love, his obedience, his joy. "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments and abide in his love." [Cf: ST 12-28-91 para. 15] p. 146, Para. 1, [1891MS].

Man has voluntarily departed from God. Jesus came to do a work which no other could do,--to bring man back to his allegiance to God. How unreasonable it is for fallen man to say that Christ's great work of redemption was for the purpose of making it possible for man to be saved in transgression of the law of God! If one precept of God's law could be changed, then Christ need not have died; but it was because the law of God was unchangeable, and would hold the sinner in its claims, that Jesus came and died, to reconcile man to God. His death shows the immutability of the law. The law of God is as changeless as his own character. Man's only hope was in the death of Christ. And in his death Christ bore testimony to the whole universe that Satan's efforts to change the law were an utter failure. Now it is demonstrated that even for the human beings that have been deceived by Satan and made to transgress the law, there can be no pardon except through the death of the only begotten Son of the Infinite God himself, who suffered the penalty of man's transgression. And this is the testimony that in the judgment will condemn every transgressor. [Cf: ST 12-28-91 para. 16] p. 146, Para. 2, [1891MS].

Was such an infinite sacrifice made by the Son of God for the purpose of perpetuating sin?--No; it was not possible. There was no possibility that man, who had estranged himself from God, would be able to keep God's holy law. Christ died that he might, by virtue of his own righteousness, elevate humanity. He gave man another trial. Man, weak, sinful, ignorant, must look to Jesus if he would live. "Without me ye can do nothing." He has learned to be obedient to all the commandments of God, through Jesus Christ, who is made to him wisdom, sanctification, and righteousness. [Cf: ST 12-28-91 para. 17] p. 146, Para. 3, [1891MS].

"As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." He who is united to Christ is accepted in the Beloved. That soul is dear to the heart of God. The benefits of this union will be manifest. The child of God, abiding in Christ, will have the character of Christ. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Wherever a soul is united to Christ, there is love. Whatever else the character may possess, it is valueless without love, not love that is soft, weak, sentimental, but such love as dwells in the heart of Christ. Without love, everything else profiteth nothing; for it cannot possibly represent Christ, who is love. By Mrs. E. G. White. [Cf: ST 12-28-91 para. 18] p. 146, Para. 4, [1891MS].

While there is an awakening among our people in regard to foreign missions, there should also be much more interest than is now shown in home missions. This zeal for foreign work should kindle zeal for home work also. Some who have long professed to be Christians, and yet have felt no responsibility for the souls of those who are perishing right around them, within the shadow of their own homes, may feel a burden to go to foreign lands, to take hold of a work far off; but where is the evidence of their fitness for such a work? Wherein have they manifested a burden for souls? Let such begin the work at home, in their own household, in their own neighborhood, among their own friends. Here they will find a favorable missionary field. This home missionary work is a test, revealing their ability or inability for service in a wider field. [Cf: RH 01-06-91 para. 1] p. 147, Para. 1, [1891MS].

This is the work that the Lord is constantly keeping before me. Who is carrying this burden? Who is doing this kind of missionary work? It is left undone. Children of Sabbathkeepers are not brought up in the nurture and admonition of the Lord. Those who feel no real burden for the souls in their own houses, who cannot educate and discipline their children, in the kindness, patience, and forbearance of Christ, have no work to do in larger missions. Let them do their homework in the fear and love of God, showing their tact and wisdom by presenting to the church and the world a well-ordered, well-disciplined family. Such a family will indeed be a power for good; its influence will be far-reaching. [Cf: RH 01-06-91 para. 2] p. 147, Para. 2, [1891MS].

Fathers and mothers should awake to their God-given responsibilities, and so order their families that they may present to Him who hath loved us and died for us, the results of their painstaking labor. In educating their children, they themselves are gaining precious knowledge, learning how to keep the way of the Lord, to do justice, and to love mercy, to be patient, to be true and faithful to their Heavenly Father, as they would have their children be obedient to them. Those who do not feel the responsibilities of their home missionary work, are not fitted to be missionaries in the neighborhood, in the church, or in foreign countries. Let parents and churches awake from the delusion that Satan has cast upon them. Let them not allow their children to do as they please, and then complain of God because these children are impenitent, wayward, and irreligious. This state of things reveals a neglect on their part toward the lambs of the flock. They have been absorbed in things of minor importance, and their homework has been negligently done. When you have come up to the point of faithfully performing the work in your own homes, there is a work for you to do in the neighborhood, in the church, in the town where you live. [Cf: RH 01-06-91 para. 3] p. 147, Para. 3, [1891MS].

In the case of Philip and Nathanael, we have an example of true home missionary work. Philip had seen Jesus, and was convinced that he was the Messiah. The knowledge he had received was so blessed to him that he wished his friends, also, to know the good news. He was desirous that the light and truth which had brought him such comfort and joy, should be shared by Nathanael. True grace in the heart will always reveal its existence by diffusing itself. Philip went in search of Nathanael, and as he called, Nathanael answered from his place of prayer under the fig tree. Nathanael had not had the privilege of listening to the words of Jesus, but he was being drawn toward him in

spirit. He longed for light and truth, and was at that moment sincerely praying for them. Philip with joy exclaimed, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth." This is the way light is to be communicated,--by private, personal effort. In the home circle, at your neighbor's fireside, at the bedside of the sick, in a quiet way you may read the Scriptures, and speak a word for Jesus and the truth. Precious seed may thus be sown, that will spring up and bring forth fruit after many days. [Cf: RH 01-06-91 para. 4] p. 147, Para. 4, [1891MS].

When God reveals the light of his love and truth to one person, it is not to be confined or hidden in that one; he is to let the light shine forth, by making personal efforts for the salvation of those who are in darkness. We need not live an aimless life. Everyone who has a knowledge of the truth, a realization of what Jesus is to him, is made a depository of eternal truth, to impart to others. One truly converted soul may become a channel of light to the whole family, the whole neighborhood; and the more one makes known to others the riches of the grace of Christ, the more will his own light and grace increase. There is that scattereth and yet increaseth, and there is a withholding that tendeth to poverty. [Cf: RH 01-06-91 para. 5] p. 148, Para. 1, [1891MS].

When the worker goes forth with the message of truth, he will meet obstacles, but these will only drive him closer to the self-denying Redeemer. As he meets unbelief, and as objections come up to what he has believed, and as objections come up to what he has believed and advanced, he is led to see the necessity of searching the Scriptures more thoroughly. The true, earnest worker who trusts in Jesus, will combine simplicity and meekness with a firmness and solidity of character that will lead him to speak with certainty, yet without boasting or self-exaltation. His fitness to work for the uplifting of the world, as Christ and the angels are working, will depend largely upon the distinctness of the line of demarkation which separates him from the spirit and customs of the world. He is to be a laborer together with God, to lead upward to a pure and holy standard. [Cf: RH 01-06-91 para. 6] p. 148, Para. 2, [1891MS].

Men are selfish by nature. They act from impulse, without reference to the will of God. Their own will is their criterion. He who would lead souls away from the world, must have great wisdom. His lessons must be given by example as well as by precept; he must possess the same self-denying spirit that was in Christ. If he cherishes the spirit that the world has, he will give evidence of it by seeking his own ease and pleasure and honor; he will be indolent, doing his work negligently, loving luxuries, living like the world. To those who have this spirit, God speaks, "Come out from among them, and be ye separate." Our work for the salvation of souls will not be done without a conflict. We shall have to practice self-denial, overcome inclination, relinquish the spirit and passions of the world, and be ready to sacrifice even life itself, if need be, for Christ's sake. [Cf: RH 01-06-91 para. 7] p. 148, Para. 3, [1891MS].

The spirit and works of Christ's disciples stand out in vivid contrast to the selfishness of the world. His followers give evidence that they are controlled by a will-power that is higher than any human will. In order to succeed in our labors, we must work with God, be moved by his

Spirit. Then he will work with us. "Without me ye can do nothing;" with Christ we can do all things. There must be a coming out from the world,--a separation in interest, in spirit, in language, in hopes, in aims. "Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." [Cf: RH 01-06-91 para. 8] p. 148, Para. 4, [1891MS].

The cross of Christ lies directly in our pathway, and must be lifted if we would follow Jesus. It is a perpetual reminder of Christ, our intercessor before God, and it points us to a nobler world. Through Christ we have constant communication with the Father. Through this open door we may view the glories of the celestial world, and may estimate the superiority of heavenly attractions as compared with earthly. Then with a heart all aglow with the love of Jesus, we may reveal to others what we have seen and learned. [Cf: RH 01-06-91 para. 9] p. 149, Para. 1, [1891MS].

In social intercourse, Christians have altogether too little to say in regard to the things that belong to the kingdom of God. Those who have an indwelling Saviour will have something to say of his love and grace. And "it is not ye that speak, but the Spirit of your Father which speaketh in you." The truth is often spoken from a theoretical knowledge, but he whose heart is all aglow with it, because he has realized its saving, uplifting power, will be much more successful in giving light to others than is he who only knows the truth theoretically. To him who has felt the sanctifying power of the grace of Christ in his own heart, the truth is a living principle, and he can speak with an assurance that carries conviction to the heart of the unbeliever. He teaches as Christ taught, of whom his hearers said, "Never man spake like this man." John, in the assurance of a living experience, said: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." Christ, through his Spirit, is working to draw men to himself; and we, the human agents, are to cooperate with Christ; it is his power that gives efficiency to our labors. [Cf: RH 01-06-91 para. 10] p. 149, Para. 2, [1891MS].

But there is a sad lack of personal union with Christ, and hence there is a lack of sympathy and cooperation with him in his work. Home missionary work is strangely neglected. How many young men and women, youth and children, are without hope and without God in the world! and yet church members look on as indifferently as though there were no souls to save, none for whom they should have any special interest. These souls whom you have neglected to instruct, neglected to lead to the light, are regarded by Heaven with pity. [Cf: RH 01-06-91 para. 11] p. 149, Para. 3, [1891MS].

Our Redeemer is to see of the travail of his soul and be satisfied; how is it with those who profess to be his followers? Will they be satisfied when they see the fruit of their labors? What are the members of the church doing, to be designated "laborers together with God"? Where do we see travail of soul? Where do we see the members of the church absorbed in religious themes, self-surrendered to the work and will of God? Where do we see Christians feeling their responsibility to make the church prosperous, a wide-awake, light-giving people? Where are those who do not stint or measure their loving labor for the

Master? Who are striving to quell every dissension in the church, being peacemakers in Christ's name? Who are seeking to answer the prayer of Christ, "That *they all may be one*; as thou, Father, art in me, and I in thee, that they also may be one in us; . . . 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"? Could our Lord speak these words, so gracious, so full of meaning, of the churches in their present state of feeble love, of dissension and petty trial,--churches that are calling ministers from important work to settle their little manufactured difficulties, thus showing that they have no connection with God?--No. The members of the church must come into unity; and in order to do this, they must have less of self, and more of Jesus. They must learn of Christ. They must be meek and lowly of heart. Their selfish pride must die. Then their mountains of difficulty will be reduced to molehills. They will heed the exhortation of Paul, "Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." [Cf: RH 01-06-91 para. 12] p. 149, Para. 4, [1891MS].

Jesus, your Redeemer, and all the holy angels are grieved at your hardness of heart. Jesus came to our world, and gave his own life to save these souls; and yet you who know the truth make so little effort to impart the blessings of his grace to those for whom he died. Such indifference and neglect of duty is an amazement to the angels. In the judgment you must meet the souls you have neglected. [Cf: RH 01-06-91 para. 13] p. 150, Para. 1, [1891MS].

We see large churches gathered in different localities. Their members have a knowledge of the truth; but they are content to hear and partake of the word of life themselves, and do not seek to impart light to those who are without. Because of these neglected opportunities, this abuse of privileges, they themselves are not growing "in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Thus the members of our churches are weak in faith, deficient in knowledge, and children in experience. They are not rooted and grounded in the truth. If they remain thus, the many delusions of the last days will surely deceive them; for they will have no spiritual eyesight to discern truth from error. [Cf: RH 01-06-91 para. 14] p. 150, Para. 2, [1891MS].

The end is near! God calls upon the church to set in order the things that remain. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Workers together with God, you are empowered by the Lord to take others with you into the kingdom. You are to be God's living agents, channels of light to the world, and round about you are angels of heaven, with their commission from Christ to sustain, strengthen, and uphold you in working for the salvation of souls. [Cf: RH 01-06-91 para. 15] p. 150, Para. 3, [1891MS].

I appeal to the churches in every Conference: Stand out separate and distinct from the world,--in the world, but not of it,--reflecting the

bright beams of the Sun of Righteousness, being pure, holy, and undefiled, and in faith carrying light into all the highways and byways of the earth. To his church God has committed the work of diffusing light and bearing the message of his love. Our work is not to condemn, not to denounce, but to beseech men to be reconciled to God. We are to encourage souls, to attract them, and thus win them to Jesus. [Cf: RH 01-06-91 para. 16] p. 150, Para. 4, [1891MS].

Brethren who labor in the ministry, pray as you never before prayed. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." There is a readiness to talk, but not always to the purpose. In reclaiming the sinner, there will need to be earnest, heartfelt importuning of God. "The effectual fervent prayer of a righteous man availeth much." [Cf: RH 01-06-91 para. 17] p. 150, Para. 5, [1891MS].

Christ is saying to his people, "Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal." The churches in every Conference should enlarge their field of labor. They should reach out farther and still farther, to adjoining cities and towns, carrying the light to thousands of souls who are hungering and thirsting, weeping and praying, for light. These poor souls now feel that they are shut up in darkness, and they long for light; and if each one who has the light would do his best to enlighten others, how many might be brought to a knowledge of the truth! If all the members of the church were imbued with the spirit of Jesus, and would go to work for kindred, friends, and neighbors, for all with whom they come in contact, what a work might be accomplished! Some would not accept their labors, but others would receive the light, and would with rejoicing enter the path that leads to everlasting life. By Mrs. E. G. White. [Cf: RH 01-06-91 para. 18] p. 150, Para. 6, [1891MS].

With us all, and especially with the young, great importance attaches to the present. We should consider, moment by moment, that this time which is now the present will soon become the past, and that it will have its influence upon the future. Each day, as it passes, enters into our life history, and goes to make up our record in heaven,--that record by which we are to be judged; it also tends to shape our character and future life, and thus exerts a more powerful influence upon our destiny. [Cf: RH 01-13-91 para. 1] p. 151, Para. 1, [1891MS].

The results of each day's work are influenced by the days that have preceded it. Defeat today prepares the way for still greater defeat tomorrow; victory today insures an easier victory tomorrow. And God will hold us accountable, not only for our words and deeds, in themselves, and in their effect upon others, but for their effect upon our own character and life. For all these he will bring us into judgment. [Cf: RH 01-13-91 para. 2] p. 151, Para. 2, [1891MS].

Let the youth remember that all their opportunities and privileges, all the blessings bestowed upon them in innumerable ways, as these have been improved or perverted, are molding the character and forming habits for good or for evil; and in the great day an account must be rendered up for all the advantages received, and for the use made of

the gifts of God. All is recorded in heaven. Page after page the history of our life experience is written, with the motives that prompted us to action. All will appear as a real life-picture, showing how much of our life was given to pleasing self, how much to blessing others, how much to honoring God, how much to answering the purpose of God in our creation. The talents intrusted to us must be accounted for, with all the improvement that might have been made on them, if time and influence and means had not been squandered on sinful pleasures. [Cf: RH 01-13-91 para. 3] p. 151, Para. 3, [1891MS].

Would that the curtain might be rolled back, so that we could see the solemn and awful position in which we stand in regard to our responsibility to God and to our fellowmen! We would then understand why God will require the past. [Cf: RH 01-13-91 para. 4] p. 151, Para. 4, [1891MS].

Take one day of your life, and faithfully record its history. Estimate the time trifled away; the tenor of your conversation; your words of vanity; your influence over others, and theirs over you; the evil resulting from carrying out the suggestions of those whose lives were unholy, and whom you might have avoided in your associations, but whom you have confirmed in their wrong course. Is not this day a sample of many days? [Cf: RH 01-13-91 para. 5] p. 151, Para. 5, [1891MS].

O! how sad it is to see young men and women acting as though all they were in the world for was to amuse themselves, to get the greatest amount of pleasure in this life! Not one moment can they give to learning how to form character for the future world: murdering time, abusing the mercies and privileges granted them by God, neglecting opportunities for doing good, wasting health and strength, squandering money on sinful indulgences, gathering about them influences which tend to make them forget their Creator, forget that they are accountable to God for their life and all its possibilities for good, for his grace that they refuse to accept. How will their conduct day by day, week by week, month by month, year by year, appear to them when God shall require the past? [Cf: RH 01-13-91 para. 6] p. 151, Para. 6, [1891MS].

Every man's life will be examined by the great standard of character, the law of Jehovah. There will be a reckoning up of the blessings provided by God at infinite sacrifice to himself, in the death of his beloved Son; for all this sacrifice was made in order that man might possess the riches of his grace, the abundant righteousness of Christ. But if man has neglected the great salvation, if he has chosen his own way rather than God's way, if the blessings purchased at such immense cost are unimproved, if the things of greatest value are regarded as of no consequence, terrible will be the loss, for it will be eternal. If God's plans are set aside for the working out of plans laid by finite beings, if one regulates his conduct by principles opposed to those laid down by God, his destiny will be in accordance with the course he has taken. [Cf: RH 01-13-91 para. 7] p. 152, Para. 1, [1891MS].

When death comes to us, nothing can be done to set right the errors of the past. Not a line of our record can be blotted out, not a sentence corrected. What is written, is written. If the one probation has been misused, if Jesus has been neglected, if darkness has been preferred to light, there stands the record: They did not choose the Lord; they would none of his counsel, and they despised his reproofs. No second

probation will be granted; for if the first has not been improved, no better use would be made of a second. [Cf: RH 01-13-91 para. 8] p. 152, Para. 2, [1891MS].

If the Spirit of God is received into the heart, it will mold the character into forms of beauty; it will give a loveliness of disposition that will identify the receiver with Jesus. The young may be fashioned after the similitude of the character of Christ, if, with full purpose of heart, they will put their will on Christ's side. There is nothing that can hinder this full surrender to Christ except one's own choice to accept Satan's rule instead of Christ's. [Cf: RH 01-13-91 para. 9] p. 152, Para. 3, [1891MS].

Our Heavenly Father presents before us no impossibilities. He requires at our hands nothing which we cannot perform. He has not set before his Church a standard to which they cannot attain. We give the lie to the truth, and glorify Satan, when we walk in sadness and gloom because we think more is required of us in the Christian life than we can perform. Your Redeemer loves you, and he presents to you eternal joys in a life of obedience. There is no one who has ever tasted the joy of full and willing submission to God, who has not felt peace, happiness, and assurance in his love. [Cf: RH 01-13-91 para. 10] p. 152, Para. 4, [1891MS].

I appeal to you, my young friends. How anxious are you to remove the record of the past, to have your wrongdoings blotted out? What depths of iniquity are open to God's sight, that are hidden from all mortal view! Every secret thing shall be brought into judgment, whether it be good or evil. Past sins, unrepented of and unforgiven, will be brought up then, only to condemn us, and appoint our portion with the lost. But the promises of God are full of encouragement for us. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "I acknowledged 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." "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." "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." "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." [Cf: RH 01-13-91 para. 11] p. 152, Para. 5, [1891MS].

We have the precious promise that every sin, if sincerely repented of, will be forgiven. To turn to God with contrition of soul, claiming the merits of the blood of Christ, will bring to us light, pardon, and peace. But we must turn to the Lord with full purpose of heart, with a decision to be doers of the words of Christ. Our past sins will sometimes come to mind, and cast a shadow over our faith, so that we can see nothing but merited punishment in store for us. But at such times, while we feel sorrow for sin, we should look to Jesus, and believe that he has pardoned our transgressions. "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are

past, through the forbearance of God." To those who, though they have repented, are troubled over their past sins, who are tempted to think that perhaps they are not forgiven, Christ says, "Go, and sin no more." You have found peace with God; through his grace you have entered upon a new life; "by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Then allow no unbelief to come in. Commit the keeping of your souls unto God as to a faithful Creator; he will keep that which is committed to his trust against that day. Instead of looking inward with regret and despair, look outward and upward in faith. Unless you are constantly fighting the fight of faith, the past will press its shadow over the present. [Cf: RH 01-13-91 para. 12] p. 153, Para. 1, [1891MS].

Every Christian will have a hard battle to fight with wrong habits. He must overcome his unbelief, his deformity of character, his inclination to self-indulgence. His long resistance of light, warnings, and appeals has left its mark upon his life; and although God has forgiven him, he feels that he cannot forgive himself. He often thinks of what he might have been in physical and moral strength if it were not for that sinful past. But to him I say, "Look and live." The Lord declares, "My thoughts are not your thoughts, neither are your ways my ways." "As the heaven is high above the earth, so great is his mercy toward them that fear him." His promise is, "I will forgive their iniquity, and I will remember their sin no more." [Cf: RH 01-13-91 para. 13] p. 153, Para. 2, [1891MS].

Learn lessons of patience, of meekness and lowliness, of kindness and forbearance toward those in fault, of forgiveness, of faith which, though tried, is ever triumphant. Say to your soul, "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him who is the health of my countenance, and my God." Cherish every ray of light. Search the Bible. Feed on the promises. Draw nearer and still nearer to God, inquiring at every step, "Is this the way of the Lord?" Your lessons, well learned, will be an everlasting possession to you, filling your heart with gladness and love to God because he has forgiven so much. [Cf: RH 01-13-91 para. 14] p. 153, Para. 3, [1891MS].

Then make the very best use of your talents. Use them to the honor and glory of God. Many have such meager ideas of what they may become, that they will ever remain dwarfed and narrowed, when, if they would improve the powers that God has given them, they might develop a noble character, and exert an influence that would win souls to Christ. Do not rest short of a perfect union with Christ. Here is your source of strength. [Cf: RH 01-13-91 para. 15] p. 153, Para. 4, [1891MS].

Whatever your past life may have been, if you seek in humble penitence the forgiveness of Jesus, and live to his glory, your life will be hid with Christ in God, and you will be more than a conqueror through him who hath loved you. The song will flow from your lips, "Thou wast slain, and hast redeemed us to God by thy blood, . . . and hast made us unto our God kings and priests; and we shall reign on the earth." [Cf: RH 01-13-91 para. 16] p. 154, Para. 1, [1891MS].

May the Lord help the youth who claim to be Christians, to see that they need the subduing grace of God, which will make them conscientious, modest, God-fearing, unselfish. A life spent in

resisting temptation, in self-denial, in diligence in good works, in gaining victories over sin, will shine forth amid the darkness of the world, and will glorify God. "Thou will keep him in perfect peace, whose mind is stayed on thee." By Mrs. E. G. White. [Cf: RH 01-13-91 para. 17] p. 154, Para. 2, [1891MS].

In company with Bro. George Amadon, and Bro. Sanford Rogers and his wife, I left Battle Creek, Sept. 27, 1890, to attend meetings at Ceresco, Mich. We were agreeably surprised to see so many assembled as were present. Several had come from Battle Creek, among them Elder Sands Lane, who assisted in conducting the meetings. [Cf: RH 01-20-91 para. 1] p. 154, Para. 3, [1891MS].

The Spirit of God touched my heart as I looked upon this little flock, and I had perfect freedom in presenting before them the many evidences of God's love for man, and the duty of cooperating with God in the work of saving souls for whom Christ died. The people responded to the message, and I thanked God for the privilege of speaking to those who appreciated his truth. We had a precious social meeting, in which all united, giving heartfelt testimonies. [Cf: RH 01-20-91 para. 2] p. 154, Para. 4, [1891MS].

It would be an encouragement to the smaller churches if members of the large church at Battle Creek would oftener visit their less privileged brethren. Those who would engage in this good work of strengthening their brethren, would find their own souls refreshed. If those who desire to move to Battle Creek, would go into some of these neighborhoods where there are small churches, instead of coming to swell the membership of a church already larger than it should be, they would be blessed themselves, and would be a blessing to others. I cannot think that it is in God's order for so many to move from smaller churches to Battle Creek. The weaker churches need help; and in the church at Battle Creek, these who could be a blessing in their forsaken fields, are practically lost to the work; for they do not feel any special burden to labor for others. Their testimony is seldom heard in the house of God. Would it not be well for those who think of moving to Battle Creek, to inquire, "Lord, what wilt thou have me to do? Can I do as much good in Battle Creek as I can in this little church where the brethren need all the help they can get?" Brethren, I hope you will seek counsel of God in regard to coming to Battle Creek. If you are coming in order to lay off your responsibilities, to have an easier time, it is at your peril. Do not follow selfish inclination; for in so doing, you may place yourselves in the way of temptations which you will not be prepared to resist. [Cf: RH 01-20-91 para. 3] p. 154, Para. 5, [1891MS].

If you want to move, why not go to some place where your influence and ability will tell in the advancement of God's work? Why not bring self-denial into your life-experience? Suppose that residence in the country or in a village is not as favorable for obtaining a livelihood, not as conducive to advancement in temporal things; would not God honor your trust in him? and would not self-denial for Christ's sake make your lot a blessed one? The truth must be communicated to those who are in the darkness of error, and these are questions that believers in present truth should carefully weigh before leaving their home fields if there is need of labor there, or before settling down in comfort if another field is destitute. [Cf: RH 01-20-91 para. 4] p. 155, Para. 1,

[1891MS].

We all have something to do in the vineyard of the Lord, and no one can sit down in idleness, and be spiritually strong. Christ has given to every man his work, and it is an evidence that you have lost your connection with Christ, if you feel no burden to be a co-laborer with God. Jesus was a worker, and he is the Christian's example. Christ did not fail nor become discouraged, neither will his followers if they have his spirit. The Lord has made you partakers of his grace, he has given you his truth, and now you are to diffuse the light; and as you do this, it will increase. You are to keep in exercise the ability God has given you, that you may convey to the world the blessed treasures of knowledge concerning Christ and his love. He would have you spare no effort, withhold no sacrifice, but do all in your power to give the truth of God to the world. He says, "I have given my life for the world, I have given it for you. I have purchased you for my service, and I give you to the world, as God has given me to the world; you are to be my representative, as I was the representative of the Father." [Cf: RH 01-20-91 para. 5] p. 155, Para. 2, [1891MS].

I am at a loss to understand the attitude of those who claim to have great light, who claim to believe in the soon-coming of Christ, when they have so little interest in his appearing. It was necessary that the Son of the infinite God should come to be the light of the world, to be the fountain of healing mercy to a lost race. Everyone engaged in the service of Christ should have the heart filled with mercy and tenderness, that he may be able to reveal Christ to the world. We cannot be justified in withholding from him our highest, noblest service, and giving our ability to self-service. Those to whom God has revealed the treasures of his love and grace, are to be representatives of his mercy; and he has commissioned his angels to be ministers unto them, that they may be co-laborers with himself. When Jesus was about to leave his disciples, he said to them, "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." "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." And what is the special work of the Comforter? "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you." [Cf: RH 01-20-91 para. 6] p. 155, Para. 3, [1891MS].

Would it not be well for the members of the churches to devote some time to earnest prayer, and to the study of the words of Christ concerning the Comforter? Christ sent the Comforter upon his disciples when they were earnestly praying for it, and were as one in their desires and petitions. "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: RH 01-20-91 para. 7] p. 156, Para. 1, [1891MS].

After the outpouring of the Holy Spirit, thousands were converted. Angels of God that excel in strength, clothed with the brightness of heaven, came to the help of the church, and swept back the forces of Satan. The work of the Holy Spirit was not limited to apostolic days; it is not confined to any church, large or small: the field of his ministration is the world. "He will convince the world of sin, and of righteousness, and of judgment." But the instrumentalities through which the Holy Spirit works are the members of Christ's body, those who believe in his name. It is through these light-bearers that the gospel is to be carried to all the nations of the earth. By Mrs. E. G. White. (*Concluded next week.*) [Cf: RH 01-20-91 para. 8] p. 156, Para. 2, [1891MS].

Those who are sanctified through the truth, should with pen and voice testify what is truth, what Christ is to them. There are many branches of the work. Home missionaries and foreign missionaries are needed, and there cannot be too large a number. Everything we do should be done with reference to the salvation of souls, the glory of God. [Cf: RH 01-27-91 para. 1] p. 156, Para. 3, [1891MS].

There should be no extravagance, in building fine homes, in buying costly furniture, in indulging in worldly dress, or in providing luxurious food; but in everything let us think of the souls for whom Christ has died. Let selfishness and pride die. Let none continue to expend means to multiply pictures to be sent to their friends. Let us save every dollar that can be saved, that the matchless charms of Christ may be presented before the souls of the perishing. Satan will suggest many ways in which you may expend money. But if is spent for self-gratification,--for unnecessary things, no matter how trifling their cost,--it is not spent for the glory of God. Let us look well to this matter, and see if we are denying ourselves as we should. Are we making sacrifices, that we may send the light of truth to the lost? [Cf: RH 01-27-91 para. 2] p. 156, Para. 4, [1891MS].

How do we employ our time, fraught with eternal interests? What are we doing through personal efforts to let our light shine? We shall have to face these questions in the judgment. Have we been faithful stewards of the grace of God? Can the Lord say to us, "Well done, thou good and faithful servant? How many have been converted through our instrumentality? [Cf: RH 01-27-91 para. 3] p. 156, Para. 5, [1891MS].

To what degree have you taxed your resources to answer the claims of God upon you? There should be but one interest in the church; one desire should control all, and that is the desire to conform to the image of Christ. Each one should strive to do for Jesus all that it is possible for him to do, by personal effort, by gifts, by sacrifices. There should be meat in the house of the Lord, and that means a full treasury, that responses may be made to Macedonian cries coming from every land. How pitiful it is that we are obliged to say to these who cry for help, "We cannot send you men or money. We have an empty

treasury." Let all the pennies, dimes, and dollars that are lost to the cause through selfish love of pleasure, through desire to meet the world's standard, through love of ease, be turned into the channel that flows to God's treasury. It is the rills flowing into one that finally make the river. Let us be conscientious Christians, be laborers together with God. [Cf: RH 01-27-91 para. 4] p. 157, Para. 1, [1891MS].

Why is it that there is so little genuine love for Christ in the church?--It is because the love of self has taken the place of love for Him who died on Calvary's cross for the sins of the world. Let us be of one heart, of one mind, and let us draw near to God, that he may draw near to us, and fill us with his intense love for perishing souls. Let every heart beat in unison, in interest for the cause of Christ. New fields of work must be opened, souls are to be added to the faith, new names will appear on the church records,--names that will appear in the immortal records in heaven. O that we might realize what might be done with the money expended for the gratification of self! [Cf: RH 01-27-91 para. 5] p. 157, Para. 2, [1891MS].

Christ declared that the Holy Spirit should not speak of himself, but that "he shall testify of me." The Holy Spirit was to glorify the Redeemer of the world, who came to demonstrate the love of the Father by a life of suffering and humiliation, and by a death of shame. The Holy Spirit glorifies Christ by manifesting in the members of the church the self-denial, the self-sacrifice, the devotion of those who truly follow the great Exemplar. They shed a heavenly influence, and reveal in their characters the loveliness of Christ, working in harmony with the Holy Spirit. They can be silent concerning their own finite selves, but can extol the greatness of Christ, wakening an interest in others by the revealing of his marvelous love. They are able to show forth the praises of Him who hath called them out of darkness into his marvelous light. [Cf: RH 01-27-91 para. 6] p. 157, Para. 3, [1891MS].

O, let the tongue be silent concerning the pictures of self! let there be shame that the money expended in this way has not gone into the treasury to reproduce the likeness of Christ, to set forth his matchless charms. Jesus alone should engage the attention. Those who have attracted attention to self should change this course of action, and turn the minds of men to Him who is deserving of the whole heart's love. They should see the sinfulness of aiding the enemy of God and man by placing objects before the mind to divert the attention from Christ and heaven. [Cf: RH 01-27-91 para. 7] p. 157, Para. 4, [1891MS].

This work of selfishness grieves the Holy Spirit of God. Did not Christ have travail of soul that the redemption of a lost world might be made sure? Then shall not the followers of Christ, those whom he has left as his representatives, be moved with soul anguish, and travail in spirit that souls may be brought to Christ? "We are laborers together with God." Christ worked unceasingly for the souls of men, and why are the members of the church standing all the day idle? Go, work in the Master's vineyard. Repent with tears and humiliation that you have wasted so much time upon unimportant matters when souls were perishing. [Cf: RH 01-27-91 para. 8] p. 158, Para. 1, [1891MS].

As stewards of God's grace, have you not a personal interest in the work of saving your fellowmen? Shall Christ have died in vain for them

because he does not have the cooperation of his professed followers? God requires that you shall be filled with the Holy Spirit. The work of Christ is sacred, and the command is, "Be ye clean, that bear the vessels of the Lord." He requires perfection of character in his agents. The influence of his church must all tend toward the building up of his cause in the earth. [Cf: RH 01-27-91 para. 9] p. 158, Para. 2, [1891MS].

Each member must cooperate with the Holy Spirit in his office work. Let no one feel that he must engage in a warfare at his own charges. To neglect a single means which God has provided, is to exclude the rays of light that should shine forth to the world, and to rob the souls for whom Christ died, of the light of life. Human effort must be combined with divine power. [Cf: RH 01-27-91 para. 10] p. 158, Para. 3, [1891MS].

Stumblingblocks are placed before those who are looking for light, because the professed followers of Christ are devoid of the power of the Holy Spirit. [Cf: RH 01-27-91 para. 11] p. 158, Para. 4, [1891MS].

The professed people of God do not study the life of Christ as they should. Satan has filled their minds with interest in things of minor importance, and the eternal realities are set aside. It is this that makes so great a dearth of laborers; this is why the sowers and reapers are so few. The fields already white unto the harvest, call for workers from every walk in life. There is so much, O, so much undone that should be done for the benefit of humanity! The widows, the fatherless, the poor, the helpless, are all around us; and we can expend money in selfish thoughtlessness when so much needs to be done? Christ will give us grace to do the work next to us; he will help us to use our time with wisdom, to give our means to unselfish projects. But he declares, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." The absence of the heartfelt religion, the love that purifies the soul, places the professed followers of Christ with his enemies. [Cf: RH 01-27-91 para. 12] p. 158, Para. 5, [1891MS].

When Christ gave his final commission to his disciples, he said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." This commission is for us; then let us work in the Spirit of Christ for our fellowmen. In great cities and smaller cities, in highways and byways, let us go forth to hold up Jesus as the one able to cleanse from sin. Every member of the church may be a working member, if he can do no more than say, "Come." For the word declares, "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." By Mrs. E. G. White. [Cf: RH 01-27-91 para. 13] p. 158, Para. 6, [1891MS].

In company with Elder Rousseau and his wife, I left Battle Creek, Oct. 3, 1890, to attend meetings at Otsego, Mich. We went by private conveyance, and as we passed through the different towns on our way, we had many serious thoughts in regard to the work to be done in spreading the light of truth in these small villages. Are there not in Battle Creek church persons who are free from responsibilities in connection

with our institutions there, who could enter Harmonia, Augusta, Gull Lake, Richmond, and other places near Battle Creek? Have the members of the Battle Creek church have the true missionary spirit? Are they following the example of Christ? He did not remain in the pleasant courts of heaven, and leave a world to perish. Where are our home missionaries? May the Lord awaken an interest in the hearts of those who could do this work, that the light may shine into darkened places. Those who are content to sit under the clear light of truth Sabbath after Sabbath, and do nothing to diffuse this light, will lose the light themselves. If we would keep the light, we must be constantly giving it out. Jesus did not neglect the villages. The record declares, "He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve were with him, and certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance." Not only Christ, but his disciples also, labored in the cities and villages; and those who had been in the truth longer than the new converts, ministered unto him of their substance. [Cf: RH 02-03-91 para. 1] p. 159, Para. 1, [1891MS].

Jesus left his glorious home, and went without the camp, bearing reproach; and shall those who have received the sacred treasures of truth, crowd together into large communities, and leave the work committed to them undone? Mark the example of the divine Teacher: "The people sought him, and came unto him, and stayed with him, that he should not depart from them. And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent." "In the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. And Simon and they that were with him followed after him. And when they had found him, they said unto him. All men seek for thee. And he said unto them, Let us go into the next towns, that I may preach there also; for therefore came I forth. And he preached in their synagogues throughout all Galilee, and cast out devils." [Cf: RH 02-03-91 para. 2] p. 159, Para. 2, [1891MS].

No one who professes to be a follower of Christ is left without some burden of responsibility. He is to let his light shine forth to the world. All heaven is interested for the salvation of souls. The angels that excel in strength have their commission to work for the perishing souls of men. Thousands and tens of thousands are engaged in active warfare, seeking to repulse the hosts of darkness, setting captives free from the power of the enemy. If angels are thus engaged, shall we be indifferent? God means that we shall all be laborers together with him. The least of all saints is to keep himself in the love of God, that he may not be a burden to others, but be able to lift with the active workers. Satan and his agents are working to destroy the Church of Christ, and it is necessary that every soul should be on the alert, helping on the great mission of the Redeemer. [Cf: RH 02-03-91 para. 3] p. 159, Para. 3, [1891MS].

Seven discourses were given at Otsego, five by Bro. Rousseau, and two by myself. I longed for physical strength that I might engage still more actively in the work. I had freedom in speaking to the people on Sabbath, but the social meeting that followed the discourse was not marked by the promptness, zeal, and earnestness that characterize the meetings where the people have on the whole armor of God. We long to

see those who profess the truth for this time, show works corresponding to its importance and value. We are to be living witnesses for God. Those who have received the truth into the heart and life cannot withhold a living testimony of gratitude, showing forth the praises of Him who has called them out of darkness into his marvelous light. [Cf: RH 02-03-91 para. 4] p. 160, Para. 1, [1891MS].

On Sunday Bro. Rousseau spoke in the forenoon, and I in the afternoon. As I spoke in feebleness, I realized that power was given me of God; my faith was strengthened, and I knew that God would be with me as I went to fill various appointments in different States. I realized my great physical weakness, and was prepared to appreciate the help and strength that had been imparted to me by Him who has said to his workers, "Lo, I am with you always, even unto the end of the world." I believed the promise of God, and was able to say, "I will go forth trusting that the Lord will do the work that humanity alone cannot do." "Without me," said Christ, "ye can do nothing." But with Christ we can do all things. [Cf: RH 02-03-91 para. 5] p. 160, Para. 2, [1891MS].

I spoke to the people of Otsego from the fourth and fifth verses of the second chapter of Revelation: "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." The people to whom these words are addressed have many excellent qualities, which are recognized by the True Witness; "nevertheless," he says, "I have somewhat against thee, because thou hast left thy first love." Here is a want that will have to be supplied. All the other graces fail to make the deficiency. The church is counseled to "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: RH 02-03-91 para. 6] p. 160, Para. 3, [1891MS].

In these words are warnings, reproofs, threatenings, promises, from the True Witness, he that holdeth the seven stars in his right hand. "The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches." [Cf: RH 02-03-91 para. 7] p. 160, Para. 4, [1891MS].

When this church is weighed in the balance of the sanctuary, it is found wanting, having left its first love. The True Witness declares, "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 has patience, and for my name's sake hast labored, and hast not fainted." Notwithstanding all this, the church is found wanting. What is the fatal deficiency?--"Thou hast left thy first love." Is not this our case? Our doctrines may be correct; we may hate false doctrine, and may not receive those who are not true to principle; we may labor with untiring energy; but even this is not sufficient. What is our motive? Why are we called upon to repent?--"Thou hast left thy first love." Let each member of the church study this important warning and reproof. Let each one see if in contending for the truth, if in debating on the

theory, he has not lost the tender love of Christ. Has not Christ been left out of the sermons, and out of the heart? Is there not danger that many are going forward with a profession of the truth, doing missionary work, while the love of Christ has not been woven into the labor? This solemn warning from the True Witness means much; it demands that you shall remember from whence you are fallen, and repent, and do the first works; "or else," says the True Witness, "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." O that the church might realize its need of its first ardor of love! When this is wanting, all other excellences are insufficient. The call to repentance is one that cannot be disregarded without peril. A belief in the theory of the truth is not enough. To present this theory to unbelievers does not constitute you a witness for Christ. The light that gladdened your heart when you first understood the message for this time, is an essential element in your experience and labors, and this has been lost out of your heart and life. Christ beholds your lack of zeal, and declares that you have fallen, and are in a perilous position. [Cf: RH 02-03-91 para. 8] p. 160, Para. 5, [1891MS].

In presenting the binding claims of the law, many have failed to portray the infinite love of Christ. Those who have so great truths, so weighty reforms to present to the people, have not had a realization of the value of the atoning Sacrifice as an expression of God's great love to man. Love for Jesus, and Jesus' love for sinners, have been dropped out of the religious experience of those who have been commissioned to preach the gospel, and self has been exalted instead of the Redeemer of mankind. The law is to be presented to its transgressors, not as something apart from God, but rather as an exponent of his mind and character. As the sunlight cannot be separated from the sun, so God's law cannot be rightly presented to man apart from the divine Author. The messenger should be able to say, "In the law is God's will; come, see for yourselves that the law is what Paul declared it to be,--'holy and just and good.'" It reproves sin, it condemns the sinner, but it shows him his need of Christ, with whom is plenteous mercy and goodness and truth. Though the law cannot remit the penalty for sin, but charges the sinner with all his debt, Christ has promised abundant pardon to all who repent, and believe in his mercy. The love of God is extended in abundance to the repenting, believing soul. The brand of sin upon the soul can be effaced only through the blood of the atoning Sacrifice. No less an offering was required than the sacrifice of Him who was equal with the Father. The work of Christ--his life, humiliation, death, and intercession for the lost man--magnifies the law, and makes it honorable. [Cf: RH 02-03-91 para. 9] p. 161, Para. 1, [1891MS].

Many sermons preached upon the claims of the law have been without Christ, and this lack has made the truth inefficient in converting souls. Without the grace of Christ it is impossible to take one step in obedience to the law of God. Then how necessary that the sinner hear of the love and power of his Redeemer and Friend! While the ambassador for Christ should plainly declare the claims of the law, he should make it understood that none can be justified without the atoning sacrifice of Christ. Without Christ there can be only condemnation and a fearful looking for of fiery indignation, and final separation from the presence of God. But he whose eyes have been opened to see the love of Christ, will behold the character of God as full of love and compassion. God will not appear as a tyrannical, relentless being, but

as a father longing to embrace his repenting son. The sinner will cry with the psalmist, "Like as a father pitieth his children, so the Lord pitieth them that fear him." All despair is swept from the soul when Christ is seen in his true character. By Mrs. E. G. White. (*Concluded next week.*) [Cf: RH 02-03-91 para. 10] p. 161, Para. 2, [1891MS].

Satan has cast his shadow athwart the pathway of every human being, in order that he may misrepresent God to the world. He has clothed the character of God with attributes that are satanic, and wholly at variance with the truth. He has pictured him as a being full of revenge, as a lawgiver whose law is beyond the power of man to keep, and he has implanted enmity in the heart of the sinner, so that man unregenerated is in rebellion against God. This is the impression that Satan has made upon the human mind. Those who present the law of God as a transcript of the divine character will blend with their teaching that which belongs with the subject, and will present the love of the Father and the Son. When this is done, the shadow of the evil one will be removed from the hearts of men, and the clear light of Christ's love, illuminating the understanding, will reveal the character of God as of one who is infinite in mercy. Sinners will behold Christ as one able and willing to cleanse from all sin. They will behold God not in his wrath, but in the sunshine of his love. His love will be seen as beyond all human love, and without a parallel. [Cf: RH 02-10-91 para. 1] p. 161, Para. 3, [1891MS].

There are but two classes in the world,--the class that know God, and the class that know him not. The spiritual man belongs to the first class, the natural man to the other; and it is according to our estimate of the character of the Father and the Son that our class is determined. It is natural for the man whose soul is flooded with the love of Jesus, to see in God his father and his friend. He can and will teach others in harmony with the light which shines into the chambers of his heart. He will teach men the one way from sin to righteousness, revealing to the world the character of Him who is the way, the truth, and the life. Through the plan of redemption, a way has been provided whereby the sinner may be led from the depths of ruin upward to the paradise of God. This provision has been wrought out through an infinite sacrifice on the part of the Father and the Son. The love of God is expressed to man in the priceless gift of his Son; but Christ was given to a lost world, that we might be saved, not in our sins, but from our sins. [Cf: RH 02-10-91 para. 2] p. 162, Para. 1, [1891MS].

Sinners cannot be saved by their good works; for all the powers of man belong to God, and in whatever we offer to God, we must say with David, "Of thine own have we given thee." The language of the truly repentant heart is,--"In my hand no price I bring. Simply to Thy cross I cling." [Cf: RH 02-10-91 para. 3] p. 162, Para. 2, [1891MS].

Jesus alone has power to save from sin, to free from the power of evil; and to doubt him who has laid down his life for us, is to grieve and insult the Father, who has in one gift poured out all heaven to a lost world. "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?" Unbelief is an offense to God. A plan has been provided so broad, so perfect, that every sinner may find forgiveness and redemption. However great may be the sin, the sinner has no excuse for remaining away from Christ; for Jesus draws every soul, and all may respond to the infinite

love of God. The sinner may put his will on the side of God's will, and may become a laborer together with God. All who truly accept of Christ will go forth to gather with him, and their sins will be left in the broad road, abandoned for the sake of Christ, and through his power. The path to heaven is a path of holiness; and he who walks in it, walks in the light as Christ is in the light. In following Christ, the light of the world, he will not fail nor be discouraged; for divine strength will be given that he may walk circumspectly, firmly, making advancement in the divine life. The follower of Christ will become one with him, he will look to Christ as the author and finisher of his faith, and the Father will be revealed to his soul as "the Father of mercies, and the God of all comfort." [Cf: RH 02-10-91 para. 4] p. 162, Para. 3, [1891MS].

We are not saved as a sect; no denominational name has any virtue to bring us into favor with God. We are saved individually as believers in the Lord Jesus Christ. And "by grace are ye saved through faith; and that not of yourselves; it is the gift of God." We may have our names recorded on the books of the most spiritual of the churches, and yet we may not belong to Christ, and our names may not be written on the Lamb's book of life. Christ said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." If we could reach heaven through our own merits and efforts, then Christ need not have come to the world, to endure suffering, reproach, and shame, to be subjected to humiliation, mockery, insult, and death. He made an infinite sacrifice, because it was the only way whereby man could be saved. Those who believe in Christ will reveal it in their life and character. By beholding Christ they will be changed into his image, and Christ will be represented to the world by his followers. If we are branches of the True Vine, precious clusters of rich fruit will appear in the life as the natural result. Practical faith in Christ will result in the doing of his words; the believer in Jesus will work the works of God. "We are laborers together with God." "Without me," says Christ, "ye can do nothing." In and through the grace of Christ we can do all things. [Cf: RH 02-10-91 para. 5] p. 162, Para. 4, [1891MS].

How many complain of the straitness of the way, of the trials and conflicts of the Christian life, and say it is hard to leave sin, and practice righteousness. They talk of the power of Satan, instead of magnifying the grace of Christ. This is the baleful fruit of unbelief. It places Satan before Christ, and we dishonor God by glorifying the evil one. When you talk of your trials and conflicts, and feel that they are unbearable, you are giving evidence that you have left your first love. Christ no longer appears to you as the chief among ten thousand and the one altogether lovely. To you are the words of my text addressed, "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 02-10-91 para. 6] p. 163, Para. 1, [1891MS].

We find a sad state of affairs existing among those who claim to believe in Jesus. There is no evidence in their character and life that they have a saving knowledge of Christ. The union existing between the branch and the vine typifies the union which the soul should have with Jesus, but there is no evidence that such is the relation between many a professed follower and his Lord. A hard, unsympathetic spirit, wholly unlike the spirit of Christ, characterizes the experience of many who

claim to believe the truth. Little Christlike tenderness is manifested toward the unfortunate. Many lavish tenderness upon themselves, and upon their favorites, but the souls who most need attention, sympathy, and unselfish labor, are neglected. "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: RH 02-10-91 para. 7] p. 163, Para. 2, [1891MS].

How much a work of transformation is needed among all the churches and in all the world! The tender, pitying love of Jesus has been excluded from the heart, and self and its interests have closed the ears against the appeals of the widow and the orphan. As a result of this lack of service to the needy and unfortunate, many are lifted up in pride, and are full of self-esteem and Phariseeism. They are cold, hard, unimpressible. Jesus died to save sinners, and his professed followers should be laborers together with him. But instead of doing this, they wrap the garment of their own righteousness about them, and by their daily life prove themselves destitute of the grace of God. They are unapproachable, because they are bound about with selfishness and self-importance. They have no home religion, they have no neighborhood religion, they have no church religion. Their lives should be fragrant with deeds of love and mercy, a savor of life unto life; but instead of this, they are as destitute of loveliness as were the hills of Gilboa of dew and rain. Many of this class are placed in positions of trust, and they know not the Father nor the Son. They may be zealous in certain things, and have some characteristics essential to the positions they occupy; but Christ, who weighs actions in the balances of the sanctuary, says, "I know thy works." "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 in a time and way least expected by them, and will remove thy candlestick out of his place, except thou repent." [Cf: RH 02-10-91 para. 8] p. 163, Para. 3, [1891MS].

What has Christ not done that fallen humanity might be restored to uprightness, and be reconciled to God? Jesus is the great restorer. In consequence of sin, earth was separated from heaven; but Jesus bridged the impassable gulf, united the fallen world with heaven, linked finite man with the infinite God; upon the mystic ladder, Christ, every lost one may gain heaven. Through the plan of God, every soul who has an experimental knowledge of Christ is to be a co-laborer with him in the saving of other souls. You should ask yourself, "What am I doing for the salvation of those for whom Christ died? Wherein am I a laborer together with God?" The ransom for your soul was paid on Calvary's cross; such love Christ had for you, and now wherein do you manifest love for perishing souls? Do you love others as Christ has loved you? There are lost sheep to be brought to the fold. There are prodigals to be received with love and joy, and brought back to the Father's house. Where are the unselfish, disinterested efforts put forth for the uplifting of the lost, for the healing of the erring, for the nourishing of the weak? [Cf: RH 02-10-91 para. 9] p. 164, Para. 1, [1891MS].

It is possible for men to make changes in their life, to put away this or that indulgence in sin, and apparently to become Christians, while yet at heart they are as destitute of the love of Christ as is the veriest sinner. There is but one way to heaven, and it requires the

consecration of all the powers of the mind, of all the affection of the soul, to Christ, by whom we have peace with God. It is not enough to be conscientious in your belief and practice: a man may be conscientious in bending his footsteps in a path that does not lead to heaven. That he is sincere does not prove that he is right. The sincere motives of his heart will not serve to change error into truth. Paul was conscientious in his persecution of the early Christians; but his conscientious zeal in a bad cause did not sanctify his actions, and bring him into favor with God. He believed that he was doing God service. But "he that trusteth in his own heart is a fool." We must test our conscience by the word of God. I tell you in fear and love, We must obey God's words, and work the works of God, having the mind of Christ, if we would be approved workers before him. [Cf: RH 02-10-91 para. 10] p. 164, Para. 2, [1891MS].

Let us not flatter ourselves that we are the children of God, when our lack of Christ's love is made manifest by our indifference to the souls for whom he died. "In this the children of God are manifest, and the children of the Devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. . . . We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth." [Cf: RH 02-10-91 para. 11] p. 164, Para. 3, [1891MS].

A spirit of careless indifference toward our brethren has been coming into our churches, and the religion of many has become cold, selfish, loveless Phariseeism. The True Counselor has spoken words of the utmost importance to all our souls,--"Thou hast left thy first love." What a loss is this! "Remember therefore from whence thou art fallen, and repent, and do the first works." O, how many have failed to grow up into Christ, their living head! Instead of growing up into Christ, they have grown away from Christ, and have nourished the elements of character that have been like those of Satan. These characteristics of evil excluded Satan from the royal courts above, and they will exclude you from the family of God, "except thou repent." Your heart must be softened and made susceptible to the influence of the Spirit of God, that you may grow up into a spiritual temple in Christ. The saints on earth must love as Christ loved, or they will not be saints in heaven. If your sympathies have become dried up, turn to God, humble your proud heart before him, fall on the Rock and be broken, and then Christ will mold you after his own similitude, and make you a vessel unto honor. [Cf: RH 02-10-91 para. 12] p. 165, Para. 1, [1891MS].

Those who do not represent Christ, are like signboards that cannot be read; and many who are in prominent positions are pointing the wrong way, or giving no light as to which is the road to the kingdom of God. Let the signboard be ever so rough, the letters ever so plain, if they can be read, the traveller may find the right way. Let everyone in our ranks, professing the name of Christ, see to it that he is not

misguiding souls. Many are becoming confused, and losing all confidence in Christ, because those who claim to be Christians are not following the light of the word, but rather are swayed by their impulses, and guided by their own notions. The souls of many are hungering and thirsting to know the way to heaven. Let it be made plain through a representation of the character of Christ. Your cold hardheartedness is misleading souls, and turning their steps into the way of ruin. Put on Christ, and walk in love as dear children. "Learn of me," says the Great Teacher; "for I am meek and lowly in heart: and ye shall find rest unto your souls.": We should guide the souls of men, not in our way, but in the new and living way which Christ consecrated with his own blood. In this way we may "run, and not be weary;" "walk, and not faint;" we may go on from strength to strength, from light to greater light, till the beams of the Sun of Righteousness illuminate all the chambers of the mind and heart. As the light is diffused, given to others, greater light will come. The reason why the churches sit in darkness and have no light, is that they have not given light, they have not been as a city set upon a hill, that cannot be hid. O that all would cultivate love for souls, and deny inclination! Then the love of Christ would burn in the heart, and souls for whom he died would rejoice in the revealed mercy of God. By Mrs. E. G. White. [Cf: RH 02-10-91 para. 13] p. 165, Para. 2, [1891MS].

God does not commend or confirm men in impenitence, for this condition of the human heart does not glorify him, nor work good for humanity. God sheds light upon the souls of men, he grants them opportunities and privileges, and if these are not improved, if the precious moments of probation are neglected, the measure of the light given will be the measure of the guilt incurred through this inexcusable neglect of the gifts of God. The Saviour said, "If therefore the light that is in thee be darkness, how great is that darkness!" We are told that the Lord hardened Pharaoh's heart. The repeated refusals of the king to hear the word of the Lord, called forth more direct, more urgent and forcible messages. At each rejection of light, the Lord manifested a more marked display of his power; but the king's obstinacy increased with every new evidence of the power and majesty of the God of heaven, until the last arrow of mercy was exhausted from the divine quiver. Then the man was utterly hardened by his own persistent resistance. Pharaoh sowed obstinacy, and he reaped a harvest of the same in his character. The Lord could do nothing more to convince him, for he was barricaded in obstinacy and prejudice, where the Holy Spirit could not find access to his heart. Pharaoh was given up to his own unbelief and hardness of heart. Infidelity produced infidelity. When Pharaoh hardened his heart on the first exhibition of God's power, he made himself more capable of a second rejection of God's power. Pride and stubbornness held him in bondage, and hindered him from acknowledging the warnings of God. It was contrary to the nature of Pharaoh to change after once having given expression to his purpose not to believe. [Cf: RH 02-17-91 para. 1] p. 165, Para. 3, [1891MS].

What Pharaoh has done, will be done again and again by men until the close of probation. God destroys no man; but when a man stifles conviction, when he turns from evidence, he is sowing unbelief, and will reap as he has sown. As it was with Pharaoh, so it will be with him; when clearer light shines upon the truth, he will meet it with increased resistance, and the work of hardening the heart will go on with each rejection of the increasing light of heaven. In simplicity

and truth we would speak to the impenitent in regard to the way in which men destroy their own souls. You are not to say that God is to blame, that he has made a decree against you. No, he is not willing that any should perish, but that all should come to the knowledge of the truth, and to the haven of eternal bliss. No soul is ever finally deserted of God, given up to his own ways, so long as there is any hope of his salvation. God follows men with appeals and warnings and assurances of compassion, until further opportunities and privileges would be wholly in vain. The responsibility rests upon the sinner. By resisting the Spirit of God today, he prepares the way for a second resistance of light when it comes with mightier power; and thus he will pass from one stage of indifference to another, until, at last, the light will fail to impress him, and he will cease to respond in any measure to the Spirit of God. [Cf: RH 02-17-91 para. 2] p. 166, Para. 1, [1891MS].

Those who claim to be Christians are in continual need of a power outside of, and beyond, themselves. They need to watch unto prayer, and to place themselves under the guardianship of God, else they will be overcome by the enemy. The Christian must look to God, as a servant to his master, as a handmaid to her mistress, saying, "Lord, what wilt thou have me to do?" The servant of God must use his ability in such a way that it will bring glory to God. When he yields himself to the control of the Spirit of God, he will be renewed, transformed into the image of Christ. He will give his affections to God, he will be enlightened, strengthened, and sanctified, and will become a channel of light to the world. [Cf: RH 02-17-91 para. 3] p. 166, Para. 2, [1891MS].

But the sinner who refuses to give himself to God, is under the control of another power, listening to another voice, whose suggestions are of an entirely different character. Passion controls him, his judgment is blinded, reason is dethroned, and impetuous desires sway him, now here, now there. The truth will have but little influence over him, for there is in human nature, when separated from the Source of truth, a continual opposition to God's will and ways. The physical, mental, and moral being are all under the control of rash impulses. The affections are depraved, and every faculty intrusted to man for wise improvement is demoralized. The man is dead in trespasses and sins. Inclination moves, passion holds the control, and his appetites are under the sway of a power of which he is not aware. He talks of liberty, of freedom of action, while he is in most abject slavery. He is not his own. He is not allowed to see the beauty of the truth; for the carnal mind is enmity against God, and not subject to his law. He views truth as falsehood, and falsehood as truth. The mind controlled by Satan is weak in moral power. Can such a one without change be taken into a holy heaven?--Oh, no; it would be no mercy to the impenitent sinner to place him in the society of the angels. [Cf: RH 02-17-91 para. 4] p. 166, Para. 3, [1891MS].

When the wicked dead are raised from the grave, they come up with the tastes, habits, and characters that they formed in the time of probation. A sinner is not raised a saint, neither is a saint raised a sinner. The sinner could not be happy in the companionship of the saints in light, with Jesus, with the Lord of hosts; for on every side will be heard the song of praise and thanksgiving; and honor will be ascribed to the Father and the Son. A song will be raised that the

unsanctified, unholy ones have never learned, and it will be out of harmony with their depraved tastes and desires. It will be unbearable to them. The apostle John heard this song. He says, "I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous are his judgments;. . . And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." It is impossible for the sinner to enjoy the bliss of heaven. By Mrs. E. G. White. [Cf: RH 02-17-91 para. 5] p. 167, Para. 1, [1891MS].

"Sanctify them through thy truth: thy word is truth." Every moment of our probationary time is precious; for it is our time for character building. We should give most diligent heed to the culture of our spiritual nature. We should watch our hearts, guarding our thoughts lest impurity tarnish the soul. We should seek to keep every faculty of the mind in the very best condition, that we serve God to the extent of our ability. Nothing should be permitted to interrupt our communion with God. If corrupt thoughts are entertained, they will lead to corrupt actions. O may the angels of purity guard us, that no stain of immorality may be found upon us! Every worker for God should be pure in thought. The grandest themes, the noblest impulses, the purest conceptions, should be his, for he is the Son of God. [Cf: RH 02-24-91 para. 1] p. 167, Para. 2, [1891MS].

We have a work to do in this world, and we must not allow ourselves to become self-absorbed, and so forget the claims of God and humanity upon us. If we seek God with earnestness, he will impress us by his Holy Spirit. He knows what we need, for he is acquainted with our every weakness, and he would have us work away from self, that we may become kind in thought and word and deed. We must cease to think and talk of self, making our needs and wants the sole object of our thoughts. God would have us cultivate the attributes of Heaven. To be a Christian is to be Christlike. If we would be successful in winning souls, we must be full of the tact that is born of kindness and sympathy and love. There are some who have a desire to benefit others, but they fail because of their defective manners. They do not realize the fact that before seeking the reformation of others, they themselves need to reform. Those who would work for others, should remember that they are working for Christ's little ones, the members of his body. [Cf: RH 02-24-91 para. 2] p. 167, Para. 3, [1891MS].

We should carefully consider what is our relation to God and to one another. We are continually sinning against God, but his mercy still follows us; in love he bears with our perversities, our neglect, our ingratitude, our disobedience. He never becomes impatient with us. We insult his mercy, grieve his Holy Spirit, and do him dishonor before men and angels, and yet his compassions fail not. The thought of God's longsuffering to us should make us forbearing to one another. How patiently should we bear with the faults and errors of our brethren, when we remember how great are our own failings in the sight of God. How can we pray to our Heavenly Father, "Forgive us our debts, as we forgive our debtors," if we are denunciatory, resentful, exacting in

our treatment of others? God would have us more kind, more loving and lovable, less critical and suspicious. O that we all might have the Spirit of Christ, and know how to deal with our brethren and neighbors! [Cf: RH 02-24-91 para. 3] p. 168, Para. 1, [1891MS].

We should manifest great tact in dealing with one who errs. In the spirit of love and meekness, we should seek to restore him to the fold of Christ; but instead of sympathy toward the wanderer, too frequently a censorious spirit is manifested. Those who have not made the mistake which they condemn in another, stand off in an unapproachable attitude, as if they felt themselves secure from making such a blunder. But let him who thinketh he standeth take heed lest he fall. If those who condemn another, loved as Christ has loved a lost race of rebels, they would by every means possible, seek to recover the erring one. They would not take delight in publishing his case, in making his fault appear in the worst light possible, but they would heed the injunction of the Scripture, "Ye which are spiritual, restore such a one in the spirit of meekness." If you do this, you will probably succeed in bringing your erring brother into fellowship with the church without publishing his errors to the church, or making his fault known to another in any way. [Cf: RH 02-24-91 para. 4] p. 168, Para. 2, [1891MS].

There are too many among those who profess to be followers of Christ, who seek to excuse their own defects, by magnifying the errors of others. The highest evidence of nobility in a Christian is self-control. We should copy the example of Jesus; for when he was reviled, he reviled not again, but committed himself to Him that judgeth righteously. Our Redeemer met insult and mockery with uncomplaining silence. All the cruel taunts of the murderous throng who exulted in his humiliation and trial in the judgment hall, could not bring from him one look or word of resentment or impatience. He was the Majesty of heaven, and in his pure breast there dwelt no room for the spirit of retaliation, but only for pity and love. There is a time when silence is golden. We should always copy the life of Jesus; for we are to be like him. He loves us notwithstanding our defects and shortcomings. Let us not think that one of the graces of Christ is portrayed with no lesson to us in its portrayal. Pure love thinketh no evil. When we constantly imagine that we are not appreciated, and watch for slights, we do ourselves and others great harm. We must forget self in loving service for others. [Cf: RH 02-24-91 para. 5] p. 168, Para. 3, [1891MS].

If you think your brother has injured you, go to him in kindness and love, and you may come to an understanding and to reconciliation. When you deal with the erring, you should always keep in mind the fact that you are dealing with Christ in the person of his saints. Go to your brother whom you think in the wrong, and lovingly talk with him alone; if you succeed in settling the trouble, you have gained your brother without exposing his frailties, and the settlement between you has been the covering of a multitude of sins, from the observation of others. Others will not need to know of your difficulty, and thus be put on the alert to watch with suspicion everything the one you think at fault may do, and put a wrong construction on his motives. [Cf: RH 02-24-91 para. 6] p. 169, Para. 1, [1891MS].

"There is more joy in heaven over one sinner that repenteth, than over

ninety and nine just persons that need no repentance." If the sinner repents because of your kind and loving admonition, work has been done for eternity. There is great need of carrying out the instruction of Christ in a definite manner, acting up to the word of our Master. This is living the law of God. In thus dealing with our brethren, we may make an impression on others that will never fade from their minds. We may not remember some act of kindness which we do, it may fade from our memory; but eternity will bring out in all its brightness, every act done for the salvation of souls, every word spoken for the comfort of God's children; and these deeds done for Christ's sake will be a part of our joy through all eternity. When we pursue toward our brethren any course save that of kindness and courtesy, we pursue an unchristian course. We should manifest courtesy at home, in the church, and in our intercourse with all men. But especially we should manifest compassion and respect for those who are giving their lives to the cause of God. We should exercise that precious love that suffereth long and is kind; that envieth not, that vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not easily provoked, thinketh no evil. God would have his servants always appear at their best, both at home and in society; and where Jesus reigns in the heart, there will be sweet love, and we shall be tender and true to one another. It takes special watchfulness to keep the affections alive, and our hearts in a condition where we shall be sensible of the good that exists in the hearts of others. If we do not watch on this point, Satan will put his jealousy into our souls; he will put his glasses before our eyes, that we may see the actions of our brethren in a distorted light. Instead of looking critically upon our brethren, we should turn our eyes within, and be ready to discover the objectionable traits of our own character. As we have a proper realization of our own mistakes and failures, the mistakes of others will sink into insignificance. [Cf: RH 02-24-91 para. 7] p. 169, Para. 2, [1891MS].

Satan is an accuser of the brethren. He is on the watch for every error, no matter how small, that he may have something on which to found an accusation. Keep off from Satan's side. It is true that you should give no occasion for faultfinding. A moment's petulance, a single gruff answer, the want of Christian politeness and courtesy in some small matter, may result in the loss of friends, in the loss of influence. God would have you appear at your best under all circumstances--in the presence of those who are inferior to you, as well as in the presence of equals and superiors. We are to be followers of Christ at all times, seeking his honor, seeking to rightly represent him in every way, that we may be lights in the world, showing forth the praises of Him who has called us out of darkness into his marvelous light. We are not to exalt our own opinions above those of others. If our ideas are superior to those of others, it will be made manifest without special effort on our part. People of discernment will not fail to realize and appreciate the fact, and we shall receive the credit to which we are entitled. God bids us come to him for wisdom, that we may shed the quickening influence of the Holy Spirit upon others, not the influence of our own high opinion of ourselves. We are to come to God for his grace, that we may magnify and honor him, not praise ourselves, but be able to impart new and noble impulses to those around us. God is taking account of all we do and say in seeking to educate men to lift their hearts to him in gratitude and praise. Let self drop out of sight, and let Jesus appear as the One altogether lovely. We should seek to live for his glory alone, not that men may praise us. We should

seek to do the work of God in all humility, in meekness and lowliness of heart, working as Christ worked, and angels will watch over us, and carry the tidings of our faithfulness to God and man, even to the courts of light. By Mrs. E. G. White. [Cf: RH 02-24-91 para. 8] p. 169, Para. 3, [1891MS].

The more earnestly we apply our minds to the investigation of truth, the clearer will the evidences of truth appear; and the more closely we relate ourselves to the God of all wisdom, coming into communion with him who has created all things, the richer will be our knowledge, the more fully shall we comprehend divine truth. God has graciously endowed men with intellectual powers, and these powers are to be wisely improved, that men may have ability to search into and understand rich depths of knowledge in the character, word, and works of God. God will open the treasures of his love to the willing and obedient; he that willeth to do the will of God shall know of the doctrine. By communion with God we become refined, broadened, and elevated. To him who desires the knowledge of divine things, God will open hidden wonders, that are beyond the comprehension of those who are unenlightened by the Spirit of God. Those who hear the wonderful things opened to the Christian will be impressed with that which God can give to the consecrated and earnest soul. [Cf: RH 03-10-91 para. 1] p. 170, Para. 1, [1891MS].

Christ, the way, the truth, and the life, gave himself for a fallen world, and in him are hid all the treasures of wisdom and knowledge. No greater gift can be bestowed upon man than that which is comprehended in Christ. And yet men wait, refusing to give to God the allegiance of the heart. But let the impenitent look to the plan of redemption, and ask themselves, "How shall we escape, if we neglect so great salvation?" It is perilous to neglect to render to God the full consecration of all our powers, for he has given them to man in trust. Will you not ask yourself, "How is it with my soul?" The great gift of salvation has been placed within our reach at an infinite cost to the Father and the Son. To neglect salvation, is to neglect the knowledge of the Father and of the Son whom God hath sent in order that man might become a partaker of the divine nature, and thus, with Christ, an heir of all things. A neglect to lay hold of the priceless treasure of salvation, means the eternal ruin of your soul. The peril of indifference to God and neglect of his gift, is measured by the greatness of salvation. God has done to the uttermost of his almighty power. The resources of infinite love have been exhausted in devising and executing the plan of redemption for man. God has revealed his character in the goodness, the mercy, compassion, and love manifested to save a race of guilty rebels. What could be done that has not been done in the provisions of the plan of salvation? If the sinner remains indifferent to the manifestation of the goodness of God, if he neglects so great a salvation, rejects the overtures of divine mercy, refuses the gift of life purchased by the precious blood of Christ, what could be done to touch his hard heart? If the wonderful achievement wrought out by our Creator and Redeemer, into which he threw all his power and love, does not move the proud human heart, when man sees that his soul was thought of such value that the Son of the infinite God, the Majesty of heaven, was willing to lay down his life in order that we might be saved, then there is nothing that will move him. Christ left the royal courts, and accepted a life of shame, reproach, and suffering, and did not shrink even from the death of the cross, in order that he might unite humanity with divinity. Are you so infatuated with the love of

self, with the suggestions of Satan, that these considerations do not move you to a life of humility, and of submission to God? Will not the love and compassion of him who gave in one gift all that heaven afforded, awaken a response in your heart? "How shall we escape, if we neglect so great salvation?" [Cf: RH 03-10-91 para. 2] p. 170, Para. 2, [1891MS].

Those who do neglect the great gift of salvation, will have no second probation provided for them, but will be left without hope. The Son of the infinite God was the author of our salvation. He covenanted from the first to be man's substitute, and he became man that he might take upon himself the wrath which sin had provoked. The plan of redemption called forth the amazement of the heavenly hosts. The angels looked with wonder to see the mystery wrought out before them in the life of the Son of God. They saw the Redeemer take step after step down the path of humiliation. They saw him rejected, denied, insulted, abused, and crucified, and yet it was something beyond all finite intelligence to comprehend the full mystery of redemption. [Cf: RH 03-10-91 para. 3] p. 171, Para. 1, [1891MS].

The only way in which salvation could be provided for man was through the union of divinity with humanity. Christ in human flesh alone could bridge the gulf that sin had made. With his humanity he was prepared to touch humanity. The greatness, the breadth, of the plan of salvation invests it with incomparable grandeur; but it can only be spiritually discerned, and it increases in greatness as we contemplate it. Looking to Jesus dying upon the cross, and knowing that it was our sin that placed the innocent Sufferer there, we are bowed down before him in wonder and love. The greatness of this salvation proves the peril of its neglect. [Cf: RH 03-10-91 para. 4] p. 171, Para. 2, [1891MS].

Satan constantly seeks to make of none effect the great work of redemption. What importance, what magnitude, it gives to the theme of redemption, that he who has undertaken the salvation of man was the brightness of the Father's glory, the express image of his person. How, then, can heaven regard those who neglect so great a salvation, wrought out for man at such infinite cost? To neglect to lay hold on the rich blessings of heaven, is to refuse, to set at naught, him who was equal with the Father, the only one who could save fallen man. O, shall we through neglect of Christ throw away our one chance for eternal life? Shall we scorn divine mercy, and trample underfoot the Son of God, and count the blood of the covenant an unholy thing? [Cf: RH 03-10-91 para. 5] p. 171, Para. 3, [1891MS].

The divine Author of salvation left nothing incomplete in the plan; every phase of it is perfect. The sin of the whole world was laid upon Jesus, and divinity gave its highest value to the suffering of humanity in Jesus, that the whole world might be pardoned through faith in the Substitute. The most guilty need have no fear but that God will pardon, for because of the efficacy of the divine sacrifice the penalty of the law will be remitted. Through Christ the sinner may return to allegiance to God. How wonderful is the plan of redemption in its simplicity and fullness. It not only provides for the full pardon of the sinner, but also for the restoration of the transgressor, making a way whereby he may be accepted as a son of God. Through obedience he may be the possessor of love and peace and joy. His faith may unite him in his weakness to Christ, the source of divine strength; and through

the merits of Christ he may find the approval of God, because Christ has satisfied the demands of the law, and he imputes his righteousness to the penitent, believing soul. The spotless robe woven in the loom of heaven, covers the contrite one, and he wills to be obedient, taking the yoke of Christ, suffering as Christ suffered when he walked a man among men. [Cf: RH 03-10-91 para. 6] p. 171, Para. 4, [1891MS].

What love, what wonderful love, was displayed by the Son of God. The death we deserved was suffered to come upon him, that immortality might be given to us, who could never merit such a reward. Is not salvation great in its simplicity, and wonderful in its comprehensiveness? Christ takes the sinner from the lowest degradation, and purifies, refines, and ennobles him. By beholding Jesus as he is, the sinner is transformed, and elevated to the very summit of dignity, even to a seat with Christ upon his throne. Contemplating the fullness of the provision that God has made, whereby every son and daughter of Adam may be saved, we are led to exclaim with John, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The angels are amazed at the manifestation of divine love for the fallen race. The fact that angels look with wonder upon the marvelous display of love on the part of God for man, shows how terrible a thing it is to neglect the salvation he has provided. The plan of redemption provides for every emergency, and for every want of the soul. If it were deficient in any way, the sinner might find some excuse to plead for neglect of its terms; but the infinite God had a knowledge of every human necessity, and ample provision has been made to supply every need. Thereby our sin can be pardoned, and eternal life secured; for the righteousness of Christ may be imputed unto us, to bear the test and meet the approval of a holy God. What, then, can the sinner say in the great day of final judgment, as to why he refused to give attention, the most thorough and earnest, to the salvation proffered him? By Mrs. E. G. White. [Cf: RH 03-10-91 para. 7] p. 172, Para. 1, [1891MS].

Jesus said in his prayer for his disciples, "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition." The betrayer of Christ might have had eternal life if he had been a doer of the words of Christ and not a hearer only. Judas had the same opportunities, the same privileges, as had the other disciples. He listened to the same precious lessons, but he failed to practice the principles laid down by our Lord, and would not yield his opinions and ideas to receive the teaching of Heaven. The practice of the truth, which Christ required, was at variance with the purposes and desires of Judas. [Cf: RH 03-17-91 para. 1] p. 172, Para. 2, [1891MS].

The disciples were not chosen because they were imperfect, but in spite of their imperfections, that through the knowledge and practice of the truth, through the divine grace of Christ, they might become transformed into his image. Christ brought them into his school, and they had the privilege of listening to the instructions of the greatest educator the world ever knew. Judas was brought under the influence of the divine Teacher, and how tenderly did the Saviour deal with him who was to be his betrayer. Jesus knew the dark phases of his character, knew that if his evil traits were not overcome, he would betray his Lord. Jesus presented principles of love and benevolence that struck at the root of covetousness. He pictured before the covetous Judas the heinous character of greed, and many a time Judas realized that his

character had been portrayed, his sin pointed out; but he still cherished his evil, and would not confess and forsake his unrighteousness. He was self-sufficient, and instead of resisting temptation, he followed his fraudulent practices, and this in the light of the teaching and life of Christ. Christ was before him, a living example of what he must become if he reaped the full benefit of the divine mediation and ministry. Lesson after lesson fell unheeded on the ears of Judas. How many today follow in his steps. In the light of God's law, selfish men see their evil characters, but fail to make the required reformation, and go on from one state of sin to another. [Cf: RH 03-17-91 para. 2] p. 172, Para. 3, [1891MS].

The lessons of Christ are applicable to our own time and generation. He said, "Neither pray I for these alone, but for them also which shall believe on me through their word." The same testimony is brought to us in these last days as was brought to Judas. The same lessons which he failed to make practical in his life come to men who hear, and yet make a like failure, because they do not put away their sin. But all who finally have a seat with Christ upon his throne will be those who have overcome. All selfishness must be rooted from the heart. The apostle says, "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." [Cf: RH 03-17-91 para. 3] p. 173, Para. 1, [1891MS].

The world's Redeemer has given himself our sacrifice, and he has left us also an unerring pattern. We cannot excuse our defects of character on the ground that others are defective, for we are to see Jesus only. We are not only to assent to the truth, but we are to yield joyful obedience to its requirements. With the cross of Calvary before us, can we harbor pride, selfishness, and rebellion, as did Judas? Christ took step after step down the path of humiliation and self-denial, that we might become the sons and daughters of God. What returns are we making for all this manifestation of infinite love? How cold, how indifferent we are! How little we give to Jesus, when he has given all for us! He died the death of lowest shame for us, and yet how feeble is our service, how reluctant our hearts to yield all to him! [Cf: RH 03-17-91 para. 4] p. 173, Para. 2, [1891MS].

Who of us are copying the pattern? Through the grace of Christ are we mastering pride of heart? have we uprooted selfishness? have we opened wide the door of the heart to let in the precious love of Jesus? Or are we cherishing sins that will ruin us at last? We cannot meet Christ in peace with one sin unrepented of, unconfessed, and unforsaken. But John writes, "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." "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 03-17-91 para. 5] p. 173, Para. 3, [1891MS].

Jesus bore long with the perversity of Judas, and he bears long with our perversity. Although we have before us the example of Judas, how many dare to do as he did! But in our case, as in the case of Judas,

there will come a time when the boundary line of God's mercy and forbearance will be reached. We shall either heed the sayings of our Lord, and carry out their instruction in our lives, or we shall be hearers and not doers, and fall under condemnation. We shall either overcome our evil traits of character, and become like Christ, or we shall cherish our defects, and fail of the divine standard. In the latter course we set up our will in opposition to the will of Christ, and enter into conflict with him who has given us the most unmistakable evidences of his love. O that we may not reject him and choose our own deficiencies! From his heart flow forth waves of blessing to every heart open to receive his love. We have only to love him, to trust him, to obey him, and he has pledged his immutable word that we shall have the riches of his glory. We have only to come to him in childlike simplicity and meekness, and he will make us one with himself, and we shall be the sons and the daughters of God. It is our place to learn the lessons that Judas might have learned from the lips of the divine Teacher, and we shall become Christlike in character. [Cf: RH 03-17-91 para. 6] p. 173, Para. 4, [1891MS].

Let us not be in the position of those for whom the Saviour has died in vain. In Christ there is sufficient grace to overcome all our evil traits of character, and strength is found alone in him. He bears long with us. If he had been like many, he would have sharply rebuked Judas for his covetousness; but what divine patience he manifested toward this erring man, even while he gave him evidence that he read his heart as an open book. He presented before him the highest incentives for right-doing, and if Judas rejected the light of heaven, he would be found guilty and without excuse. [Cf: RH 03-17-91 para. 7] p. 174, Para. 1, [1891MS].

Those who profess to be the followers of Christ are in danger of taking a course similar to that of Judas. If they do not hourly make Christ their strength, and through his grace become overcomers, their unlikeness to Christ is strengthening; their evil habits are confirming. Those who are spiritually proud, selfish, and stubborn, may now make diligent work in repentance, and their sins may be blotted out when the times of refreshing shall come from the presence of the Lord. The precious light shining upon us, shone upon the disciples; for it came through them to us, and it is of the same value today as in the early days of Christianity. Christ did not compel Judas to receive the light; neither will he compel us to receive it. The Lord sends his servants to open the treasures of truth to the understanding of all who will accept evidence; but if men choose to cherish their own notions, and resist the truth, refusing to be sanctified through it, their hearts will become hard and unimpressible. By Mrs. E. G. White. [Cf: RH 03-17-91 para. 8] p. 174, Para. 2, [1891MS].

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but

with the precious blood of Christ, as of a lamb without blemish and without spot." [Cf: RH 03-24-91 para. 1] p. 174, Para. 3, [1891MS].

I feel a deep interest in those who profess to be the children of God, that they may be the light of the world. If they respond to the requirements of God, there will be need of much greater watchfulness, much more untiring diligence. The responsibility of representing Christ to the world does not rest alone upon those who are ordained as ministers of the gospel. Each member of the church should be a living epistle, known and read of all men. A working church will be a living church. Those who are elected as elders and deacons should ever be on the alert that plans may be made and executed which will give every member of the church a share in active work for the salvation of souls. This is the only way in which the church can be preserved in a healthy, thriving condition. [Cf: RH 03-24-91 para. 2] p. 174, Para. 4, [1891MS].

How earnestly we should search the word of God; for it is our only safe guide, our only safeguard. The gospel of God is able to make us wise unto salvation. It is not incomprehensible, and placed above us, but its plain, inspired utterances can simplify the perplexing problems of this life, and enlighten each single-hearted believer with the bright beams of heavenly wisdom. As so great a reward attends the earnest searching of the word of God, should we not with more painstaking effort seek to enter into God's plans, and strive to fulfill his designs in diffusing the light of truth? Paul writes to Timothy, "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." This is God's plan for diffusing light. Those who are called to preach the gospel, are not simply to be preachers, but they are to be teachers, to be educators. They are to look deeper than the surface, they are to realize the responsibility which rests upon them as instruments through which God would accomplish his great designs in the salvation of the lost. The servants of God have a most solemn work to do, and they should seek to comprehend the conditions upon which they are accepted to serve a crucified Redeemer. [Cf: RH 03-24-91 para. 3] p. 175, Para. 1, [1891MS].

We are nearing the close of this world's history, and it is essential that every laborer in the cause of God should closely examine his heart, and strive to understand the importance of the work to which he is called. The servant of God should ever seek for higher and higher attainments, both intellectual and moral. The laborers together with God may occupy positions of influence, if God is their dependence and support. They cannot afford to be indolent, for the result will be manifest in the defects and deformity of their character, and they will leave the baleful stamp of their deficient character upon those with whom they associate. God has made it possible for his children to grow to the full stature of men and women in Christ; none need be dwarfed. [Cf: RH 03-24-91 para. 4] p. 175, Para. 2, [1891MS].

If the minister is growing in grace and in the knowledge of Jesus, he will be able to devise plans for the advancement of the work of God, and will bring every member of the church into that place of responsibility for which he is best fitted. Young men and women should be educated for service in the cause of God. The Lord chooses the young

because they are strong in body and vigorous in mind; and if the youth are rightly instructed, they will be earnest workers for the Master. God will be the counselor of the young if they put their trust in him; he will accept them, and exalt them to be co-laborers with himself, if they will yield themselves in submission to his will. [Cf: RH 03-24-91 para. 5] p. 175, Para. 3, [1891MS].

A great mistake has been committed in permitting the youth to drift hither and thither with no purpose in life but that of self-gratification, when they should have been interested in the service of Christ. The young place themselves in the way of temptation, because they desire to follow inclination, and those who have had experience do not take hold of them in the right way; they do not, in pitying love, in Christlike tenderness, seek to show them their danger. The members of the church should not be content to rest until the feet of the young are directed into the path that leads to eternal life. Let those who have the love of Christ in their hearts, who have heavenly wisdom, make it their special business to see that the youth are brought under a saving influence. Let the youth be drawn to him who died for them; let them be invited into the service of the Master. [Cf: RH 03-24-91 para. 6] p. 175, Para. 4, [1891MS].

Very much has been lost to the cause of God because of inattention to the young. Ministers of the gospel should form a happy acquaintance with the youth of their congregations. There is a great reluctance on the part of many to become acquainted with the youth, but it is accounted of Heaven a neglect of duty, a sin against souls for whom Christ died. The youth are objects of Satan's special attacks; and the manifestation of kindness, courtesy, tender sympathy, and love, will often work the salvation of those who are under the temptations of the evil one. The love of Jesus will win you an entrance into the hearts of the young; and when you have obtained the confidence of the youth, they will listen to your words and take your counsel. You should bind them to your heart by the cords of love, and then instruct them how to labor in the cause of God. The youth may labor for their young companions in a quiet, unpretending way. This branch of God's work must not be neglected. Our churches are not doing what they might do for the youth. There seems to be no burden for souls for whom Christ died. Why should this labor for the youth in our borders not be thought the highest of missionary work? Why do the ministers leave the young without endeavoring to win them to Christ? Why do they not urge the young to give their hearts to God? This work will require the most delicate tact, the most thoughtful consideration, the most earnest prayer that heavenly wisdom may be imparted; for connected with the church are those who are not ignorant of our faith, yet whose hearts have never been touched by the power of divine grace. Can we who claim to love God pass on day after day, and week after week, indifferent to those who are out of Christ? If they should die in their sins, unwarned, their blood would be required at the unfaithful watchman's hands. Why is it that personal efforts are not put forth that they may be drawn to Christ by the strong cords of love? There is work for each and all to do, and will anyone shrink from sacred responsibility? Shall souls be left to perish because of your unfaithfulness? Jesus has said, "Ye are the light of the world." "Let your light so shine before men, that they may see your good works, and glorify our Father which is in heaven." Let your light shine in clear, steady rays, that you may represent Him who has brought life and immortality to light through the gospel. [Cf:

RH 03-24-91 para. 7] p. 176, Para. 1, [1891MS].

The church has been appointed as the medium through which divine light is to shine into the moral darkness of this world, and the peace-giving beams of the Sun of righteousness fall upon the hearts of men. Personal labor with individuals and with families constitutes a part of the work to be done in God's moral vineyard. The meekness, the patience, the forbearance, the love of Christ must be revealed in the homes of the land. The church must arise and shine. Radiant with the spirit and power of the truth, the people of God must go forth to a world lying in darkness, to make manifest the light of the glory of God. God has given to men noble powers of mind to be employed to his honor; and in the missionary work these powers of mind are called into active exercise. Wise improvement and development of the gifts of God will be seen in his servants. Day by day there will be growth in the knowledge of Christ. He who once spake as never man spake, who wore the garb of humanity, is still the Great Teacher. As you follow in his footsteps, seeking the lost, angels will draw near, and through the illumination of the Spirit of God, greater knowledge will be obtained as to the best ways and means for accomplishing the work committed to your hands. [Cf: RH 03-24-91 para. 8] p. 176, Para. 2, [1891MS].

While Christ would lead his servants out into the highways, into the homes of men, to seek and save the lost, Satan is employing his agents to lead souls to ruin. His most effective agents for this work are those whose names are on the church records, but fail of a record in "the Lamb's book of life." There are many who are blind leaders of the blind, and leaders and those who are led will come to destruction at last. Satan is ever on the alert that he may lead men into idolatry, that those who profess to love Christ may bow down to rivals of the Lord of heaven. The success which Satan has achieved in leading the religious world into idolatry, has made him bold, and much of what the world calls, "advanced thought" is simply progress into error and darkness. [Cf: RH 03-24-91 para. 9] p. 177, Para. 1, [1891MS].

In order that we may meet the ranks of the adversary with success, there is earnest work to be done. We must study the word of God, we must pray in secret, we must assemble and agree as to the explicit things that we would have God do for us and for his cause. We must counsel together, and open every plan to those with whom we are connected, that every method may be critically examined, and the very best chosen. We should pray that God will direct in all our plans, that no mistake may be made. There should be a decided advance seen in our work; growing efficiency should be manifested in every department. We now see more doors open for usefulness than we can find laborers to enter; for many to whom God has intrusted ability fo not employ the means within their reach for the improvement of their talents. [Cf: RH 03-24-91 para. 10] p. 177, Para. 2, [1891MS].

Those who should have been the light of the world have shed forth but feeble and sickly beams. What is light?--It is piety, goodness, truth, mercy, love; it is the revealing of the truth in the character and life. The gospel is dependent on the personal piety of its believers for its aggressive power, and God has made provision through the death of his beloved Son, that every soul may be thoroughly furnished unto every good work. Every soul is to be a bright and shining light, showing forth the praises of Him who has called us out of darkness into

His marvelous light. "Ye are laborers together with God," yes, laborers; that means doing earnest service in the vineyard of the Lord. There are souls to be saved,--souls in our churches, in our Sabbath schools, and in our neighborhoods. [Cf: RH 03-24-91 para. 11] p. 177, Para. 3, [1891MS].

We do not so much need the grand church edifice, the worshipers adorned in costly array to harmonize with the church; this will not move one soul toward the kingdom of heaven. Display will not awaken the tender sympathies whereby soul meets soul. We need faith, obedience, genuine love for God and for humanity. This alone will exert the heaven-born influence that will move the hearts of men. There are moral icebergs in our churches. There are plenty of formalists who can make an imposing display, but cannot shine as lights in the world. God looks with pitying tenderness upon a church whose worshipers, although poor and ignorant, are sincere. They may be scorned and neglected by the world, but they are beloved of God. The glory of the church of God is in the piety of its members; for there is the hiding of Christ's power. The influence of the sincere children of God may be esteemed as of little worth, but it will be felt throughout time, and rightly revealed in the day of reward. The light of a true Christian, shining forth in steadfast piety, in unwavering faith, will prove to the world the power of a living Saviour. In his followers Christ will be revealed as a well of water, springing up into everlasting life. Although scarcely known to the world, they are acknowledged as God's peculiar people, his chosen vessels of salvation, his channels whereby light is to come to the world. By Mrs. E. G. White. [Cf: RH 03-24-91 para. 12] p. 177, Para. 4, [1891MS].

If we would have our children pure and elevated in character, we must see that their daily associates are what they should be. If children have companions who are noble and true, in most cases they themselves will become noble and true. They should have companions who will not ridicule what is pure and worthy, but will rather advocate what is right. The fear of ridicule leads many a youth to yield to temptation, and to walk in the way of the ungodly. Mothers may do much by example as well as by precept to show their children how to be upright amid scorn and ridicule. But too often mothers show a morbid sensitiveness as to what others may think of their habits, dress, and opinions, and, to a great extent, they are slaves to the thought of how others may regard them. Is it not a sad thing that judgment-bound creatures should be controlled more by the thought of what their neighbors will think of them than by the thought of their obligation to God? We too often sacrifice the truth in order to be in harmony with custom, that we may avoid ridicule. We do not carry all our burdens to the Lord, but craving human sympathy, we lean on broken reeds, seek to drink from broken cisterns that can hold no water. [Cf: RH 03-31-91 para. 1] p. 178, Para. 1, [1891MS].

A mother cannot afford to be in bondage to opinion; for she is to train her children for this life and for the life to come. In dress, mothers should not seek to make a display by needless ornamentation. The fringes, ribbons, laces, and ornaments are not necessary, and in the purchase of these things the money God has intrusted to us is turned away from its proper channel; for it should flow into the treasury to supply the wants of God's cause. [Cf: RH 03-31-91 para. 2] p. 178, Para. 2, [1891MS].

We should see that our children have advantages for gaining an education, that they have a pleasant home, furnished simply, and providing convenient, tasteful arrangements. These are legitimate channels in which our means may flow, and in denying self, the gratification of pride, we lose nothing; for we are comfortable in a pleasant home, and are provided with neat, plain garments. Mothers, by not following the practices of the world, you may set before your children an example of faithfulness to God, and so teach them to say no. Teach your children the meaning of the precept, "If sinners entice thee, consent thou not." But if you would have your children able to say no to temptation, you yourself must be able to say no. It is as needful for the man to say no, as for the child. [Cf: RH 03-31-91 para. 3] p. 178, Para. 3, [1891MS].

With the sacred responsibilities of motherhood, how can a woman give herself to the frivolous fashions of the world, and so teach her children to conform to the world's standard? Demoralizing extravagance prevails everywhere, and souls are going to ruin because of their love of dress and display. The life of nine tenths of those who are devotees of fashion is a living lie. Deception, fraud, is in their daily practices; for they wish to appear that which they are not. [Cf: RH 03-31-91 para. 4] p. 178, Para. 4, [1891MS].

Nobility of soul, gentleness, generosity, are bartered away to gratify the lust after evil things. Thousands sell their virtue that they may have means for following the fashions of the world. Such madness concerning the changing fashions of the world should call forth an army of reformers who would take their position for simple and plain attire. Satan is ever inventing fashions that cannot be followed except through the sacrifice of money, time, and health. [Cf: RH 03-31-91 para. 5] p. 178, Para. 5, [1891MS].

Having before us the picture of the world's demoralization upon the point of fashion, how dare professed Christians follow in the path of the worldling? Shall we appear to sanction these demoralizing fashions by adopting them? Many do adopt the fashions of the world, but it is because Christ is not formed within them, the hope of glory. Luxurious living, extravagant dressing, is carried to such an extent as to constitute one of the signs of the last days. [Cf: RH 03-31-91 para. 6] p. 179, Para. 1, [1891MS].

Pride and vanity are manifested everywhere; but those who are inclined to look into the mirror to admire themselves, will have little inclination to look into the law of God, the great moral mirror. This idolatry of dress destroys all that is humble, meek, and lovely in character. It consumes the precious hours that should be devoted to meditation, to searching the heart, to the prayerful study of God's word. In the word of God, inspiration has recorded lessons especially for our instruction. Paul writes, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." No Christian can conform to the demoralizing fashions of the world without imperiling his soul's salvation. [Cf: RH 03-31-91 para. 7] p. 179, Para. 2, [1891MS].

Devotion to dress takes from the means intrusted for works of mercy and benevolence, and this extravagant outlay is robbery toward God. Our means has not been given to us for the gratification of pride and love of display. We are to be wise stewards, and clothe the naked, feed the hungry, and give our means to advance the cause of God. If we want adornment, the graces of meekness, humility, modesty, prudence, are suited to every person, in every rank and condition of life. [Cf: RH 03-31-91 para. 8] p. 179, Para. 3, [1891MS].

Shall we not take our stand as faithful sentinels, and by precept and example frown down indulgence in the dissipation and extravagance of this degenerate age? Shall we not set a right example to our youth, and whether we eat or drink, or whatsoever we do, do all to the glory of God? By Mrs. E. G. White. [Cf: RH 03-31-91 para. 9] p. 179, Para. 4, [1891MS].

Although Peter and John were chosen disciples of Christ, and were counted among the twelve, they were still imperfect in character. Peter was of a zealous, ardent temperament, and ever manifested great earnestness in the cause of Christ. At one time the disciples were on the sea, and the record declares that the ship was in the midst of the sea, tossed with waves, for the wind was contrary; "and in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" [Cf: RH 04-07-91 para. 1] p. 179, Para. 5, [1891MS].

This incident illustrates much of the character of impulsive Peter. Faith and unbelief were blended in his words and actions. He said, "Lord, if it be thou, bid me come unto thee on the water." The Lord had assured the disciples, "It is I; be not afraid." And when Peter saw the waves around him, saw the boisterous winds, he forgot the power of his Lord, and began to sink; but at his cry of weakness, Jesus was at his side to grasp his outstretched hand, and lift him from the billows. [Cf: RH 04-07-91 para. 2] p. 180, Para. 1, [1891MS].

When the Lord sought to prepare the minds of his disciples for their last great trial in his betrayal and crucifixion, Peter felt that he could not bear to have the words of the Lord fulfilled; and stirred with indignation at the thought of the injustice so soon to come upon Christ and his followers, he exclaimed, "Be it far from thee, Lord; this shall not be unto thee." The impression which Christ desired to make upon the minds of his followers was one directly opposed to the impression that Peter's words would make, and he rebuked his disciple with the sternest rebuke that ever fell from his lips. He said, "Get thee behind me, Satan: thou art an offense unto me; for thou savorest not the things that be of God; but those that be of men." [Cf: RH 04-07-91 para. 3] p. 180, Para. 2, [1891MS].

Although Peter had been long with the Master, he had a very imperfect conception of the plan of salvation. He did not desire to see the cross in the work of Christ; but it was through the cross that life and hope were to come to dying men. [Cf: RH 04-07-91 para. 4] p. 180, Para. 3, [1891MS].

When Jesus had spoken of his death, declaring that all his disciples would be offended because of him, Peter had said, "Though all men shall be offended because of thee, yet will I never be offended." He assured his Lord that he would go with him both to prison and to death; but Jesus knew Peter much better than the disciple knew himself, and he said to him, "Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice." [Cf: RH 04-07-91 para. 5] p. 180, Para. 4, [1891MS].

At the very first trial, Peter failed. When Jesus bowed in agony in the garden of Gethsemane, Peter was sleeping with the other disciples, and could not watch with his suffering Lord one hour. The thrice-repeated prayer was uttered that the bitter cup of woe might pass from the Saviour. Borne down with superhuman agony, Jesus staggered to his disciples, longing for human sympathy; but he found that instead of watching they were sleeping. From his quivering lips came the mild rebuke to Peter, "What, could ye not watch with me one hour?" Then he framed this tender excuse: "The spirit indeed is willing, but the flesh is weak." [Cf: RH 04-07-91 para. 6] p. 180, Para. 5, [1891MS].

Jesus had said many things concerning the hour of trial that was to come upon his disciples when he should be made the object of mockery and reproach. He had told them, "All ye shall be offended because of me." But the disciples could not believe that they would manifest such unfaithfulness, and Peter especially had assured the Master that he would never leave him, but would be true to him even if it should lead him to prison and to death. When Jesus was actually in the hands of the armed men, where were the boastful disciples?--They had fled. Even Peter was in the rear, far from his suffering Lord. When the cruel trial began in the judgment hall, had Jesus a defender in the ardent Peter? Was he then by the side of his deserted Lord?--No, but with those who were mocking and reviling. It is true that Peter had a deep interest in the trial, and he did desire to be at the side of his Lord; but he could not endure the scorn, the reproach, that would fall upon him if he should take his place as a disciple of Christ. When one of the women of the palace said to Peter, "Thou also wast with Jesus of Galilee," he denied before all the company, saying, "I know not what thou sayest." He who had made so confident a statement of his fidelity to Christ, now denied his Lord at the question of a maid in the palace. Did he now move nearer to his Lord?--No, he pushed his way out to the porch, seeking to escape the prying eyes of the enemies of his Lord; but again he was recognized, and another said to him, "This fellow was also with Jesus of Nazareth." And again he denied with an oath, "I do not know the man." Peter was irritated that he could not find an escape from the eyes of his enemies; he returned again to the hall, where he could better view the trial, but he stood among the mockers and revilers of Christ, and the third time he was recognized, and they said to him, "Surely thou also art one of them; for thy speech betrayeth thee." Peter had been ready to take up arms in defense of Christ, but to acknowledge the Lord when he was the object of scorn and derision, was more than he had courage to do. He was a moral coward, and with

curses and oaths he denied that he knew his Master. [Cf: RH 04-07-91 para. 7] p. 180, Para. 6, [1891MS].

Peter had been warned of this temptation; but he did not realize his danger, and therefore had not prepared himself for the trial. He had been filled with self-confidence, and deemed that he was able to withstand any temptation, assuring the Lord that though all others should be offended, he would be ready to go with him to prison and to death. When he took his stand with the revilers of Christ, he placed himself on the enemy's ground, and he fell. At his third denial of his Lord the cock crew, and Jesus turned his eyes upon Peter with a look of peculiar sadness, and the words that Christ had spoken to him came quickly to his mind. All through his life the memory of that look was with Peter. His sinful boasting, his Lord's warning, his denial of the Saviour, all came to him like a flash of lightning; and casting one pitiful look upon his suffering, insulted Lord, he hurried away from the sound of false accusation and reproach, rushed from the palace, plunged into the darkness, and weeping bitterly, hurried to Gethsemane. He began to see himself as he really was. Memory was alive, and his sins were pictured before him in all their heinous light. Peter threw himself on the spot where a few hours before, Jesus had prayed and wept in agony, and there the disciple prayed as he never before had prayed. With deep repentance and terrible remorse he pleaded for forgiveness, and he rose a converted man; but he felt that although Jesus would forgive him, he could never forgive himself. [Cf: RH 04-07-91 para. 8] p. 181, Para. 1, [1891MS].

Jesus knew all the sorrow and remorse of his erring disciple, and when the heavenly messengers appeared to the women at the sepulcher, they told them of Christ's resurrection, and bade them tell the disciples and Peter, that he went before them into Galilee. How eagerly did Peter receive this word of love and compassion! He knew that his Lord still thought of him, still loved him, and he took this message as a sign of forgiveness. [Cf: RH 04-07-91 para. 9] p. 181, Para. 2, [1891MS].

After his resurrection, Jesus showed himself to his disciples at the sea of Tiberias; "and on this wise showed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea." When the disciples came to land, they found that Jesus had prepared them fish and bread. "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of

Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep." [Cf: RH 04-07-91 para. 10] p. 181, Para. 3, [1891MS].

In the answers that Peter gave to the Lord's thrice-repeated question, a different spirit is manifested from what we find in the boastful assurances before the crucifixion of Christ. Peter was a converted man, and showed in his life that transforming grace had taken possession of his heart. As firm as a rock, he ever after stood boldly up to witness for Christ. Jesus had said to Peter, "Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren." Peter had severe trials to pass through, but although he was called to go to prison and to death for Christ's sake, never again did he waver from his allegiance. By Mrs. E. G. White. [Cf: RH 04-07-91 para. 11] p. 182, Para. 1, [1891MS].

"Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God?" This is a very important question to us all; many an anxious one has come to me inquiring, "What shall I do, that I may work the works of God?" I suppose there are many before me with this question in their hearts. This is the answer that Jesus gave to the inquiry: "This is the work of God, that ye believe on him whom he hath sent." [Cf: RH 04-14-91 para. 1] p. 182, Para. 2, [1891MS].

There are many who would answer. "We do believe on Christ, but feel that we fail to work the works of God." I am not so sure that you have the faith which Jesus spoke of when he said, "This is the work of God, that ye believe on him whom he hath sent." The faith Jesus spoke of was more than a nominal assent to the truth that Christ is the Son of God. You are to believe that he is your Saviour, your Redeemer. You are to believe that you are his child, that it is your right to claim the promises of his word, your privilege to represent him to the world. This genuine faith in Christ will manifest itself in your daily life, in your character and works, and will prove to the world that there is transforming power in the Christian's religion. Your faith will be manifest to the world as a faith that lifts the soul above the low things of earth, that elevates the thoughts, and fastens the affections upon things above. [Cf: RH 04-14-91 para. 2] p. 182, Para. 3, [1891MS].

But when Jesus had answered them concerning what was meant by the works of God, they were still filled with doubt, and queried, "What sign showest thou then, that we may see, and believe thee? What dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. 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: he that cometh to me

shall never hunger; and he that believeth on me shall never thirst." [Cf: RH 04-14-91 para. 3] p. 182, Para. 4, [1891MS].

From these words you may understand the character of real faith in Christ; it is a faith that lays hold upon his divine merits. It is the faith spoken of as "the substance of things hoped for, the evidence of things not seen." The people whom he addressed did not have this faith, but insisted on seeing some mighty miracle as a sign of his messiahship. Had they not seen a sign in the very lesson he had given them? And he said unto them, "Ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that everyone which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." [Cf: RH 04-14-91 para. 4] p. 183, Para. 1, [1891MS].

Jesus has promised that he will in no wise cast out those who come to him. We are to come with the faith that works by love and purifies the soul. What has the Father given the Son? He has given him everyone who has genuine faith in Christ; for this faith will enable its possessor to endure unto the end, and he will be raised up at the last day. [Cf: RH 04-14-91 para. 5] p. 183, Para. 2, [1891MS].

"The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then he saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life." Christ did not speak of temporal bread, but of the bread of life, of which if a man eat, he shall have the life that measures with the life of God. [Cf: RH 04-14-91 para. 6] p. 183, Para. 3, [1891MS].

Jesus continued: "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. The Jews therefore 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. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. . . . Many therefore of his disciples, when they had heard this, said, This is a hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of

man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life. But there are some of you that believe not." [Cf: RH 04-14-91 para. 7] p. 183, Para. 4, [1891MS].

How is it with those who are here today? Are there not some who believe not, who have no real foundation for their faith? Are there not some who would find in the hour of temptation that their hope was but sliding sand? We should seek to know the character of our title to the heavenly treasure. God knows who among us will turn aside and give heed to seducing spirits. He knows those who are cherishing defects of character, and permitting these defects to have an overcoming power upon them, until they shall be led, as was Judas, to betray their Lord. [Cf: RH 04-14-91 para. 8] p. 184, Para. 1, [1891MS].

The words that Jesus uttered proved the hearts of many who professed to be his followers, and "from that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." [Cf: RH 04-14-91 para. 9] p. 184, Para. 2, [1891MS].

Christ brought a testing truth to bear upon his disciples at that time, and had they borne the test, they would have manifested the faith that makes the soul a partaker of the divine nature; but the test found their faith an empty profession, and at the suggestion of the enemy they were turned against their Lord. The difficulties, the self-denials, seemed more than they could surmount, and they walked no more with him. [Cf: RH 04-14-91 para. 10] p. 184, Para. 3, [1891MS].

We shall all be tested by trial and temptation, and we shall be able to endure only by having genuine faith, by having root in ourselves. It will not do for us to depend upon others. We must know that we have a hold from above. May God help us to realize the importance of examining our hearts to see whether or not we are in the faith. There are many who will fail because they do not gather every ray of light emanating from the word of life; they do not cherish the divine precepts, and dwell upon the precious promises of God. If they did this, fruits of righteousness would appear in their life, and every day they would be growing stronger and stronger, and more and more like Christ. [Cf: RH 04-14-91 para. 11] p. 184, Para. 4, [1891MS].

Our bodies are composed of what we eat; and by partaking of nourishing food, we have good blood, firm muscles, and vigorous health. So in our spiritual nature, we are composed of what we dwell upon. If we take the lessons which Christ has given us, and make them practical, living out his instructions, we are then eating the flesh and drinking the blood of our Saviour, and becoming more and more like him in life and character. In this way we come to know that his going forth is prepared as the morning. How is that? When the day dawns, the light is faint and subdued; but as the sun rises, its light increases and strengthens, until its rays reach the perfect day. This is the way in which the Christian's light is to increase. We are to know more of Christ today than we knew yesterday; we are to grow in grace and in the knowledge of our Lord and Saviour; we are to trust him more in trial and difficulty, looking to him as the author and finisher of our faith. In sorrow and

temptation we are to realize that he is touched with the feeling of our infirmities; that he was a man of sorrows and acquainted with grief; that he was wounded for our transgressions, and by his stripes we are healed. [Cf: RH 04-14-91 para. 12] p. 184, Para. 5, [1891MS].

Christ has promised, "Him that cometh to me I will in no wise cast out." He will hear and answer our prayers, and faith appropriates the rich promises of God, believing they are for us. As we accept the promises of God, we grow stronger in faith, and find the word of the Lord fulfilled as he has spoken it. We may feel our weakness and unworthiness, and because of this, realize our dependence upon God. Every one of us can have a rich experience in the things of God if we will utterly forsake our sin and submit ourselves to God. O, how can we cherish impurity in the soul when Christ has died for us, that we may become partakers of the divine nature, and escape the corruption that is in the world through lust? We are to be sanctified through the truth, and this sanctification is not the work of a moment, but of a lifetime. We must all learn to lean upon Jesus; for the time will come when we shall be scattered, and we cannot lean upon one another. Christ is ready to give us the help we need. The Bible is full of precious treasure, but we must dig for it as did the man who purchased the field of treasure. In this way we shall learn what it is to have living faith. Many are enfeebling the mind by the reading of stories and novels, and are losing their relish for the word of God. They are becoming mental inebriates, and will be unable to look at the solemn questions of life and destiny in the right light, unless they put away this practice. Search the Scriptures, and know what is truth. Lean upon God, and know what is living faith, and live by every word that proceedeth out of the mouth of God. By Mrs. E. G. White. (*Concluded next week.*) [Cf: RH 04-14-91 para. 13] p. 185, Para. 1, [1891MS].

When Philip had found Jesus, he was not content to keep the knowledge of the Messiah to himself. "Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see." This is the best way to test the truth. With softened and subdued hearts, with the Holy Spirit resting upon you, come to the oracles of truth; see for yourselves what is truth. We do not ask you to believe because we present truth to you, but believe because you have proved for yourself that it is truth. [Cf: RH 04-21-91 para. 1] p. 185, Para. 2, [1891MS].

"Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, 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. Nathanael had been praying to God, and Christ beheld his devotions. How many of us have been offering prayer to Heaven? God sees us wherever we are, and he knows the intents and purposes of our hearts; nothing escapes his notice. Do we believe in Christ? Do we believe that he laid aside his glory, his majesty, his high command, his royal robes, to become a man of sorrows, and acquainted with grief? Then how can we sin against him? How can we grieve the Holy Spirit of God? How can we bruise Jesus, and put him to an open shame? If you were eating of his flesh and drinking of his blood, you would not do this. Christ has presented before us eternal life, but we can have it only by thorough

identification with Christ, by showing that Christ's life is woven into our experience, that we have passed from death unto life. If we are eating Christ's flesh and drinking his blood, his life will be in us, and we shall bear the same relation to him as the branch does to the vine. The branch receives nutriment from the parent stock, and those united with Christ receive nourishment from him. The branch bears fruit of the same kind as that of the vine. If you are a part of Christ, and identified with him, you are eating his flesh and drinking his blood, and through this living experience you become sons and daughters of God. [Cf: RH 04-21-91 para. 2] p. 185, Para. 3, [1891MS].

But the children of God need not think to reach heaven without suffering, for we are to be partakers of Christ's sufferings. Christ says, "If any man will come after me, let him deny himself, and take up his cross, and follow me." There is work to be done for those around you, that cannot be neglected. Your children are to be educated in the truth. Parents should talk to their little ones of Jesus, and of the plan of salvation. They should weave precious lessons of the life and character of Christ into their children's minds that they may become the followers of Christ and heirs of eternal life. There is much talk of foreign missionary work, but the home work is neglected. The greatest mission field is right at your fireside, and the great need is that of fathers and mothers in Israel. When parents begin to realize the great responsibility that rests upon them, they will take up this home missionary work, and train their children for heaven. They will give their little ones line upon line, and precept upon precept. "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." It is in this way that parents are to keep ever before themselves and their children the great standard of righteousness. If they are condemned in their course of action, if the defects of their character are pointed out to them, they are to cleanse themselves, to overcome by the blood of the Lamb. [Cf: RH 04-21-91 para. 3] p. 186, Para. 1, [1891MS].

The professed people of God should pray more, and talk less; for we are altogether too earthly. Our minds dwell too much on earthly things. We are to be as pilgrims and strangers on the earth, passing on to a better country. We are to be in earnest in our efforts for gaining eternal life. The blessed Saviour has a crown waiting for us. It is to be decided by us whether or not we shall have that crown. Christ must be revealed in your daily life. There must be no angry words spoken in the home, no seeds of coarse, common talk sown in your children's hearts, or they will have no confidence in you when you speak in meeting. God help us to have the peace of Christ in our hearts, that we may teach our children the way of life and peace! We may have a little heaven to go to heaven in, if Christ breathes upon us his Holy Spirit. His love will be with us, and we shall be acquainted with him, and can bring him into our families. [Cf: RH 04-21-91 para. 4] p. 186, Para. 2, [1891MS].

We should abstain from all evil-speaking and evil-surmising. Our children will be in danger of losing all respect for religion if we

indulge in criticism of others. Let us talk of the love of Christ, of the commandments of God. Teach your children to be kind and courteous to all, and especially to respect the old. If you do all that God has given you to do, you will have no time to criticise your neighbors. You have your own little plot of ground to work upon; the unsightly weeds must be removed from your own dooryard. You must teach your children the way of life, and educate them to bear burdens at home. In this way they will be educated to bear burdens in the church, and will become lightbearers for God. You have a work to do to see that Satan does not sow his poisonous seeds in the hearts of your children. You may not have time for adorning your houses, but if the characters of your children are made beautiful, you will meet the approval of God. You will not have time to put ruffles and unnecessary ornaments upon your garments, for you will realize that you have a great work to do for Christ. If parents desire their children to have noble characters, they must guard against light and trifling talk, and give them line upon line, and precept upon precept of truth. May God help you to take hold of the work intelligently; for if there is not a work to be done in this direction, then God has never spoken by me. [Cf: RH 04-21-91 para. 5] p. 186, Para. 3, [1891MS].

Instead of indulging in jesting and joking, suppose you begin to exalt Jesus, talking of his wonderful charms. Make your children acquainted with the divine Redeemer of mankind; for they do not know him. If you had good home religion, you would be a bright and shining light, and represent Christ to a lost world. Let no murmuring escape your lips, but talk of the love of God. Christ is soon coming, and is it not time that we were getting ready for his glorious appearing? [Cf: RH 04-21-91 para. 6] p. 187, Para. 1, [1891MS].

Enoch walked with God 300 years, and we can walk with God from day to day. He had in his heart the living principles of the law of God, and the Holy Spirit rested upon him. He looked forward to the coming of Christ, and prophesied of the appearing of our Lord that is now so near at hand. If we believe that Christ is soon coming, we shall talk of our hope. Jesus said, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that were I am, there ye may be also." Christ has warned us to watch and pray that we may be ready for his coming; and shall we not watch and be patient? Shall we be deceived by the powers of darkness? May God help us that our lamps may be found trimmed and burning! [Cf: RH 04-21-91 para. 7] p. 187, Para. 2, [1891MS].

In the parable of the virgins, five were found wise, and five foolish. Can it be possible that half of us will be found without the oil of grace in our lamps? Shall we come to the marriage feast too late? We have slept too long; shall we sleep on, and be lost at last? Are there those here who have been sinning and repenting, sinning and repenting, and will they continue to do so till Christ shall come? May God help us that we may be truly united to Christ, the living vine, and bear fruit to the glory of God! Many feel rich, and regard themselves as in need of nothing; but may such confess their sins, and let the Spirit of God into their hearts. O, let us fear to go on in our evil, unrepenting state, lest we become like Judas, and finally betray our blessed Lord! [Cf: RH 04-21-91 para. 8] p. 187, Para. 3, [1891MS].

Shall we not break off our sins by righteousness, and have our conversation in heaven, whence we look for our Saviour? Shall we not talk of our Saviour until it becomes natural for us to do so? If we do not order our conversation aright, we shall not see the salvation of God. Satan will take possession of the heart, and we shall become low and sensual. Let us elevate the thoughts, and take hold upon things that are of real value, gaining an education here that will be of value in the world to come. Shall we not seek the Lord with earnestness, repent of our backslidings, mourn that we have neglected his word, that we do not know the truth better, and turn to him with all the heart, that he may heal us, and love us freely? Today let us take a step toward heaven. Christian character is not achieved in an instant, but day after day we are to add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience brotherly kindness, and to brotherly kindness charity. It is in this way that we are to be made ready for the coming of Christ. If we do not advance in the light, we shall be among that company who sit in darkness, for whom no place is found in heaven. [Cf: RH 04-21-91 para. 9] p. 187, Para. 4, [1891MS].

John says, "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. . . . And whosoever was not found written in the book of life was cast into the lake of fire. [Cf: RH 04-21-91 para. 10] p. 188, Para. 1, [1891MS].

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away." This is the company with whom we desire to stand. Then let us show it by our works, and remove from our hearts everything that will shut out Jesus. The latter rain is to fall upon the people of God. A mighty angel is to come down from heaven, and the whole earth is to be lighted with his glory. Are we ready to take part in the glorious work of the third angel? Are our vessels ready to receive the heavenly dew? Have we defilement and sin in the heart? If so, let us cleanse the soul temple, and prepare for the showers of the latter rain. The refreshing from the presence of the Lord will never come to hearts filled with impurity. May God help us to die to self, that Christ, the hope of glory, may be formed within! I must have the Spirit of God in my heart. I can never go forward to do the great work of God, unless the Holy Spirit rests upon my soul. "As the hart panteth after the water brooks, so panteth my soul after thee, O God." The day of judgment is upon us. O that we may wash our robes of character, and make them white in the blood of the Lamb! By Mrs. E. G. White. [Cf: RH 04-21-91 para. 11] p. 188, Para. 2, [1891MS].

Sin-burdened, struggling souls, Jesus in his glorified humanity has ascended into the heavens to make intercession for us. "For we have not

a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace." We should be continually looking unto Jesus, the author and finisher of our faith; for by beholding him we shall be changed into his image, our character will be made like his. We should rejoice that all judgment is given to the Son, because in his humanity he has become acquainted with all the difficulties that beset humanity. [Cf: RH 04-28-91 para. 1] p. 188, Para. 3, [1891MS].

To be sanctified is to become a partaker of the divine nature, catching the spirit and mind of Jesus, ever learning in the school of Christ. "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as of the Lord the Spirit." It is impossible for any of us by our power or our own efforts to work this change in ourselves. It is the Holy Spirit, the Comforter, which Jesus said he would send into the world, that changes our character into the image of Christ; and when this is accomplished, we reflect, as in a mirror, the glory of the Lord. That is, the character of the one who thus beholds Christ is so like his, that one looking at him sees Christ's own character shining out as from a mirror. Imperceptibly to ourselves, we are changed day by day from our own ways and will into the ways and will of Christ, into the loveliness of his character. Thus we grow up into Christ, and unconsciously reflect his image. [Cf: RH 04-28-91 para. 2] p. 188, Para. 4, [1891MS].

Professed Christians keep altogether too near the lowlands of earth. Their eyes are trained to see only commonplace things, and their minds dwell upon the things their eyes behold. Their religious experience is often shallow and unsatisfying, and their words are light and valueless. How can such reflect the image of Christ? How can they send forth the bright beams of the Sun of Righteousness into all the dark places of the earth? To be a Christian is to be Christlike. [Cf: RH 04-28-91 para. 3] p. 189, Para. 1, [1891MS].

Enoch kept the Lord ever before him, and the inspired word says that he "walked with God." He made Christ his constant companion. He was in the world, and performed his duties to the world; but he was ever under the influence of Jesus. He reflected Christ's character, exhibiting the same qualities in goodness, mercy, tender compassion, sympathy, forbearance, meekness, humility, and love. His association with Christ day by day transformed him into the image of him with whom he was so intimately connected. Day by day he was growing away from his own way into Christ's way, the heavenly, the divine, in his thoughts and feelings. He was constantly inquiring. "Is this the way of the Lord?" His was a constant growth, and he had fellowship with the Father and the Son. This is genuine sanctification. [Cf: RH 04-28-91 para. 4] p. 189, Para. 2, [1891MS].

Many who claim to be sanctified become boisterous, passionate, and wholly unlike Christ in words and deportment, if their will is crossed. These show that they are not what they claim to be. The more closely one views Christ, the less disposed will he be to make high claims to holiness. He will have a humble opinion of himself and of his own goodness, but Christ will be revealed in his character. [Cf: RH 04-28-91 para. 5] p. 189, Para. 3, [1891MS].

Christ said, "It is expedient for you that I go away." No one could then have any preference because of his location or personal contact with Christ. The Saviour would be accessible to all alike, spiritually, and in this sense he would be nearer to us all than if he had not ascended on high. Now all may be equally favored by beholding him and reflecting his character. The eye of faith sees him ever present, in all his goodness, grace, forbearance, courtesy, and love, those spiritual and divine attributes. And as we behold, we are changed into his likeness. [Cf: RH 04-28-91 para. 6] p. 189, Para. 4, [1891MS].

Christ is soon coming in the clouds of heaven, and we must be prepared to meet him, not having spot or wrinkle or any such thing. We are now to accept the invitation of Christ. 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." The words of Christ to Nicodemus are of practical value to us today: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit." [Cf: RH 04-28-91 para. 7] p. 189, Para. 5, [1891MS].

The converting power of God must be upon our hearts. We must study the life of Christ, and imitate the divine Pattern. We must dwell upon the perfection of his character, and be changed into his image. No one will enter the kingdom of God unless his passions are subdued, unless his will is brought into captivity to the will of Christ. [Cf: RH 04-28-91 para. 8] p. 190, Para. 1, [1891MS].

Heaven is free from all sin, from all defilement and impurity; and if we would live in its atmosphere, if we would behold the glory of Christ, we must be pure in heart, perfect in character through his grace and righteousness. We must not be taken up with pleasure and amusement, but be fitting up for the glorious mansions Christ has gone to prepare for us. If we are faithful, seeking to bless others, patient in well-doing, at his coming Christ will crown us with glory, honor, and immortality. [Cf: RH 04-28-91 para. 9] p. 190, Para. 2, [1891MS].

Prophecy reveals the fact that we are nearing the end of all things, and the people of God are to be the light of the world. In character and life we are to make manifest the requirement of God in humanity; and in order to do this, we must gather up the rays of divine light from the Bible, and let them shine forth to those who are in darkness. Christ must abide in our hearts by faith, that we may know and teach the way to heaven. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." [Cf: RH 04-28-91 para. 10] p. 190, Para. 3, [1891MS].

Christ is soon coming in glory, and when his majesty is revealed, the world will wish that they had his favor. At that time we shall all desire a place in the mansions of heaven; but those who do not confess Christ now in word, in life, in character, cannot expect that he will

confess them then before his Father and the holy angels. By those who have denied him, the cry will be raised, even to the mountains, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" O, how happy will those be who have made themselves ready for the marriage supper of the Lamb, who are robed in the righteousness of Christ, and reflect his lovely image! They will have on the pure white linen which is the righteousness of the saints, and Christ will lead them by the side of living waters; God will wipe away all tears from their eyes, and they will have the life that runs parallel with the life of God. By Mrs. E. G. White. [Cf: RH 04-28-91 para. 11] p. 190, Para. 4, [1891MS].

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." [Cf: RH 05-05-91 para. 1] p. 190, Para. 5, [1891MS].

We are assured that God is acquainted with all our works. "Be not deceived; God is not mocked." Our lives are all open before him with whom we have to do, and "he that soweth to his flesh shall of the flesh reap corruption." What is it to sow to the flesh?--It is to follow the desires and inclinations of our own natural hearts. Whatever may be our profession, if we are serving self instead of God, we are sowing to the flesh. The Christian life is a life of self-denial and cross-bearing. We are to endure hardness as good soldiers of Jesus Christ. Have we enlisted in the service of the Lord, and are we indeed his soldiers? If we are the soldiers of Christ, it is our business to follow his directions, to obey orders implicitly. We are not our own, and we cannot plan for selfish gratification and pleasure. We cannot inquire, What is for our convenience, but only, What are our orders? No one looks upon the life of a soldier as a life of self-pleasing and gratification. [Cf: RH 05-05-91 para. 2] p. 190, Para. 6, [1891MS].

We are on the battlefield today, and two great forces are ever contending for the mastery. The word of God declares, "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." Ever since his rebellion and expulsion from heaven, Satan has been seeking to wrest souls from Christ. It would be well for everyone of us who profess to be children of God, to inquire, In which army am I serving? Am I under the bloodstained banner of Prince Emmanuel, or under the black banner of the prince of darkness? [Cf: RH 05-05-91 para. 3] p. 191, Para. 1, [1891MS].

My text declares that God is not mocked. God understands whether he has the whole heart's service, or whether we are simply professors of religion. The truth of God must be enshrined in the heart, and we must be determined to fight the battles of the Lord, if we would come off conquerors with the final triumph of the truth; for the truth will triumph gloriously. What are you sowing in your daily life? Are you sowing to your flesh? Are you thinking only of your pleasure, your convenience? sowing to pride and vanity and ambition? "Whatsoever a man soweth, that shall he also reap." If you are sowing faith, rendering obedience to Christ, you will reap faith and power for future obedience. If you are seeking to be a blessing to others, God will

bless you. We should bring all the good possible into our lives, that we may glorify God, and be a blessing to humanity. The Lord has made it possible for us to have a righteous character in this life, that we may reflect the image of Christ to the world, and bring hope and joy to others. The joy we give to others will be reflected upon us again; for as we sow, we shall reap. But if we educate our souls in the line of doubt, we shall reap doubt at a time when faith and confidence are most essential, and shall be powerless to hope and believe. If we talk doubt, and question the dealings of God, we shall have an abundant harvest of doubt and questioning to reap. We shall be sowing to the flesh, and of the flesh shall reap corruption. [Cf: RH 05-05-91 para. 4] p. 191, Para. 2, [1891MS].

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts." Abundant provision has been made that all who desire to live a godly life may have grace and strength through Jesus, our divine Redeemer. The Christian's life is not to be one of burdens and cares, although the cross must be lifted and the burdens borne; for the servants of God are to draw peace and strength from the Source of their strength, and in so doing they will find life full of happiness and peace. [Cf: RH 05-05-91 para. 5] p. 191, Para. 3, [1891MS].

He who seeks to serve God and mammon at the same time, will find only unrest and trouble; for a double-minded man is unstable in all his ways. When you have an eye single to the glory of God, it will be easy to serve your Lord, easy to walk in the path to heaven. The whole being must be consecrated to God; for our precious Saviour never shares a divided heart. Our inclinations and desires must be under the control of the Spirit of God, and then we shall be strengthened to fight the good fight of faith. We should daily ask, What are the Captain's orders? [Cf: RH 05-05-91 para. 6] p. 191, Para. 4, [1891MS].

We are to be representatives of Jesus in this world. Are we fulfilling this solemn obligation, or are we misrepresenting our precious Lord, because of our unconsecrated lives? It is our privilege and duty to walk even as Christ walked; for "he that saith he abideth in him ought himself also so to walk, even as he walked." Jesus said of his people, "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [Cf: RH 05-05-91 para. 7] p. 192, Para. 1, [1891MS].

How many instead of glorifying God, instead of influencing others in the path of right, are swayed themselves by the evil influences that surround them. The lack of devotion in others, the pride, the hardness of heart, all lead these halfhearted Christians to take a position of indifference and infidelity, and they fail to realize that they are to be representatives of Christ, that they are to prove to the world by a life of godliness, that they are the true followers of Christ. Those who desire to be the disciples of the Lord must fix their eye upon the Author and Finisher of their faith. They need not be in a state of uncertainty and unhappiness; for if they give themselves wholly to the Lord, they may have confidence in God. The religion of Christ is not a

religion of mere emotion. You cannot depend upon your feelings for an evidence of acceptance with God; for feelings are variable. You must plant your feet on the promises of God's word, you must walk after the example of Jesus, and learn to live by faith. Satan may pour in his temptations upon you; but you have the promise of God, that "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." We should be faithful in the performance of our vows before God. [Cf: RH 05-05-91 para. 8] p. 192, Para. 2, [1891MS].

We are to cultivate the loveliness of Christian character, and to seek the inward adorning that we may show forth the praises of him who hath called us out of darkness into his marvelous light. But how many seem to think only of the outward adorning, and they make it evident that they are not in Christ, by the apparel in which they deck themselves. They live to gratify self, to please the world, and have not an eye single to the glory of God. The Christian is not to live to please the world. "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 by my sons and daughters, saith the Lord Almighty." Shall we not comply with this condition, when it involves so great a blessing and reward? [Cf: RH 05-05-91 para. 9] p. 192, Para. 3, [1891MS].

The religion of Christ never degrades the receiver; it ennobles and elevates. Upon certain conditions we are assured that we may become members of the royal family, children of the heavenly King. Is not this exaltation something worth seeking for? Through faith in Christ, and obedience to the requirements of his law, we are offered a life that shall run parallel with the life of God. And in that immortal life there shall be no sorrow, no sighing, no pain, no sin, no death. O that we might be more heavenly minded, and bring more of heaven into our life and conversation! But with all the rich promises of God, how many seem wholly absorbed in the things of earth. They are all taken up with the thought of what shall we eat, what shall we drink, and wherewithal shall we be clothed? God would not have us center our minds upon the things of this world. We are not to seek for our selfish gratification, but to center the mind upon Christ. Are you separating yourself from everything that will separate you from God? If you are in close connection with God, you will talk of him, you will have an abundance in your heart of the things of heaven. Shall we not change the order of things, and sow to the Spirit? Why do you not appreciate your Redeemer more? Why do you not think of him, and talk of him to others? The Lord is waiting to do great things for his children who trust in him. Do we expect to dwell with Christ in the eternal world? Then we must dwell with him here, that he may help us in every time of trial and temptation, and make us ready for his coming in the clouds of heaven. He will reward every man according to his works, and every secret thing will be brought into judgment. We shall find then that only those who have lived by every word that proceedeth out of the mouth of God will be saved. We must plant our feet on the word, the solid rock of truth. We must search carefully throughout the Scriptures to see if we are indeed working the works of God. The beauty and grace of Christ must be woven into our characters. We cannot keep Christ so apart from our lives as we do, and yet be fitted for his companionship in heaven. He is to be the all in all of heaven, and must be our all in all upon earth. [Cf: RH 05-05-91 para. 10] p. 192, Para. 4, [1891MS].

If we are acquainted with Christ here, we shall be kind and courteous, tenderhearted, forbearing, patient. I entreat you to sow to the Spirit. Every temptation resisted, will give you power to sow to the Spirit in another time of trial. But I ask, How do your conflicts result now? Are you without a vital connection with Christ? If so, you will be overcome by the flesh, and the warfare between the flesh and the Spirit will terminate in defeat to the Spirit. You will lean to self-indulgence, to self-gratification. O, take hold of Christ's strength, and make peace with him! Then you will be enabled to practice self-denial, and to sow to the Spirit. I point you to the cross of Calvary. The path from the manger to Calvary is marked with the footprints of self-denial. Who of you are willing to become partakers with Christ of his sufferings? "If we suffer, we shall also reign with him." "For your sakes he became poor, that ye through his poverty might be rich." We should be just as willing to bear shame, reproach, and suffering for the Majesty of heaven, as he was to endure the cross for us. [Cf: RH 05-05-91 para. 11] p. 193, Para. 1, [1891MS].

Christ 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." O, remove everything that obstructs the entrance to your heart, and let the Saviour in. Humble your hearts before God, that he may give you his Holy Spirit. Christ has said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." You cannot follow Christ unless you are willing to bear the cross at every step. "The friendship of the world is enmity with God." We must take our journey through the world as pilgrims and strangers, clinging by living faith to the cross of Calvary. The blessing of God will rest upon every soul that makes a full consecration to him. When we seek for God with all the heart, we shall find him. God is in earnest with us, and he wants us to make thorough work for eternity. He has poured out all heaven in one gift, and there is no reason why we should doubt his love. Look to Calvary. Christ died for you, and what greater evidence of God's love could you ask than that which has been given in the life and death and intercession of Jesus? [Cf: RH 05-05-91 para. 12] p. 193, Para. 2, [1891MS].

God asks you to give him your heart. Your powers, your talents, your affections, should all be surrendered to him, that he may work in you to will and to do of his good pleasure, and fit you for eternal life. Accept the invitation of Christ. He bids 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." O that we might press toward the mark for the prize of our high calling in Christ Jesus! What more can God do than he has done? Let us empty our souls of all enmity, all foolishness, and by living faith connect with Jesus. Draw nigh to God, and he will draw nigh to you. Christ will pardon your transgressions, and receive you graciously. [Cf: RH 05-05-91 para. 13] p. 193, Para. 3, [1891MS].

--There is just as much self-denial required today as there was in the starting of the message.-- *Mrs. E. G. White.* [Cf: RH 05-05-91 para. 14] p. 193, Para. 4, [1891MS].

The people of God have allowed many things to come in between their

souls and God, and their thoughts of God have been far below what it is their privilege to have. They are not on the high vantage ground where God would have them, and they should realize this keenly, that they may repent and turn to God with all the heart. It is sad to think that though they have professed the truth for these many years, many have failed to understand how to take God at his word, that they may be strengthened in the time of temptation. [Cf: RH 05-19-91 para. 1] p. 194, Para. 1, [1891MS].

Temptation will come upon all the children of God. James writes: "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." The word does not say that we are to count it all joy when we fall under temptation, but when we fall into temptation. It is not necessary to fall under temptation; for temptation comes upon us for the trying of our faith. And the trying of our faith worketh patience, not fretfulness and murmuring. If we put our trust in Jesus, he will keep us at all times, and will be our strength and shield. We are to learn valuable lessons from our trials. Paul says, "We glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." [Cf: RH 05-19-91 para. 2] p. 194, Para. 2, [1891MS].

Many seem to think that it is impossible not to fall under temptation, that they have no power to overcome; and they sin against God with their lips, talking discouragement and doubt, instead of faith and courage. Christ was tempted in all points like we are, yet without sin. He said, "The prince of this world cometh, and hath nothing in me." What does this mean?--It means that the prince of evil could find no vantage ground in Christ for his temptation; and so it may be with us. "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." [Cf: RH 05-19-91 para. 3] p. 194, Para. 3, [1891MS].

As a people, we are looking for the coming of the Lord in the clouds of heaven; and how carefully should we examine our hearts that we may know whether or not we are in the faith. There seems to be a mist before the eyes of many, for they fail to discern spiritual things, and do not recognize the workings of Satan to entrap their souls. Christians are not to be the slaves of passion; they are to be controlled by the Spirit of God. But many become the sport of the enemy, because when temptations comes, they do not rest in Jesus, but worry themselves out of his arms, and in perplexity lose all their faith and courage. They do not remember that Jesus has helped them out of difficulties in the past, that his grace is sufficient for the daily trials, and that he can help in the present trouble. We make failures in our little, daily difficulties, and allow them to irritate and vex us; we fall under them, and so make stumblingblocks for ourselves and others. But blessings of the greatest importance are to result from the patient endurance of these daily vexations; for we are to gain strength to bear greater difficulties. Satan will press upon us the most severe temptations, and we must learn to come to God in any and every

emergency, as a child would come to its parents. [Cf: RH 05-19-91 para. 4] p. 194, Para. 4, [1891MS].

We profess to be Bible Christians, and we are not left in the dark to take step after step in uncertainty. We are to know where we are going. We cannot be in darkness if we are following Christ as our leader; for he says, "He that followeth me shall not walk in darkness, but shall have the light of life." When the way seems beset with difficulty, and clouded with darkness, we must believe that there is light ahead, and not turn to the right or left, but press forward, notwithstanding all our trials and temptations. [Cf: RH 05-19-91 para. 5] p. 195, Para. 1, [1891MS].

Take courage, tempted soul; for the Lord knoweth them that are his. "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." Keep talking faith, and the victory is yours; for "this is the victory that overcometh the world, even our faith." Jesus has said we should not walk in darkness, but should have the light of life, and we believe it. We are to keep talking of the light, to keep praying and believing, and the light will break upon us when our faith has been tried and patience has had its perfect work. [Cf: RH 05-19-91 para. 6] p. 195, Para. 2, [1891MS].

We are not to be like the man who said, "I have prayed and prayed, but I do not receive." A companion said to him, "Let us pray together then, and claim the promise of God." So they bowed in prayer; but when they rose from their knees, the man said, "I don't feel any different, and I didn't expect I should." This is the way that many present themselves before God; they would be surprised if God should answer their prayers. They do not expect the Lord to answer their prayers, or think that the Lord will hear them, and their petitions are in vain; for they go away as they came. [Cf: RH 05-19-91 para. 7] p. 195, Para. 3, [1891MS].

We must have faith in God. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Our faith is to be tried by trials and temptations, that patience may have her perfect work, and we may be perfect, wanting nothing. We know nothing about the strength of our faith until it is tried. You may not understand the way in which God is leading you, you may not be filled with joy, but may be in heaviness because of temptation; but in all this it is your privilege to say, "I believe the Lord will give me the things I have asked for. I can and will trust God." When you have done this, be thankful, knowing that the trying of your faith worketh patience. Do not become restless, full of faultfinding, under the test and proving of God. Do not fret and talk discouragement and grieve the Holy Spirit of God from you. That which you sow, you will reap; and you will not find that a harvest of doubt is a pleasant thing to reap. You must be careful what kind of seed you sow; for it will bear a harvest after its kind. Talk light and faith and hope, and educate yourself to see light when God reveals it to you. [Cf: RH 05-19-91 para. 8] p. 195, Para. 4, [1891MS].

"But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." If you feel that you lack wisdom in this, plead the promise of God. He says, "If any of you lack wisdom, let him

ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." Come to God with all your needs. Don't go to others with your trials and temptations; God alone can help you. If you fulfill the conditions of God's promises, the promises will be fulfilled to you. If your mind is stayed upon God, you will not go from a state of ecstasy to the valley of despondency when trial and temptation come upon you. You will not talk doubt and gloom to others. You will not say, "I do not know about this or that. I do not feel happy. I am not sure that we have the truth." You will not do this, for you will have an anchor to the soul both sure and steadfast. When we talk discouragement and gloom, Satan listens with fiendish joy; for it pleases him to know that he has brought you into his bondage. Satan cannot read our thoughts, but he can see our actions, hear our words; and from his long knowledge of human family, he can shape his temptations to take advantage of our weak points of character. And how often do we let him into the secret of how he may obtain the victory over us. O that we might control our words and actions! How strong we would become if our words were of such an order that we would not be ashamed to meet the record of them in the day of judgment. How different will they appear in the day of God from what they seem when we utter them. [Cf: RH 05-19-91 para. 9] p. 195, Para. 5, [1891MS].

What harm is wrought in the family circle by the utterance of impatient words; for the impatient utterance of one leads another to retort in the same spirit and manner. Then come words of retaliation, words of self-justification, and it is by such words that a heavy, galling yoke is manufactured for your neck; for all these bitter words will come back in a baleful harvest to your soul. Those who indulge in such language will experience shame, loss of self-respect, loss of self-confidence, and will have bitter remorse and regret that they allowed themselves to lose self-control and speak in this way. How much better would it be if words of this character were never spoken! How much better to have the oil of grace in the heart, to be able to pass by all provocation, and bear all things with Christlike meekness and forbearance. [Cf: RH 05-19-91 para. 10] p. 196, Para. 1, [1891MS].

Home religion is greatly needed, and our words in the home should be of a right character, or our testimonies in church will amount to nothing. Unless you manifest meekness, kindness, courtesy, in your home, your religion will be in vain. If there was more genuine home religion, there would be more power in the church. We may have a great deal more faith than we now have, by living up to the light God has given. Says the apostle, "Now faith is the substance of things hoped for, the evidence of things not seen." As you would believe in a friend, so you are to trust God. If your friend has never denied your requests, you will not doubt his promise to favor you in some new desire. You are to believe that Jesus knows just what you need, and will supply all your wants; so you can go on in faith, saying "I have laid my burden upon the Lord, and I will not lay it upon any human being. God will hear and answer my prayers." Satan may say, "You do not feel any better, you are just as miserable as ever." But tell him you believe that God will do just as he said, and rest your whole weight on his promise. [Cf: RH 05-19-91 para. 11] p. 196, Para. 2, [1891MS].

We must have a practical faith, a faith which works by love and purifies the soul. This genuine faith has a purifying, refining

influence upon the Christian's character. Those who have this faith will not be careless and rough in word or deportment. They will realize that they are of value in the sight of God, his sons and daughters, and they will be circumspect in deportment, careful in habits and dress. They will realize that they are a spectacle unto men and angels, and will feel the necessity of having a pure mind, of speaking choice words, of acting in a refined manner. They will keep before them the fact that they are preparing for the society of the heavenly angels. [Cf: RH 05-19-91 para. 12] p. 196, Para. 3, [1891MS].

Brethren and sisters, do not let everyone know your thoughts and emotions. Do not manifest impatience, keep yourself under control, master yourself. Satan will take advantage if you give him the least chance. You must fight the good fight of faith, and lay hold on eternal life. You may gain one victory, but this is not enough; you must gain victory after victory, going from strength to strength. We are to occupy some place in the Lord's spiritual temple, and the important question is not as to whether you are a large or a small stone, but whether you have submitted yourself to God that he may polish you, and make you emit light for his glory. If you are in the Lord's temple, we must emit light. Are we permitting the heavenly Builder to hew and square and polish us? Have we faith to rest in him? [Cf: RH 05-19-91 para. 13] p. 196, Para. 4, [1891MS].

We must have a faith that is not dwarfed and sickly, but one in keeping with the great truth committed to us. O, let us come up to the help of the Lord, to the help of the Lord against the mighty! We have truth that will sanctify the soul, if we will only allow it to work in us and make us holy. Shall we be sanctified through the truth? May God help us to let his grace and light into our souls. By Mrs. E. G. White. [Cf: RH 05-19-91 para. 14] p. 197, Para. 1, [1891MS].

In the days of Elijah there was great apostasy in Israel. Ahab, the king, had connected with himself men and women who had departed from the living God, and turned to the service of idols. The king should have been loyal to God, one who by both influence and example would have bound his people to God; but instead of this, he joined with apostates, and led the people into idolatry. Leading men are endowed with great influence for good or evil, and their responsibility is very great. Ahab had used his influence to propagate evil, and Israel sank deeper and deeper into sin. [Cf: RH 05-26-91 para. 1] p. 197, Para. 2, [1891MS].

Elijah was a worshiper of the living God, and his soul was stirred within him as he saw apostasy prevail, and the people of God follow the customs of the nations around them. He was a man of prayer, and he sent up fervent petitions that God would arrest the tide of evil that seemed about to sweep Israel into perdition. God regarded his prayer, and he was commissioned to announce to Israel, in the presence of the king, that God would bring chastisement upon his people. They had dishonored God in the sight of the nations, and as a result, darkness as a thick cloud enveloped them, and abominations accumulated within their borders. In every direction they had reared the temple of idolatry, the altar of profanity, before which prophets and loyal men, servants of the God of heaven, had poured out their blood. Satan swayed his scepter over Israel, and the moral atmosphere was clouded with the smoke of national idolatry. [Cf: RH 05-26-91 para. 2] p. 197, Para. 3,

[1891MS].

In this time of great depravity, Elijah made his way to Ahab, the leader of the apostasy. In his presence he reached forth his hand to heaven, and declared, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." In making such an announcement it might seem that Elijah was taking great risk. If dew or rain had come with no command from Elijah, the king would have represented him as a false prophet, and the priests of Baal would have attributed the blessing to a deliverance wrought by their idol, and would have exalted Baal as triumphant over Jehovah. [Cf: RH 05-26-91 para. 3] p. 197, Para. 4, [1891MS].

The judgment threatened was so unexpected, so terrible, so sudden, that Ahab seemed paralyzed, and he did not realize that the prophet had left his presence unrebuked, until the man of God had gone beyond recall. Then the king roused his servants, and called for the man who had declared that heaven was shut up according to his word. But Elijah was not to be found, and neither dew nor rain fell upon the land of Israel for three years and a half. [Cf: RH 05-26-91 para. 4] p. 197, Para. 5, [1891MS].

The object of this affliction was to arouse Israel to a realization of their sin, to bring them to repentance, and turn them to God, that they might honor Jehovah as the only true and living God. After three years and a half of drought, the Lord said to Elijah, "Go, show thyself unto Ahab; and I will send rain upon the earth." "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, 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. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table." The king obeys this command as though he were the servant, and Elijah the king. Then Elijah orders them to bring two bullocks, one for the prophets of Baal, and one for himself, and he bids the prophets dress their bullock and put it on the altar, and call upon Baal for fire. He says, "Call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, It is well." [Cf: RH 05-26-91 para. 5] p. 198, Para. 1, [1891MS].

The priests of Baal called aloud, and cut themselves, even unto the going down of the sun, but there was no response from their idol; for "there was neither voice, nor any to answer, nor any that regarded. And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name: and with the stones he built an altar in the name of the Lord." Then he had the people pour on twelve barrels of water. "And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned

their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God." [Cf: RH 05-26-91 para. 6] p. 198, Para. 2, [1891MS].

Before the sacrifice, Elijah had said, "How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him." After the destruction of the prophets of Baal, Elijah said to Ahab, "Get thee up, eat and drink; for there is a sound of abundance of rain." After the king's departure, Elijah went up to the top of Carmel; "and he cast himself down upon the earth, and put his face between his knees." When he had bidden Ahab go up and eat and drink, did he have an evidence that the showers were about to fall? Did he see the clouds in the heavens? Did he see the rain, or hear the thunder?--No; he spoke these words because the Spirit of the Lord moved upon his mind, and led him to believe that his prayer would be heard. He had done all that was possible to make manifest his faith, and now he began to pray for the outpouring of the abundance of rain. [Cf: RH 05-26-91 para. 7] p. 198, Para. 3, [1891MS].

He "said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times." The servant watched while Elijah prayed. Six times he returned from the watch, saying, There is nothing, no cloud, no sign of rain. But the prophet did not give up in discouragement. He kept reviewing his life, to see where he had failed to honor God, he confessed his sins, and thus continued to afflict his soul before God, while watching for a token that his prayer was answered. As he searched his heart, he seemed to be less and less, both in his own estimation and in the sight of God. It seemed to him that he was nothing, and that God was everything; and when he reached the point of renouncing self, while he clung to the Saviour as his only strength and righteousness, the answer came. The servant appeared, and said, "Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. And it came to pass in the meanwhile, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the Lord was upon Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel." [Cf: RH 05-26-91 para. 8] p. 199, Para. 1, [1891MS].

There are many lessons to be drawn from the experience of Israel and of the prophet of God. We are living in a time of apostasy similar to the time of which we have read; for there is great religious declension in the churches, among the professed people of God. The children of God should have a realization of their accountability, and should direct their hearts toward God, seeking for strength and grace with an earnestness which they have never before manifested. There never was a more solemn time in the history of the world than the time in which we are now living. Our eternal interests are at stake, and we should arouse to the importance of making our calling and election sure. We dare not risk our eternal interests on mere probabilities. We must be in earnest. What we are, what we are doing, what is to be our course of action in the future, are all questions of untold moment, and we cannot afford to be listless, indifferent, unconcerned. It becomes each one of

us to inquire, "What is eternity to me?" Are our feet in the path that leads to heaven, or in the broad road that leads to perdition? [Cf: RH 05-26-91 para. 9] p. 199, Para. 2, [1891MS].

All around us the world is manifesting intense activity. There is a feeling of apprehension among all people; they are looking for some great event, but know not what it is to be. The state of affairs in Europe excites men's fears, and all are looking for those things that shall come upon the earth, and their hearts are failing them for fear. The nations are filled with anxiety, and there is a spirit of unrest and tumult on every hand. If ever there was a time when men should know their position, it is now. No man can afford to go on blindfolded, not knowing in what road he is traveling, but careless and hoping to come out right in the end; for great and disastrous will be his awakening. Those who do not appreciate eternal life enough to work diligently for it, will never obtain it. Those who are seeking earthly pleasure, worldly gain and honor, will never make a success of winning eternal life, unless they repent, and turn to God with all the heart. [Cf: RH 05-26-91 para. 10] p. 199, Para. 3, [1891MS].

How many seek their pleasure in the gaming-table, in attending the theater, while thoughts of God and eternity are put far from their minds! They think more of what they shall eat, what they shall drink, and wherewithal they shall be clothed, than of the salvation of their souls; and can these expect to gain heaven when they neglect the great salvation purchased for them at infinite cost? They give no proof that they love God, no proof that they love the atmosphere of heaven. By the characters they develop they say distinctly that they are in the broad road that leads to ruin. [Cf: RH 05-26-91 para. 11] p. 200, Para. 1, [1891MS].

Those who make a success of the Christian life will count all things as loss for the excellency of the knowledge of Christ. Only those who are abiding in Christ, can know what true life is. They realize the value of true religion. They have brought their talents of influence and means and ability to the altar of consecration, seeking only to know and do the will of him who has died to redeem them. They know that the path they must travel is strait and narrow, and that they will have to meet many obstacles and temptations, as they resist the enticements of the broader road that leads to ruin; but they will discern the footsteps of Jesus, and press onward toward the mark for the prize of the high calling in their Lord and Saviour. They will choose the royal way that leads to heaven, although it is strait and narrow; for they have respect unto the recompense of the reward. By Mrs. E. G. White. [Cf: RH 05-26-91 para. 12] p. 200, Para. 2, [1891MS].

As Christians, God has claims upon us, and we should continually seek to realize that we are not our own, but have been purchased at an infinite price, even with the life of God's dear Son. As the purchase of the blood of Christ, as his representatives on earth, we sustain important relations both to the church and to the world. We are commissioned to go into all the world and preach the gospel to every creature. We are under obligation to do all in our power to save souls for whom Christ has died. Christ has made an infinite sacrifice in our behalf, and we should show that we appreciate this sacrifice by doing all in our power to forward the work of salvation. [Cf: RH 06-02-91 para. 1] p. 200, Para. 3, [1891MS].

In his sermon at Nazareth, Jesus declared that he had come to fulfill the word of the Lord by the prophet Isaiah. He read, "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." This was the mission of Christ to our world, and he is our example in all things. Through the power of his grace we are to take up the work where he left it, and carry it forward to completion. We are to relieve the miseries of our fellowmen as far as we can, and to pray that our pitying Redeemer will comfort and help where we cannot. We all have a work to do for the Master. We are to break the bands of oppression, to proclaim deliverance to those who are bound in the fetters of vicious habits. By precept and example we are to aid our fellowmen, that they may reach a higher and nobler life, aiding them to the utmost of our ability to enlarge their capacity, to increase their happiness, and to obtain a moral fitness for the life to come. [Cf: RH 06-02-91 para. 2] p. 200, Para. 4, [1891MS].

There are hundreds professing to believe the truth, who are doing nothing except to serve themselves, who should be engaged in most earnest work for the Master. They should yield their hearts to God, purify their souls by obedience to the truth, and let the love of Christ enlarge their natures, so that they may come into sympathy with their fellow-beings who need the aid of Christian love and unselfish effort. If all who profess to be followers of Christ would follow him in deed and in truth, many souls would be rescued from the snare of the enemy. The language of those who would be laborers together with God, would be, "Jesus, my Master, died for a ruined world, leaving me an example that I should follow in his steps. I must do for others as Christ has done for me." Selfishness and indifference must be put far from the children of God; for a great work waits to be done for the world. [Cf: RH 06-02-91 para. 3] p. 201, Para. 1, [1891MS].

We cannot all preach, but we can all act some humble part in the work of God. We cannot all go forth as did Luther and other noble reformers, but we can fill some humble place, and be laborers together with God. But many who have ability to work for God fail to accomplish anything in his service. They choose to follow plans for their own selfish pleasure, while souls are perishing whose blood will be required at their hands. Brethren and sisters, we must put on the whole armor of God, and work while it is called today. Many are doing nothing who could do much for God, if they would give themselves wholly to him. Their minds are now crippled with selfish thoughts and desires, and they are kept from the work of God by engaging in needless labor for themselves. Many are employing their time in conforming to the world, while souls are left to perish in darkness. Much that might be done by sisters is left undone, because they fail to cultivate their God-given ability in the right direction. Although they profess to be followers of Christ, the Saviour does not abide in their hearts by faith. [Cf: RH 06-02-91 para. 4] p. 201, Para. 2, [1891MS].

If half the time devoted to dress and display were devoted to the study of the Scriptures and to prayer, the minds of many of my sisters would be enlarged and enriched, strengthened and disciplined, and they would be fitted to bless and help souls that are perishing for the

bread of life. Painstaking, determined effort would result in blessing to those who labor and those who are perishing. Do you feel better prepared to search the Scriptures, to engage in secret prayer, to bear testimony in social meeting, after devoting hours to the needless ornamentation of your clothing? There is a class of women in the world who appear very fair to the eye, but within they are full of corruption. Is this the class you are seeking to imitate? Are you neglecting the inner adornment, and devoting probationary time to the decoration of your apparel? In this way you make it manifest that you do not appreciate the inward adorning of a meek and quiet spirit, which is of great price in the sight of God. Shall not those who believe present truth, cease from idolatry? Put away your idols, and humble your hearts before God. [Cf: RH 06-02-91 para. 5] p. 201, Para. 3, [1891MS].

Will not those who profess to be followers of the meek and lowly Jesus clothe themselves in modest apparel, adorning themselves with good works, as becometh women professing godliness? Do not say, "After I have worn out this garment, I will make the next plainer." What zeal, what earnest effort, what skill, what patience, you manifested in fashioning that garment according to the prevailing style; and can you not now manifest just as much zeal in refashioning it to meet the approval of God? Can you not work as hard to conform to God's order as you did to conform to the order of fashion? You could afford time, effort, and money to place yourself in harmony with the world, and can you not now manifest zeal in seeking to stand upon the Bible platform? [Cf: RH 06-02-91 para. 6] p. 201, Para. 4, [1891MS].

The apostle says, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. Peter writes concerning the apparel of women, saying, "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. For after this manner in the old time the holy women also, who trusted in God, adorned themselves." And Paul writes, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." [Cf: RH 06-02-91 para. 7] p. 202, Para. 1, [1891MS].

Great neglect has been shown in the matter of bringing our church members up to the standard of the Bible in this matter. After admonition, after time for Bible study and reflection, those who are walking contrary to the Scriptures, and will not reform, should be suspended from the church. The church is weakened, her power is enfeebled, her influence is limited, because church members fail to live in accordance with the directions of the Bible. The example of those who follow the fashions of the world has a disastrous effect upon other members of the church. Many seek to imitate the dress of those who go into extravagance on this matter. Those who cannot afford to make the display, feel that the contrast between their simplicity and the fashion of their sisters is too sharply defined. In seeking to make the contrast less striking, they conform to the world, and expend their little all on dress. They give time and effort to make an appearance

which they consider more respectable, and often sacrifice health, happiness, and the favor of God for the sake of dressing as do others who are not following the directions of the word of God. Some of our sisters have been so sensitive over the contrast between their appearance and that of their more dressy sisters, that they have refused to come to church on the Sabbath day. [Cf: RH 06-02-91 para. 8] p. 202, Para. 2, [1891MS].

My sisters, let us face the mirror of God's holy law, and test our spirit and character by the first four and last six commandments. The first four commandments require that we should love God with all our heart, might, mind, and strength; and anything that tends to draw the mind away from God, assumes the form of an idol, occupying the thought, and consuming the time, and crowding out of the soul temple the spirit of Christ. O, how much means that should go to the cause and work of God is laid upon the altar of idols! Unless God is enthroned in the heart, the commandments are violated; for we have other gods before the Lord of hosts. "Thou shalt love the Lord thy God with all thy heart." "Thou shalt have no other gods before me." Examine your thoughts and actions in the light of God's law, and see if you have not failed in your duty to your fellowmen. Can a true follower of Christ so forget the sacrifice made in behalf of fallen man, that he will become careless of the time and means intrusted to him of Heaven to do good to others? The means we have is ours only to relieve the necessities of ourselves and others. The money expended for the gratification of selfish desires in dress or in any other way, is money lost to the cause of God. [Cf: RH 06-02-91 para. 9] p. 202, Para. 3, [1891MS].

Shall not the glory of God and the good of others be our first object in life? Many seem to think that dress is of no importance in the eyes of the Lord. The matter of dress, separated from everything else, may not be of so great consequence, but the evils resulting from extravagant dress are by no means few or unimportant, since they endanger the spirituality of the church. Time that should be devoted to the improvement of the mind, and to the benefiting of souls that are perishing, is given to needless work, that the dress may be made attractive. Meditation and prayer are neglected, while the mind is filled with methods of conforming to the world. Those who give much time and thought to dress, fail to bring themselves into connection with God by the study of the Scriptures, by meditation on his ways and work. Intemperance in dress is increasing. Now one fashion and then another takes the attention, and souls are drawn away by fashion from the things that pertain to their eternal interest. None can afford the outlay necessary for dressing in the height of style, for it involves robbery toward God, nor can any afford the loss of spirituality that is sure to follow. They will become bankrupt in the things of God. [Cf: RH 06-02-91 para. 10] p. 203, Para. 1, [1891MS].

Let those who have been expending means and time and thought on needless decoration of themselves, face the mirror of God's law and behold their real defects. Do not make excuses, but pray as did David, "Open thou mine eyes, that I may behold wondrous things out of thy law." If the money used in multiplying pictures of yourselves were devoted to the cause of God, if means expended for mere selfish gratification were turned into the channel that flows to the treasury, our missionaries would be well supplied with the necessaries of life, our publishing houses would not be burdened with debt, and the treasury

would be full and running over. Complaints would not be heard concerning our inability to extend our missionary operations. [Cf: RH 06-02-91 para. 11] p. 203, Para. 2, [1891MS].

Let all who profess to be members of Christ's body, look at the facts candidly and carefully, and put the question to their souls, "Am I living in obedience to the first four commandments? Do I love God supremely?" We should be jealous of ourselves with a godly jealousy, and be more critical over the condition of our own souls than over the condition of the souls of our neighbors. We should criticise our motives, test our thoughts. Is God the subject of our meditation? Do we love the Bible? Do we love the hour of prayer? Or will we neglect it in order to adorn ourselves to attract attention to self? Do you devote your time to dress instead of to the study of God's precious word, which would broaden your understanding and make your heart glow with truth that you could communicate to others? Are you reluctant in your attendance at social meeting? Do you feel no zeal, no pleasure, in speaking of the love of Christ? If this is the case, you are cherishing some idol. [Cf: RH 06-02-91 para. 12] p. 203, Para. 3, [1891MS].

Have you compared your life and character with the last six commandments? Do you love your neighbor as yourself? There is missionary work to be done. The skill, taste, patience, that is used in decorating your dress, should be devoted to Christ. I have felt sad as I have heard some of our sisters excusing themselves from the work of God on the plea that they had no ability. They declared they did not know how to be laborers together with God. O, it is time that all the professed servants of God knew how to work with Christ for the salvation of precious souls for whom he died. Christ can give you wisdom, experience, and spiritual knowledge, so that you may be workers with him. The same tact, perseverance, energy, employed in trimming your dresses, would be available in the work of God, if it were directed under his guidance to teaching others the way of truth, and to building up the spiritual interests of his cause. Many who make these excuses show by their dress that they know how to endure perplexity, how to work energetically; and these very qualities given to Christ would be made of use in saving the souls of men. [Cf: RH 06-02-91 para. 13] p. 203, Para. 4, [1891MS].

My sisters, my brethren, shall we not all put away idolatry? Let us leave the fashions, let us leave all forms of self-gratification, to those who have no time for, nor interest in, the salvation of their own souls or the souls of others. Let us make it our one great interest to work for God and humanity, to win heaven ourselves, and to direct the feet of others into the path that leads to eternal life. By Mrs. E. G. White. [Cf: RH 06-02-91 para. 14] p. 204, Para. 1, [1891MS].

"Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." Important lessons are presented to us in the experience of Elijah. When upon Mount Carmel he offered the prayer for rain, his faith was tested, but he persevered in making known his request unto God. Six times he prayed earnestly, and yet there was no sign that his petition was granted, but with strong faith he urged his plea to the throne of grace. Had he given up in discouragement at the sixth time, his prayer would not have

been answered, but he persevered till the answer came. We have a God whose ear is not closed to our petitions; and if we prove his word, he will honor our faith. He wants us to have all our interests interwoven with his interests, and then he can safely bless us; for we shall not then take glory to self when the blessing is ours, but shall render all the praise to God. God does not always answer our prayers the first time we call upon him; for should he do this, we might take it for granted that we had a right to all the blessings and favors he bestowed upon us. Instead of searching our hearts to see if any evil was entertained by us, any sin indulged, we would become careless, and fail to realize our dependence upon him, and our need of his help. [Cf: RH 06-09-91 para. 1] p. 204, Para. 2, [1891MS].

Elijah humbled himself until he was in a condition where he would not take the glory to himself. This is the condition upon which the Lord hears prayer, for then we shall give the praise to him. The custom of offering praise to men is one that results in great evil. One praises another, and thus men are led to feel that glory and honor belong to them. They begin to feel as did Nebuchadnezzar when he walked around the palaces of his kingdom, exclaiming, "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?" God had warned the king of his danger in thus taking the glory to himself, but he did not heed the warning, and God sent his threatened judgment upon him, and Nebuchadnezzar was humbled. After he had learned his lesson, and had given honor to God, he was restored to his kingly state and power. Giving praise to men lifts them up in their own estimation, and they forget that their ability is of God, an intrusted capital put in their charge to be used for the glory of the Giver. Men are tested in the use of this earthly capital to see if they may be intrusted with the heavenly riches. When we are in a right condition before God, we shall realize that a great sacrifice has been made in our behalf, and we shall see our own human frailty and weakness, and offer praise to God, instead of to man. All the praise belongs to God. When great men are called upon to speak, it is too often the case that their words do not carry with them a solemn weight of conviction; for much of their address is given to win the applause of the people. They render praise to men, and fail to realize that all power and ability are from God, to whom all the glory belongs. When you exalt man, you lay a snare for his soul, and do just as Satan would have you. You should praise God with all your heart, soul, might, mind, and strength; for God alone is worthy to be glorified. If we should realize that our salvation cost the infinite price of the life of the Son of God, we should have more humble views of self. Our Saviour knew that there was no hope of redemption for us except through him, and he came to the world to be wounded for our transgression, to be bruised for our iniquities, to bear our chastisement, that through his stripes we might be healed. [Cf: RH 06-09-91 para. 2] p. 204, Para. 3, [1891MS].

In order to exalt the Lord as we should, we must have genuine faith, that will lead us to render obedience to the law of God. There are many who claim to have faith in God, but it is a faith that does not work, and the apostle says, "Faith without works is dead." It is of like character with the faith possessed by the evil angels, for they "believe and tremble." We must have the faith of the Bible,--the faith that works by love, and purifies the soul. [Cf: RH 06-09-91 para. 3] p. 205, Para. 1, [1891MS].

How are we to know that we have faith in God, that we are his children and have love for him? Is it by our profession? I once visited at the home of a minister who prided himself on his family government. His children made great outward demonstrations of affection, but when he asked them to do some errand for him, or perform some task, they paid no attention to his wants, and did not regard his request. I asked him how he could think that his children really loved him, when they paid no attention to his desires. He replied that he knew they loved him, because they showed such fondness for him; they clung to his neck and kissed him, and seemed eager to manifest their love. But without obedience, all outward profession of affection is a mere mockery. When we see children spring to obey the command of father or mother, manifesting cheerful love in their service, we know that they really love their parents. How do we know that we love our Heavenly Father? If a child loves his parents, he will obey their commands. If we love God, we shall keep his commandments. The apostle says, "This is the love of God, that we keep his commandments; and his commandments are not grievous." [Cf: RH 06-09-91 para. 4] p. 205, Para. 2, [1891MS].

We must place our will on the side of God's will. It makes all the difference there is between the servant of God and the servant of the evil one, where the will is placed. If our will is on the side of self and Satan, we shall be transgressors of the Law of God; if our will is on the side of God, we shall be his obedient children. Jesus declared, "I have kept my Father's commandments," and he bids us follow in his steps. John writes, "He that saith he abideth in him ought himself also so to walk, even as he walked." The keeping of the commandments of God involves a cross. The Sabbath of the fourth commandment lies in the pathway of all those who would be faithful, obedient children of the Lord. Many excuse themselves from obedience to this holy precept, saying, "It is not convenient for me to keep this commandment. It will interfere with my business." Does God ask you if it is convenient for you to keep his commandments? You think that it is a great crime to be dishonest with your fellowmen, but how much worse is it to commit robbery toward God! We should act like men and women of intelligence. God has commanded that the Sabbath day should be kept as a memorial of his creative power and work, and there is no power on earth that can change the precept of Jehovah. Jesus 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: RH 06-09-91 para. 5] p. 205, Para. 3, [1891MS].

God has given us in his word a standard by which our love is to be tested, and we should inquire, What saith the Scriptures? Jesus says, "He that followeth me shall not walk in darkness, but shall have the light of life." If we follow him in humble obedience, we may claim the promises of God. But if the Lord does not immediately answer our petitions, shall we sink down in discouragement?--No; God has given us his word, and if we fulfill the conditions, he will make good his promise. We are to believe the word of God whether we have any manifestation of feeling or not. I used to ask God for a flight of

feeling, but I do not do this now. I come to God with the naked promise, and say, "Lord, I believe thy word." Like Elijah, again and again I press my petition to the throne of grace; and when the Lord sees that I realize my inefficiency and weakness, the blessing comes. [Cf: RH 06-09-91 para. 6] p. 206, Para. 1, [1891MS].

My soul has been hungering and thirsting for God, and I have been relying upon him. He lets his blessing rest upon me, not because I have any great wisdom, but because I believe his promises, and he honors my faith. My heart is humble before him, my soul is melted in grateful love as his light shines upon me. The child of God has to walk by faith, and thus he obtains a rich and deep experience in the things of God. When the enemy comes in with his temptations, the Christian can point to his experience, and boldly declare that the Lord has been his helper, and that he will still triumph through the grace of Christ. I have committed the keeping of my soul unto God as unto a faithful Creator, and I know that he will keep that which I have committed to him until that day. If we had living faith in God, our lips would be filled with his praise continually. How often we speak of our troubles, how seldom of the goodness and mercy of God! Christ says, "Ye are the light of the world." O that we might be as a city set upon a hill, that cannot be hid! Jesus lives; he is not in Joseph's new tomb: he is risen, and pleads for us on high. We have a living Saviour. Let us praise him with heart and soul and voice. If any have lost faith, let them seek God today. The Lord has promised that if we seek him with the whole heart, he will be found of us. Turn unto him today; for he will abundantly pardon. By Mrs. E. G. White. [Cf: RH 06-09-91 para. 7] p. 206, Para. 2, [1891MS].

"Young men likewise exhort to be sober-minded." Young men are not to be lovers of pleasure, seekers for amusement, ready to squander time and money and influence in selfish gratification; but they are to cultivate sobriety and godliness. They should seek each day to realize that they are now in the sowing time, and that the harvest reaped will be according to the seed sown. Young men should form their plans of life with thoughtful deliberation, and subject their conduct to criticism, as they seek for integrity of heart and action that will stand the test of the judgment. They should be willing to receive counsel from those of experience, that they may be fortified to stand in the perils that will beset their pathway. They will be exposed to influences which will lead them away from fidelity to God, unless they ever keep a realization of their responsibilities. [Cf: RH 06-16-91 para. 1] p. 206, Para. 3, [1891MS].

God wants the youth to become men of earnest mind, to be prepared for action in his noble work, and fitted to bear responsibilities. God calls for young men with hearts uncorrupted, strong and brave, and determined to fight manfully in the struggle before them, that they may glorify God, and bless humanity. If the youth would but make the Bible their study, would but calm their impetuous desires, and listen to the voice of their Creator and Redeemer, they would not only be at peace with God, but would find themselves ennobled and elevated. It will be for your eternal interest, my young friend, to give heed to the instructions in the word of God, for they are of inestimable importance to you. [Cf: RH 06-16-91 para. 2] p. 206, Para. 4, [1891MS].

I entreat you to be wise, and consider what will be the result of

leading a wild life, uncontrolled by the Spirit of God. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption." For your soul's sake, for Christ's sake, who gave himself to save you from ruin, pause on the threshold of your life, and weigh well your responsibilities, your opportunities, your possibilities. God has given you an opportunity to fill a high destiny. Your influence may tell for the truth of God; you may be a co-laborer with God in the great work of human redemption. [Cf: RH 06-16-91 para. 3] p. 207, Para. 1, [1891MS].

John says, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." O that young men might appreciate the high destiny to which they are called! Ponder well the paths of your feet. Begin your work with high and holy purpose, and be determined that through the power of the grace of God, you will not diverge from the path of rectitude. If you begin to go in a wrong direction, every step will be fraught with peril and disaster, and you will go on straying from the path of truth, safety, and success. You need your intellect strengthened, your moral energies quickened, by divine power. The cause of God demands the highest powers of the being, and there is urgent need in many fields for young men of literary qualifications. There is need of men who can be trusted to labor in extensive fields that are now white to the harvest. Young men of ordinary ability, who give themselves wholly to God, who are uncorrupted by vice and impurity, will be successful, and will be enabled to do a great work for God. Let young men heed the admonition, and be sober-minded. [Cf: RH 06-16-91 para. 4] p. 207, Para. 2, [1891MS].

How many youth have wasted their God-given strength in folly and dissipation! How many painful histories rise before me of youth who have become mere wrecks of humanity, mentally, morally, physically, because of indulgence in vicious habits! Their constitutions are ruined, their life usefulness greatly impaired, because of indulgence in unlawful pleasures. I entreat of you, careless, reckless youth of today, be converted, and become laborers together with God. Let it be the study of your life to bless and save others. If you seek help from God, his power working in you will bring to naught all opposing powers, and you will become sanctified through the truth. Sin is alarmingly prevalent among the youth of today, but let it be your purpose to do what you can to rescue souls from the power of Satan. Carry light wherever you go; show that you have strength of purpose, that you are not a person of indecision, easily swayed by the persuasions of evil associates. Do not yield a ready assent to the suggestions of those who dishonor God, but rather seek to reform, reclaim, and rescue souls from evil. Resort to prayer, persuade in meekness and lowliness of spirit those who oppose themselves. One soul saved from error, and brought under the banner of Christ, will cause joy in heaven, and place a star in your crown of rejoicing. A soul saved will, through his godly influence, bring other souls to a knowledge of salvation, and thus the work will multiply, and only the revealings of the day of judgment will

make manifest the extent of the work. Do not hesitate to work for the Lord because you think you can do but little. Do your little with fidelity; for God will work with your efforts. He will write your name in the book of life as one worthy to enter into the joy of the Lord. Let us earnestly entreat the Lord that laborers may be raised up, for the fields are white to the harvest; the harvest is great, and the laborers are few. [Cf: RH 06-16-91 para. 5] p. 207, Para. 3, [1891MS].

Our churches are languishing for the want of wholehearted, self-denying workers. Our smaller churches are losing their vitality because their members do not seek to work for those around them. God can work with few as well as with many, but personal responsibility does not seem to be comprehended as it should be by the members of our churches. Can God bless the church that is indolent and selfish? O rouse, my brethren and sisters, and come to Christ, and he will give you life. God has given to each one his work, and hours are as precious jewels to be treasured and improved for the glory of God. Although we should not move rashly, we must not stand in idleness, but go forward as lightbearers for Christ. God would have his followers men and women of undaunted determination and resolution. They are to be as lights in the world, making those with whom they come in contact wiser, purer, happier. [Cf: RH 06-16-91 para. 6] p. 208, Para. 1, [1891MS].

Young men should have broad ideas, wise plans, that they may make the most of their opportunities, catch the inspiration and courage that animated the apostles. John says, "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." An elevated standard is presented before the youth, and God is inviting them to come into real service for him. Truehearted young men who delight to be learners in the school of Christ, can do a great work for the Master if they will only give heed to the command of the Captain as it sounds down along the lines to our time, "Quit you like men, be strong." You are to be men who will walk humbly with God, who will stand before him in your God-given manhood, free from impurity, free from all contamination from the sensuality that is corrupting this age. You must be men who will despise all falsity and wickedness, who will dare to be true and brave, holding aloft the bloodstained banner of Prince Emmanuel. Your talents will increase as you use them for the Master, and they will be esteemed precious by Him who has bought them with an infinite price. Do not sit down and neglect to do anything, simply because you cannot do some great thing, but do whatever your hands find to do, with thoroughness and energy. [Cf: RH 06-16-91 para. 7] p. 208, Para. 2, [1891MS].

We each have some power of influence. Men are led to change their plans in temporal matters by the influence of others who approach them in a judicious manner, presenting reasons for such a change. Men lead others to confide in them, to trust their judgment, and to shape their course of action in a different way from that they would otherwise do, simply because of personal influence. Why not use this power of influence to persuade them in matters that pertain to their eternal interests? Use your influence in persuading men to believe the truths of the Bible. Work for God as earnestly in this matter as in things that concern this life; as you exercised your power in society in earthly things, now exercise your power to stay the tide of corruption that is flooding the world. You can save your fellowmen from leading a life of sin and unhappiness. Do not wait for better opportunities; work

now, while it is called today. Just where you are, take hold of your opportunities. Those who have a heart to work will find openings all around them; for such will be praying and watching for opportunities, and when these appear, they will seize upon them, and make the most of them. The faithful improvement of small openings will prepare the way for a larger work. [Cf: RH 06-16-91 para. 8] p. 208, Para. 3, [1891MS].

Christ is calling for volunteers to enlist under his standard, and bear the banner of the cross before the world. The church is languishing for the help of young men who will bear a courageous testimony, who will with their ardent zeal stir up the sluggish energies of God's people, and so increase the power of the Church in the world. Young men are wanted who will resist the tide of worldliness, and lift a voice of warning against taking the first steps in immorality and vice. [Cf: RH 06-16-91 para. 9] p. 209, Para. 1, [1891MS].

But first the young men who would serve God, and give themselves to his work, must cleanse the soul temple of all impurity, and enthrone Christ in the heart; then they will be enabled to put energy into their Christian effort, and will manifest enthusiastic zeal in persuading men to be reconciled to Christ. Will not our young men respond to the invitation of Christ, and answer, "Here am I; send me"? Young men, press to the front, and identify yourselves as laborers together with Christ, taking up the work where he left it, to carry it on to its completion. [Cf: RH 06-16-91 para. 10] p. 209, Para. 2, [1891MS].

We have a most solemn message to bear to the world, and how circumspect should be our conduct, how unblamable our example. If through our influence souls are led astray, the loss will be placed to our account. We shall not only suffer because of our own rejection of Christ, but because our impenitence encouraged others to continue in transgression. The Lord will help all who feel their need of help, who seek him earnestly for strength and divine guidance. Those who will purify their hearts by obeying the truth, will be used of God in accomplishing great good. Those who have the love of God in the heart will show it by corresponding works; for they will let their light shine forth in deeds of truth and goodness. "A city that is set on a hill cannot be hid." I appeal to you, my brethren and sisters, have root in yourselves. Let your souls be riveted to the eternal Rock. God is not mocked; he knows those that are his. Our profession of truth will not save us; we must be sanctified through the truth. Christ said, "Thy word is truth." We must study the Bible, comparing scripture with scripture. A mere reading through of the Bible will not be sufficient. The heart must be opened to understand what saith the Scriptures in regard to duty. We must have a calm, steady faith, and that moral courage which Jesus alone can impart to us, that we may be strengthened for trial, and prepared for duty. We need living faith, that we may be closely united with God; for only in this way shall we be able to make a success of the Christian life and be a blessing to others. By Mrs. E. G. White. [Cf: RH 06-16-91 para. 11] p. 209, Para. 3, [1891MS].

Our campmeetings are not conducted in a way that will result in the greatest benefit to the largest number of those who attend, and the reason for this is that spiritual interests do not have the prominence which they should have in meetings of this character. Many and varied

business meetings divide the attention, and meetings for the education of workers in different departments of missionary work, claim the services of those who should devote themselves to feeding the flock of God. All these different interests are of great importance; but when they have been attended to at campmeeting, only a small margin of time and effort remains in which to treat of the practical relation of truth to the soul. Those who come for enlightenment and strength, return to their homes little better fitted to work in their families and churches than they were before they came to the meeting. [Cf: RH 06-23-91 para. 1] p. 209, Para. 4, [1891MS].

Many meetings are conducted in which the larger number of the people have little interest, and if they could attend all the meetings, they would go away wearied, instead of refreshed and benefited. The special branches of the work should receive attention; but they should not be allowed to monopolize the time and talent of those who are called of God to look after the spiritual interests of the people, and if they are diverted from this work of building up the children of God in the most holy faith, the campmeeting does not meet the end for which it has been appointed. The specific object of the campmeeting is to lead the people to discern what they must do to inherit eternal life. If the time is given up largely to the education of canvassers and workers, the spiritual standard is not elevated before the people. Many are disappointed over the failure of their expectations in gaining help from the campmeetings, but think that the order of things cannot be changed, and that they must submit to the existing state of affairs; but decided reforms are possible and essential. Methods must be discovered, plans must be carried out, whereby the standard shall be uplifted, the people taught how they may be purified from all iniquity, and may be elevated by adherence to pure and exalted principles. [Cf: RH 06-23-91 para. 2] p. 210, Para. 1, [1891MS].

Those who labor at campmeeting should have an appreciation of the importance and solemnity of their work. They should not imagine that a display of oratory, a discourse made up of flashy rhetoric, spoken in a loud voice, is something essential to the salvation of souls. The minister should learn to speak in a clear, low voice, using the vocal organs in such a way that the throat and lungs will not be taxed or injured. He should cultivate a pleasing manner, and give discourses short and to the point. In this way neither minister nor people will be wearied. Some of our ministers have worn themselves out by loud speaking and long sermons, and they have been looked upon as martyrs to the cause, when they were victims of unwise habits. Brethren, your voice is a talent given you of God, by which you are to glorify your Creator. It can be put to the highest use, or perverted and abused. You can use it in such a way that the vital organs will be enfeebled and injured. Every power God has given should be used with discretion, that physical vigor may be preserved. The minister must have strength for work in the pulpit, and in the homes of those who are interested or in need of personal effort. [Cf: RH 06-23-91 para. 3] p. 210, Para. 2, [1891MS].

The conversion of souls does not depend on the loud tone or the long discourse, but on the conviction which attends the word spoken, on the inculcation of ideas that are of vital importance in obtaining eternal life. How much better truth is appreciated when spoken in a calm, unexcited way. Ministers should feel the importance of the theme of

redemption, and realizing that they are speaking to judgment-bound souls, their voices should be filled with pathos and melody, and the words of eternal life should be spoken with distinctness and impressiveness, that the people may realize the value of the truth. To preach in a hard, strained voice, pitched on a high key, is suicidal, and those who have practiced this way of speaking should cease to do it, and learn of the divine Teacher. Several of our ministers might have been alive today if they had observed the simple rules that apply to the use of the voice. Let loud speaking and long discourses cease from among us. [Cf: RH 06-23-91 para. 4] p. 210, Para. 3, [1891MS].

Do not immediately follow one discourse with another, but let a period of rest intervene, that the truth may be fastened in the mind, and that opportunity for meditation and prayer may be given for both minister and people. In this way there will be growth in religious knowledge and experience. Bible readings should be given, and believers and unbelievers should have an opportunity to ask questions on points not fully understood. Those who profess to be advocates of truth, should ask questions that will bring forth answers that will shed light upon the present truth. If any ask questions that serve to confuse the mind, and to sow doubt and questioning, they should be advised to abstain from such questioning, that others may be brought to Christ. We must learn when to speak and when to keep silent, and learn to sow seeds of faith, to reflect light and not darkness. Special meetings should be appointed for those who are interested in the truth, and who need instruction. [Cf: RH 06-23-91 para. 5] p. 211, Para. 1, [1891MS].

Christ is the minister's model. How directly to the point, how well adapted to the purpose and circumstances, are Christ's words! How clear and forcible are his illustrations! His style is characterized by simplicity and solemnity. Throughout the teachings of Christ, there is nothing to justify the minister in the relation of humorous anecdotes in the pulpit. The lessons of Christ should be carefully studied, and the subjects, manner, and form of discourses should be modeled after the divine pattern. Oratorical display, flashy rhetoric, and fine gestures do not constitute a fine discourse. Many are deceived by these things, and call a man a good minister who does not deserve the name. If the simplicity of the gospel of Christ is lacking in a discourse, there is a great need that the minister learn lessons of the divine Teacher, that he may become truly wise. The minister must have his heart melted by the love of Christ, and his words must be full of divine power. He must lift up Jesus, making him the center of attraction, the source of all power. The truth as it is in Jesus will be efficacious in converting souls to God. The holy truth is always to be presented in its true simplicity; for in this time, when the end of all things is at hand, the way of the Lord is to be prepared, the third angel's message is to lighten the earth with its glory. [Cf: RH 06-23-91 para. 6] p. 211, Para. 2, [1891MS].

The greatest Teacher the world ever knew, educated those who came to him in the simplest way. Sometimes he taught them, sitting among them on the mountain side; sometimes walking with them by the sea or way, he revealed to them the mysteries of the kingdom of God. He did not sermonize as men do today. In intensely earnest tones he assured them of the truths of the life to come, of the way of salvation. The Jews did not expect the Messiah to come as a teacher, but as a temporal king, to sit upon the throne of David; and if they had spoken the

unbelief of their hearts, they would have scoffed at the idea of his Messiahship. And yet some believed on him, even among the chiefs and rulers. Nicodemus voiced the sentiments of many when he said, "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." [Cf: RH 06-23-91 para. 7] p. 211, Para. 3, [1891MS].

If the man who feels himself called of God to be a minister will abase himself and learn of Christ, he will become a true teacher. This is what we need in our campmeetings,--a ministry vivified with the Holy Ghost. There must be less sermonizing, and more tact to educate the people in practical religion. The people must be impressed with the fact that Jesus is salvation to all who believe in him. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." There are grand themes on which the gospel minister may dwell. Jesus has said, "He that believeth on the Son hath everlasting life." [Cf: RH 06-23-91 para. 8] p. 212, Para. 1, [1891MS].

If the minister's lips are touched with a coal from off the altar, he will lift up Jesus as the sinner's only hope. When the heart of the speaker is sanctified through the truth, his words will be living realities to himself and to others; for those who hear him will know that he has been with God, and drawn near to him in fervent, effectual prayer. The Holy Spirit has fallen upon him, and his soul has felt the vital, heavenly fire, and he will be able to compare spiritual things with spiritual, and to tear down the strongholds of the enemy. Hearts will be broken by his presentation of the love of God, and many will inquire, "What must I do to be saved?" [Cf: RH 06-23-91 para. 9] p. 212, Para. 2, [1891MS].

The minister who is ready to engage in frivolous conversation, ready to jest and laugh, does not realize the sacred obligations resting upon him, and if he goes from such an exercise to the pulpit, the Lord cannot stand by his side to bless him. The Lord cannot be a hammer to break the flinty rock in pieces; the man stands alone. If the people are in any way affected, it is not due to the efforts of the ministers, but in answer to their own prayers. If they have felt their need, if they have besought God for a blessing, by drawing nigh to him, then God has fulfilled his word and drawn nigh to them. If the people have friends for whom they have carried a burden, and these friends turn to God in true contrition of heart, the credit does not belong to the Christless discourse; for God has set other influences at work to change the heart and convert the soul. O that all our ministers might be indeed the ambassadors of Christ! [Cf: RH 06-23-91 para. 10] p. 212, Para. 3, [1891MS].

Flowery discourses will not be sufficient to feed the soul of the famishing child of God. The following desire will give a voice to the longing of many a heart that is fed on what are called "smart sermons." An intelligent man remarked, "O that my pastor would give me something besides pretty flowers, and brilliant periods, and intellectual treats! My soul is famishing for the bread of life. I long for something simple and nourishing and scriptural." Daniel Webster gave utterance to these forcible words: "If clergymen in our day would return to the simplicity of gospel truth, and preach more to individuals and less to the crowd, there would not be so much complaint of the decline of true religion.

Many of the ministers of the present day take their text from St. Paul, and preach from the newspapers. When they do so, I prefer to enjoy my own thoughts, rather than listen. I want my pastor to come to me in the Spirit of the gospel, saying, 'You are mortal. Your probation is brief, your work must be done speedily. . . You are hastening to the bar of God. The Judge standeth before the door.'" By Mrs. E. G. White. [Cf: RH 06-23-91 para. 11] p. 212, Para. 4, [1891MS].

In giving Timothy instruction, Paul exhorted him to "preach the word." He said, "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ." The apostle presented before Timothy certain principles which he was to observe and teach, and then he declared, "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." [Cf: RH 06-30-91 para. 1] p. 213, Para. 1, [1891MS].

The various points of truth are not all equally appropriate to be presented to a congregation at any one time. Even Jesus said to his disciples, who had been with him for three years, "I have yet many things to say unto you, but ye cannot bear them now." We must endeavor to present the truth as the people are prepared to hear it and to appreciate its value. The Spirit of God is working upon the minds and hearts of men, and we are to work in harmony with it. Of some truths they already have a knowledge; there are some in which they are interested, of which they are ready to learn more. Show them the deep significance of these truths, and their relation to others which they do not understand. Thus you will arouse a desire for greater light. This was Paul's manner of labor. It is "rightly dividing the word of truth." [Cf: RH 06-30-91 para. 2] p. 213, Para. 2, [1891MS].

"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 that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the Devil, who are taken captive by him at his will." [Cf: RH 06-30-91 para. 3] p. 213, Para. 3, [1891MS].

The words addressed to Timothy are addressed to all ministers; and would it not be well if they would become doers of these words? Paul says, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." The instruction given to Timothy was deemed of great importance, and not to be lost, but was to be communicated to faithful men who would disseminate the light, and spread abroad a knowledge of the principles of truth. My ministering brethren, you are to learn the same lessons, for these are the words of Christ through Paul, given for your instruction and admonition. "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." "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." No part of the minister's duty is to be neglected. He is to preach the word, not the opinions of men. He is to labor with individuals, to visit families, not simply to talk of the commonplace happenings, but of things of eternal interest, praying with them, and teaching in all simplicity the truth of God. [Cf: RH 06-30-91 para. 4] p. 213, Para. 4, [1891MS].

The State campmeetings are not as efficient as they should be in bringing about spiritual advancement, because many matters pertaining to temporal earthly things are brought in to occupy the mind. That which relates to business should be reserved to be attended to by those who are appointed to give attention to these matters. And as far as possible these business matters should be brought before the churches at some other time. [Cf: RH 06-30-91 para. 5] p. 214, Para. 1, [1891MS].

Instruction in regard to conducting the Sabbath school should to a large degree be given in the home churches; for the labor can be made more direct and the results will be more permanent if instruction is given at home. This work does not require the services of the ministers; they should be free to attend to the spiritual interests of the people. They are to teach others what to do. They must instruct the people as to how to come to the Lord, and how to lead others to him. There must be time for heart-searching, for soul-culture. When the mind is occupied with all these matters of business, there must necessarily be a dearth of spiritual power. Personal piety, true faith, and heart holiness are not kept before the mind until the people realize their importance. We must have the power of God with us in our campmeetings, or we shall not be able to prevail against the enemy of souls. Christ says, "Without me ye can do nothing." Those who gather at campmeetings must be impressed with the fact that the object of our meetings is to attain to a higher Christian experience, to advance in the knowledge of God, to become strengthened with spiritual vigor; and unless we realize this, the meetings will be fruitless to us. [Cf: RH 06-30-91 para. 6] p. 214, Para. 2, [1891MS].

The ministers need to humble their souls before God, and cleanse the soul temple of every moral and spiritual defilement, that they may attain unto the likeness of Christ in spirit and character, and know how to watch for souls. This they can never do without the impartation of the divine nature and Spirit. Love must be the abiding principle of the soul that would win others to Christ. But how little love is there for God, or for man formed in his image. [Cf: RH 06-30-91 para. 7] p. 214, Para. 3, [1891MS].

When man is a partaker of the divine nature, the love of Jesus will be an abiding principle in the soul, and self and its peculiarities will not be exhibited. But it is sad to see those who should be vessels unto honor, indulging in the gratification of the lower nature, and walking in paths that conscience condemns. The corruption within unites with the corruption without, and men professing to be followers of Christ, fall to a low level, always mourning over their shortcomings, but never overcoming, and bruising Satan under their feet. Guilt and condemnation

constantly enshroud the soul, and the cry of such might well be, "O wretched man that I am, who shall deliver me from the body of this death?" Through indulgence in sin, self-respect is destroyed; and when that is gone, respect for others is lessened, because we are under the impression that others are as unrighteous as we are ourselves. [Cf: RH 06-30-91 para. 8] p. 214, Para. 4, [1891MS].

At our yearly convocations these things should be set before the people, and they should be encouraged to hope in the Lord, for he says, "When ye shall search for me with all your heart," "I will be found of you." The standard should be elevated, and the preaching should be of a more spiritual character, that the people may see the reason of their weakness and unhappiness. Many are unhappy because they are unholy. Purity of heart, innocence of mind, only can be truly blessed of God. When sin is cherished in the heart, there can be nothing but unhappiness in the end; and the sin which leads to the most unhappy results is pride of heart, the lack of Christlike sympathy and love. [Cf: RH 06-30-91 para. 9] p. 215, Para. 1, [1891MS].

Many are satisfied with business activity in the cause of God, while their hearts are destitute of love and compassion one for another. They know nothing of the tender sympathy that dwelt in the bosom of Jesus, and unless their characters are transformed, unless the heart is made tender, and they become partakers of the divine nature, they will make grave blunders, and fail to become inhabitants of heaven. Those who are holding responsible positions need to drink deep at the fountain of Christ's love, that their hearts may be made kind and their actions considerate. By his word, by the testimonies of his Spirit, God is appealing to his people both early and late, urging them to the attainment of the divine ideal. It was for this end that Christ took human nature upon himself. The elevation of man is the object of the plan of salvation. This elevation of character is to be reached through the merit and grace of Christ. We are continually to behold him, to meditate on the grace of his character, to contemplate his love; and by beholding, we shall become changed. [Cf: RH 06-30-91 para. 10] p. 215, Para. 2, [1891MS].

When Moses besought God to show him his glory, 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." It grieves the heart of God, as our Father, to let justice smite. He "suffereth long and is kind." While men are hardhearted, condemnatory, and willing to abandon the one who needs help that his soul may be saved from death, the Father, with heart filled with love for the sinner, opens his arms, and says, "Child, come back to me." If the Lord were not full of mercy and abundant in goodness, we should not be the subjects of his grace and love today. He pardons abundantly. He entreats the sinner to confess his sin, to come to him and accept forgiveness. [Cf: RH 06-30-91 para. 11] p. 215, Para. 3, [1891MS].

And yet, with the lessons of Christ's life before them, how many who claim to be his followers, fail to be tenderhearted, forgiving, and full of love and compassion. In the hardness of their own hearts, in the ironlike stubbornness of their own will, they wound and bruise the souls for whom Christ has died. If they think a brother has erred, they

are severe toward him, not remembering that they themselves are in constant need of God's mercy. They pass lightly over things in themselves that are grievous in the sight of God, but censure without mercy those whom they think blamable. How differently does God deal with the sinner; he forgives transgression and sin. He loved us, and gave himself for us. What does it mean that such hardness of heart is manifested among the professed children of God? It is an offense to God; for it misrepresents his character. [Cf: RH 06-30-91 para. 12] p. 215, Para. 4, [1891MS].

"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 was the love of God that gave Christ to the world, that he might draw all men unto himself. It is for this end that the Spirit is striving with human hearts, that their hardness may be melted away, that they may be purified, ennobled, refined. God would have us of the same mind as was Christ, that we may be fitted for eternal life, and be the sons and daughters of God. When men in connection with the work of God manifest severity, hardness of heart, showing a lack of sympathy and love, they make it evident that Satan is molding them after his own order. The leaven of unrighteousness is working in them, and the loss of souls will result from their unchristian course. My brethren, all this coldness, this hardness of heart, must be put away. When the gold of love is sought for, when the divine nature is imparted to you, men will see a love which is impartial, pure, elevated, and fervent, and the fruits of pure and undefiled religion will appear. To manifest affection in kindly words, in acts of tender consideration, will not then be looked upon as weak and unmanly, but brethren will press together, and bear testimony to the world that the religion of Christ is of divine origin. By Mrs. E. G. White. [Cf: RH 06-30-91 para. 13] p. 216, Para. 1, [1891MS].

The things most essential to be taught at our campmeetings are those that will most tend to the spiritual advancement of the people. The order that has come in, and has almost imperceptibly molded the character of the meetings, giving them more of a business influence than a spiritual influence, must be changed. The important truths of practical godliness must be presented. The people must be made to realize that faith and love must be brought into the soul; for it is the exercise of these graces that will give the proper training to the soul. Christ must be formed within, the hope of glory. These things must be taught, line upon line, and precept upon precept, here a little and there a little. The holiness and consecration which Christ requires of his followers, must ever be kept before the mind. [Cf: RH 07-07-91 para. 1] p. 216, Para. 2, [1891MS].

The greater the simplicity of our faith, and the more earnest and loving our trust, the more constant will be our peace in Christ. We shall have to fight the good fight of faith again and again; for we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, "against wicked spirits in high places." We must put away all slothfulness in the work, and strive to run the Christian race, that we may win the prize, the immortal crown of glory. We must come to the Lord in faith, that he may fulfill his promises to us; for the clean heart, the unselfish spirit, are the gracious gifts of God; it is his Spirit that makes us new creatures in Christ Jesus. The word of God leaves the

responsibility of our ruin at our own door; everything depends upon our obedience or disobedience. [Cf: RH 07-07-91 para. 2] p. 216, Para. 3, [1891MS].

We must have all of Christ, and none of self; then the promises will be fully ours, and the heavenly inspiration will enter and take possession of the soul. The soul temple will then be fully cleansed from its defilement. Pure and undefiled religion will then be found in the heart; this is the life of God in the soul, and it will be made manifest by good works. The condition upon which we shall receive an increase of grace is that we improve upon that already bestowed; for faith and works go together. There must be no resisting of the Spirit of God, as there has been in the past, but we must lay hold of eternal realities. The forgiveness of sins is promised to him who repents; but if those who have resisted the Spirit of God, who have given wrong impressions of the character of God, do not repent, their names will be blotted out of the book of life. [Cf: RH 07-07-91 para. 3] p. 216, Para. 4, [1891MS].

The hand of God is stretched out to save his people from sinking into the formal, Christless state into which the Jewish nation sank; to slight the means which God has ordained for this purpose, is to slight Jesus. The soul that would be saved must cooperate with God in the work of salvation; the human and the divine must unite in faith and practice. If we would have pardon, we must confess our sins, and believe in the mercy of God. What should our Christian life and character be, since God has given us such wonderful light, illuminating the way to heaven. What constant zeal, what prayerful watchfulness, should mark our Christian course. Jesus says, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." But though the way is so strait, there is no need of despair, if we listen to the voice of God, and obey him instead of our own unsanctified impulses. Christ has said, "My grace is sufficient for thee." His strength is made perfect in weakness. [Cf: RH 07-07-91 para. 4] p. 217, Para. 1, [1891MS].

There has been marked presumption manifested by those who claim to be the children of God. O, how much better to pass the time of our sojourning here in fear,--not in fear that the power of God is not sufficient for us, not that one of his good promises may fail; but in fear of our own sinful hearts. "Fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." We must lift the standard higher, and still higher, and in and through the grace of Christ we must attain unto it. We must regard the Bible as addressed to us personally; and as we take heed to the words of God, they will be a safeguard to us against the enemy. [Cf: RH 07-07-91 para. 5] p. 217, Para. 2, [1891MS].

The religion of many is altogether too comfortable, too easy. They seem to think that if they copy the life of their neighbors, they will be safe. I tell you, we are not safe in copying anyone but Jesus. Christ is the way, the truth, and the life. Thank God, probation is not ended, and we are prisoners of hope. There is need of a daily self-examination, daily humiliation, daily learning at the foot of the cross. It is essential that we feel our need, our shortcomings, our failures, and trust fully in Christ. Then we shall be able to show forth the praises of Him who has called us out of darkness into His

marvelous light. [Cf: RH 07-07-91 para. 6] p. 217, Para. 3, [1891MS].

We must take every justifiable means of bringing the light of truth before the people. The press must be utilized, and every advertising medium employed that will call attention to our work. Let not this be regarded as unessential. On every corner you may see placards and notices calling the minds of the people to various things that are going on, some of them of the most objectionable nature; and shall those who have the light of life fail to place it where men can have access to it? Shall we hide the light under a bushel? To as great an extent as possible let the important discourses given at our campmeetings be published in the papers; for in this way precious light may be shed on the pathway of many who sit in darkness. [Cf: RH 07-07-91 para. 7] p. 217, Para. 4, [1891MS].

Many regard us as the unbelieving Jews regarded Paul,--as trying to press our views upon the attention of others. But can we be too urgent in bringing the light of life before perishing men? If we have the most solemn truth ever given to the world, why should we not be in earnest? Why should we not use every endeavor to persuade men to lift the cross, to bear the reproach for Christ's sake, that they may have eternal life? [Cf: RH 07-07-91 para. 8] p. 218, Para. 1, [1891MS].

Put your light on a candlestick, that it may give light to all that are in the house. Many are praying, and asking the Lord to show them what is truth. If the truth has been revealed to us, we are to make it so plain to others that the honest in heart may recognize it and rejoice in its bright rays. Nathanael prayed that he might know whether or not the man announced by John the Baptist as the Messiah was indeed the Lamb of God that taketh away the sin of the world. While he was laying his perplexities before God, and asking for light, Philip called him, and in earnest, joyful tones exclaimed, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." But Nathanael was prejudiced against the Nazarenes; through the influence of false teaching, unbelief arose in his heart, and he asked, "Can there any good thing come out of Nazareth?" Philip did not try to combat his prejudice and unbelief. He said, "Come and see." Philip was wise, for as soon as Nathanael saw Jesus, he was convinced that Philip was right. His unbelief was swept away, and faith, firm, strong, and abiding, took possession of his soul. Jesus commended the trusting faith of Nathanael. [Cf: RH 07-07-91 para. 9] p. 218, Para. 2, [1891MS].

There are many in the same position as was Nathanael. They are prejudiced and unbelieving because they have never come in contact with the truth or the people who hold it, and it will need but an attendance on a meeting full of the Spirit of Christ to sweep away their unbelief. No matter what we have to meet, what opposition, what efforts to turn souls away from the truth of heavenly origin, we must give publicity to our faith, that honest souls may see and hear and be convinced for themselves. Our work is to say as did Philip, "Come and see." We must not put our light under a bushel, but on a candlestick, that it may give light to all that are in the house. We hold no doctrine that we wish to hide. To those have been educated to keep the first day of the week as a sacred day, the most objectionable feature of our faith is the Sabbath of the fourth commandment. But does not God's word declare that the seventh day is the Sabbath of the Lord thy God? and although

it is not an easy matter to make the required change from the first to the seventh day, this change must be made. It involves a cross; it clashes with the precepts and practices of men. Learned men have taught the people till they are full of unbelief and prejudice; and yet we must say to these people, "Come and see." God requires us to proclaim the truth, and let it discover error. [Cf: RH 07-07-91 para. 10] p. 218, Para. 3, [1891MS].

The third angel is represented as following the first and second angels, and crying with a loud voice, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation. . . . Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Shall not we who read these threatenings, and who believe the word of God, give the warning to a world lying in darkness? The angels are represented as flying in the midst of heaven, uttering a solemn proclamation. Their voices are not heard by the inhabitants of earth, save through the people who carry forward the work as the messengers of God. Those who search the Scriptures understand the messages given by the angels, and take up the cry, proclaiming the warning to the world. The three messages for this time are of most solemn import, and it is of the greatest consequence to those who hear whether or not they act upon the light given. [Cf: RH 07-07-91 para. 11] p. 218, Para. 4, [1891MS].

God calls upon his faithful watchmen who see the danger, to lift up the cry, "The morning cometh, and also the night." It is the work of every soul who understands Bible truth for this time, to unite, his voice with the messengers in proclaiming the message, in pushing the triumphs of the cross. The truth must be presented in its simplicity, and laid out in clear lines. We are in no case to hide our light under a bushel, as if ashamed of it. We have nothing of which to be ashamed; the commandments of God are to be honored above the traditions and commandments of men. [Cf: RH 07-07-91 para. 12] p. 219, Para. 1, [1891MS].

Then, brethren, use wisely the precious light that God has given, presenting it to the people in the meekness and gentleness of Christ. Meet the prejudice of the people with an invitation such as Philip gave Nathanael,--"Come and see." Say, "If Seventh-day Adventists have the truth, and can prove it so from the oracles of God, you do not wish to be found fighting against God." We are to be bodies of light, proclaiming Christ and his love to the people, and presenting all our doctrines in their true relation to this important theme. [Cf: RH 07-07-91 para. 13] p. 219, Para. 2, [1891MS].

We must expect to meet opposition and unbelief. The truth has always had to meet these elements. In the days of Christ, the scribes and Pharisees were filled with opposition to his work. When it was declared 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," they were as full of criticism and prejudice at this statement as are the people today when they hear the doctrines held by the Seventh-day Adventists. We shall have to meet people as full of hatred to our work as were the priests and rulers in the days of Christ to his work. [Cf: RH 07-07-91 para. 14] p. 219, Para. 3, [1891MS].

It is our duty, however, to diffuse light in every direction, and lay out in clear lines what the sinner must do in order to obtain eternal life. The words of Christ jarred upon the prejudices of Nicodemus. He had been educated to believe that the Jews were the people to whom, as the descendants of Abraham, came the exclusive privileges of the gospel. All outside the Jewish nation were the subjects of wrath and condemnation. He had acknowledged that Christ was a teacher from God, but to be told that God's love was toward all men, that the mercy of God was for all who believed in Christ, was to him a new revelation. O that men could understand that long years of custom and tradition do not convert error into truth! Salvation is for all who believe, and there is no respect of persons or nations with God. The truth must be made to appear before men, whether they will hear or whether they will forbear. We must preach Christ and him crucified, and return to the old paths, and lead others in the good way. We must lift up Jesus and let self sink out of sight, that Christ may draw to himself the souls for whom he has died. By Mrs. E. G. White. [Cf: RH 07-07-91 para. 15] p. 219, Para. 4, [1891MS].

In the sermon on the mount, Christ said to his disciples, "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." If our campmeetings are conducted as they should be, they will indeed be a light in the world. It is not wisdom to locate them in some far-away place, difficult of access. As I have come upon campgrounds located several miles from a city, I have been pained at heart, and have said to myself, "A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." [Cf: RH 07-14-91 para. 1] p. 219, Para. 5, [1891MS].

The campmeetings should be moved from place to place, and not located at the same city or town more than twice or three times. They should be conducted in such a way that much good may be accomplished, and the truth properly presented and represented by those who believe it. Whatever manifests the Lord Jesus Christ to the world is light. There are many honest souls who are in darkness; they have confused ideas as to what the Scriptures teach; and if the lessons of Christ, the truths of the Bible, in their simplicity, are placed before them, they will recognize the light and rejoice in it. Their perplexities will vanish before the light of the truth as dew before the morning sun. Their conceptions of Bible truth will be expanded, and the revelation of God in Christ will come to them, showing them the depth, breadth, and height of divine and spiritual mystery that they did not discern before, that cannot be explained, but only exemplified in Christlike character. The world in its wisdom knows not God; for the wisdom among men is not drawn from the great Source of all light and wisdom. The world cannot see the beauty, the loveliness, goodness, and holiness, of divine truth. And in order that men may understand it, there must be a channel through which it shall come to the world. The Saviour has constituted the church that channel; for he has said, "Ye are the light of the world." The professed follower of Christ is under the most solemn obligation to let his light shine that Jesus may be made manifest to the world. Christ has revealed himself to us that we may

reveal him to others. [Cf: RH 07-14-91 para. 2] p. 220, Para. 1, [1891MS].

The presidents of Conferences, the ministers of the churches, should give themselves to the spiritual interests of the people, and should be excused from the mechanical labor attendant on the campmeeting. The ministers should not be wearied out, but should feel refreshed and be in a cheerful frame of mind; for this is essential to the best good of the meetings. They should be able to speak words of cheer and courage, and drop seeds of spiritual truth into the soil of honest hearts, to spring up and bear precious fruit. The Lord has let his light shine upon us that we may impart it to others. Ye are laborers together with God. There are men and women who are following the Saviour according to the best light they have, and the light of advanced truth will be brought before these honest souls. Some will turn their feet away from the Sabbath, and maintain their loyalty to God. [Cf: RH 07-14-91 para. 3] p. 220, Para. 2, [1891MS].

Those who labor at campmeeting should frequently engage in prayer and counsel together, that they may labor intelligently. The practical lessons of Christ are to be often repeated. Christ and his righteousness are to be so blended with the third angel's message that the whole world may be lightened with his glory. All should have a personal, experimental knowledge of what Jesus may be to them, or they cannot proclaim the truth as it is in Jesus. Personal faith in the efficacy of the blood of Christ in our own behalf, gives "peace and assurance forever." In the time of trouble and test, we shall fear no evil; for who can lay anything to the charge of God's elect? The Lord justifies them for the sake of Christ, who gave his precious blood for their redemption. [Cf: RH 07-14-91 para. 4] p. 220, Para. 3, [1891MS].

We must walk and act in obedience to God, in harmony with his plan for the salvation of the world. No soul can be saved in disobedience. There is great danger of losing our interest in one another, losing our love for those for whom Christ died, because we do not live in the light of the Sun of righteousness. Brethren, shall we manifest cold indifference toward those whom we know to be in ignorance of the truth that is to make them wise unto salvation? If our own hearts were touched with his divine love, hearts would be melted with the love of Christ, but it is impossible to communicate to others that of which we have no experimental knowledge. This hardheartedness is of Satan. There are many ways in which he works. He seeks to make men who claim to believe the truth, faithless, loveless, proud, selfish, haughty, tyrannical. He well knows that those who possess such characteristics can never be a savor of life unto life. They exert no fragrant influence, but rather wound and bruise the souls of those whom they might relieve and comfort. [Cf: RH 07-14-91 para. 5] p. 221, Para. 1, [1891MS].

God would have every soul copy the pattern; as he was in the world, so are his followers to be. It is not in the order of God that men should be harsh, unsympathetic, without the grace of love and patience, without true affection for others. Paul says, "Now I Paul myself beseech you by the meekness and gentleness of Christ." Said Job, "Did not I weep for him that was in trouble? Was not my soul grieved for the poor?" We only can let our light shine to the glory of God when we manifest the goodness and mercy of Christ, not only toward those who please us, but toward those who are faulty and erring and sinful. Let

all our works be wrought in God, and if we have unamiable traits of character, let us overcome these unsavory representatives, and cease to dishonor God and bring the truth into disrepute. [Cf: RH 07-14-91 para. 6] p. 221, Para. 2, [1891MS].

Our ministers and teachers should seek to represent the love of Christ to a fallen world. The discourses at our campmeetings should not be of an oratorical character altogether, for they will be then as the offering of Cain, without the blood of Christ to make them acceptable to Heaven. They should show how God has manifested his hatred of sin and his love for the sinner. Is there any love in the whole world that bears comparison with the love that God has manifested to a lost world? God has commended his love toward us in that he has given all heaven in one gift, even in the gift of his only begotten and well-beloved Son. The love of God is to be brought before the people. With hearts melted into tenderness, let the words of God be spoken to the people. Let the messages of truth go to all the highways and byways of the earth, and let those who are in error be treated with the gentleness of Christ. If those with whom you are laboring do not immediately and readily grasp the truth, do not censure, do not criticise and condemn, but ever remember that you are to represent Christ in his meekness and gentleness and love. Then you will be indeed a laborer together with God, teaching the truth as it is in Jesus; and every soul won to Christ will be a star in the crown of your rejoicing. [Cf: RH 07-14-91 para. 7] p. 221, Para. 3, [1891MS].

Though you should meet with the bitterest opposition, do not denounce your opponents. They may think as did Paul, that they are doing God service, and to such we must manifest patience, meekness, longsuffering. This is the only way in which we can be a savor of life unto life. Let us not feel that we have heavy trials to bear, severe conflicts to endure, in representing unpopular truth. Think of Jesus and what he has suffered for you, and be silent. Make no complaint, speak no word of murmuring, let no thought of reproach or discontent enter your mind, even when abused and falsely accused. Take a straightforward course, "having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation." "Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." [Cf: RH 07-14-91 para. 8] p. 222, Para. 1, [1891MS].

You should conduct yourself with meekness to those who are in error, for were you not recently in blindness in your sins? and because of the patience of Christ should you not be tender and patient to others? The apostle exhorts us to "be pitiful, be courteous." God has given us many

admonitions to manifest great kindness toward those who oppose us, lest we balance a soul in the wrong direction. Our life must be hid with Christ in God, we must know Christ personally; for this is eternal life, to know God and Jesus Christ; then only can we rightly represent him to the world. Let the prayer constantly ascend, "Lord, teach me how to do as Jesus would do, were he in my place." Wherever we are, we must let our light shine forth to the glory of God in good works. This is the great, important interest of our life. [Cf: RH 07-14-91 para. 9] p. 222, Para. 2, [1891MS].

Those who keep in a prayerful frame of mind, will be able to speak a word in season to those who are brought within the sphere of their influence; for God will give wisdom whereby they may serve the Lord Jesus. "When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee." You will open your mouth with wisdom, and in your tongue will be the law of kindness. If those who claim to be Christians will heed the words of Christ, all who come in contact with them will acknowledge that they have been with Jesus and have learned of him. They will represent Christ, and eternal things will be the theme of thought and conversation. The realities of eternity will be brought near. They will watch for souls as they that must give an account. To watch for souls means more than many seem to think; it means to go out and search for the lost sheep of the house of Israel. [Cf: RH 07-14-91 para. 10] p. 222, Para. 3, [1891MS].

Simple faith in the atoning blood can save my soul; and with John, I must call the attention of all to the Lamb of God, which taketh away the sin of the world. Jesus has saved me, though I had nothing to present to him, and could only say,--"In my hand no price I bring, Simply to thy cross I cling." [Cf: RH 07-14-91 para. 11] p. 223, Para. 1, [1891MS].

Never did a sinner seek the Savior with the whole heart, but that the Saviour was found of him. Every soul who trusts in Jesus can say,-- "Jesus as I am, Thou wilt receive, Wilt welcome, pardon, cleanse, relieve; Because thy promise I believe, O Lamb of God, I come, I come." [Cf: RH 07-14-91 para. 12] p. 223, Para. 2, [1891MS].

We may claim the blessed assurance, "I have blotted out, as a thick cloud, thy transgressions." Thy "sins, which are many, are forgiven." O, how precious, how refreshing, is the sunlight of God's love! The sinner may look upon his sin-stained life, and say, "Who is he that condemneth? It is Christ that died." "When sin abounded, grace did much more abound." Christ, the Restorer, plants a new principle of life in the soul, and that plant grows and produces fruit. The grace of Christ purifies while it pardons, and fits men for a holy heaven. We are to grow in grace and in the knowledge of our Lord Jesus Christ, until we reach the full stature of men and women in Christ. [Cf: RH 07-14-91 para. 13] p. 223, Para. 3, [1891MS].

O that we might all reach the high standard which God has set before us, and no longer remain dwarfs in the religious life! What beams of light would be reflected to the world in good works, if we should become lightbearers such as God would have us! How many would respond to the light, and in their turn become channels of light to others. In place of standing still, go forward. Instead of complaining, rejoice

that Christ has made ample provision for your salvation. It is always hard to do the work of God when you leave Christ out of your experience. Jesus says, "Without me ye can do nothing:" but through Christ who strengtheneth us, we can do all things. [Cf: RH 07-14-91 para. 14] p. 223, Para. 4, [1891MS].

I appeal to the presidents of Conferences and to ministers and workers in the cause, to arise by faith and be diligent, valiant workers with God. Every believer must be energized by the Spirit of Christ, and reach the people through the power of God. The Saviour is not in Joseph's new tomb; he has risen from the sepulcher, and has ascended into heaven to be our surety, to plead the merits of his blood in our behalf. We have a living Saviour to carry forward his own work upon the earth. We are not to work alone. The ministers of God must not only preach in the pulpit, but must come in personal contact with the people. Personal labor must be put forth, that souls may be rescued from the snare of the enemy. Then let us work in all earnestness and faith, and we shall reap a blessed harvest. By Mrs. E. G. White. [Cf: RH 07-14-91 para. 15] p. 223, Para. 5, [1891MS].

In response to an urgent call from the brethren who had been laboring in Willis, Mich., I left Battle Creek April 3, in company with sister E. S. Lane, for that place. The Lord had opened the hearts of a goodly number to receive and obey the truth. A church of forty-seven members had been organized, and a neat house of worship built, which is nearly free from debt. This is, I think, the first meetinghouse erected in that place. Since this was begun, the Methodists have begun a house of worship for themselves. [Cf: RH 07-21-91 para. 1] p. 223, Para. 6, [1891MS].

I was pleased to meet for the first time those who had newly come to the faith here. On Sabbath, at eleven o'clock, I spoke from John 14; and while seeking to feed the flock of God, my own soul was blessed. In the afternoon, Elder Van Horn gave a short discourse, followed by a social meeting. Forty-five testimonies were borne, and the freedom of God's Spirit was with us. Men and women recently brought to the truth were there as cheerful witnesses for Christ. They are henceforth to be servants of Christ, laborers for God, working with him for others, and fighting the good fight of faith in their own lives. [Cf: RH 07-21-91 para. 2] p. 224, Para. 1, [1891MS].

My heart was rejoiced to see among the converts so many young men and women, with hearts softened and subdued by the love of Jesus, acknowledging the good work wrought by God for their souls. It was indeed a precious season. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." God forbid that these souls should ever lose the ardor of their first love, that a strange coldness, through pride and love of the world, should take possession of their minds and hearts. [Cf: RH 07-21-91 para. 3] p. 224, Para. 2, [1891MS].

It is essential that these who have newly come to the faith should have a sense of their obligation to God, who has called them to a knowledge of the truth, and filled their hearts with his sacred peace, that they may exert a sanctifying influence over all with whom they associate. "Ye are my witnesses, saith the Lord." To everyone God has committed a work, to make known his salvation to the world. In true

religion there is nothing selfish or exclusive. The gospel of Christ is diffusive and aggressive. It is described as the salt of the earth, the transforming leaven, the light which shineth in darkness. It is impossible for one to retain the favor and love of God, and enjoy communion with him, and still feel no responsibility for the souls for whom Christ died, who are in error and darkness, perishing in their sins. If those who profess to be followers of Christ neglect to shine as lights in the world, the vital power will leave them, and they will become cold and Christless. The spell of indifference will be upon them, a deathlike sluggishness of soul, which will make them bodies of death instead of living representatives of Jesus. Everyone must lift the cross, and in modesty, meekness, and lowliness of mind, take up his God-given duties, engaging in personal effort for those around him who need help and light. All who accept these duties will have a rich and varied experience, their own hearts will glow with fervor, and they will be strengthened and stimulated to renewed, persevering efforts to work out their own salvation with fear and trembling, because it is God that worketh in them both to will and to do of his good pleasure. [Cf: RH 07-21-91 para. 4] p. 224, Para. 3, [1891MS].

On Sunday, at 10 A.M., the house was filled to its utmost capacity, and all listened with the deepest interest to the dedicatory address given by Elder Van Horn. At 3 P.M. I spoke with much freedom upon the perfect harmony of the law and the gospel. My text was Luke 10:25-28. Elder Van Horn spoke again in the evening to a full house. [Cf: RH 07-21-91 para. 5] p. 224, Para. 4, [1891MS].

Several here are deeply moved by the Spirit of God. Will they follow the Master, who says, "I am the way, the truth, and the life"? Will they be doers of the word, and not hearers only? Will they accept the invitation of Christ? "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." "Everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life." "Why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like: he is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great." [Cf: RH 07-21-91 para. 6] p. 225, Para. 1, [1891MS].

No one can safely remain in a neutral position. "Ye are not your own," "ye are bought with a price." You belong to God. Jesus has paid the purchase money for your redemption, and he requires of you wholehearted service. He has a right to your service, even to the full extent of your capabilities, for his own honor and glory. There is a cross lying directly in your pathway, and you must lift it if you would follow Jesus and be indeed his disciples. Pride must be uprooted, self must die, every wrong must be made right. Redeemed by the blood of the Lamb, through his boundless mercy and love, manifested in the sacrifice of

his own precious life! O! let no one plead for self-indulgence. [Cf: RH 07-21-91 para. 7] p. 225, Para. 2, [1891MS].

Fathers and mothers who are convinced of the precious truth revealed in the oracles of God, hesitate not for a moment, but decide to obey God, even if it be at the sacrifice of every idol. Let your children and your neighbors see that you consider nothing too dear to give up for the truth. Do not in a single instance encourage selfishness and pride in your children. Let the work of reformation go on in your own hearts, and by precept and example educate your children to give all to Jesus, to die to pride, to overcome, day by day, every temptation. Let all who are convicted by the light of the truth, cherish every ray of light which comes from the Source of all light. Do not hesitate to decide from the weight of evidence. Do not enlist on the side of error, but wholly and entirely on the side of truth. "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." Who will comply with the conditions? Who in Willis will become indeed members of the royal family, children of the Heavenly King? [Cf: RH 07-21-91 para. 8] p. 225, Para. 3, [1891MS].

The grand edifices and magnificent churches that are multiplying in the world, are only making more distinct the line of demarkation between the rich and the poor. There is God-dishonoring pride and selfishness in the members of the fashionable churches. They demand a religion that is more "refined," more pleasing to the worldly element, than the humble precepts of the lowly Nazarene. There is no place in these costly edifices for the poor, the oppressed, no chance for them to obtain the relief that Jesus came from heaven to bring. Above the portals of these extravagant churches might be written, "For display. There is no place for God's poor here." The spirit of piety and humble religion is unable to survive in these display churches; for the people do not want to have their sins of pride and dishonesty set before them. They have no ears to hear the truth while their hearts are opposed to it. They are moral icebergs. How much better it would be for all classes if there were a general increase of humble, spiritual religion, a lifting up of Jesus instead of self, in all these churches! [Cf: RH 07-21-91 para. 9] p. 225, Para. 4, [1891MS].

The prevailing desire manifested by most professed Christians is in the line of worldly ambition,--to excel in display rather than in piety, to outdo their neighbors in church edifices, and to dress to correspond to their extravagant surroundings. When I look at this, I think of Jesus, who left the courts of heaven, laid aside his royal robe, took off his kingly crown, and clothing his divinity with humanity, came to a world all seared and marred by the curse of sin. He humbled himself that he might meet fallen men where they were, and through the influence of a sanctified humanity, educate them, and reveal to them himself as the "only begotten of the Father, full of grace and truth." He was the reservoir of all power and truth, noble, courteous, full of sympathy and pitying tenderness, ever touched with human woes. He was the way, the truth, the life. Words of truth were ever flowing from his lips. His presence in any community made a decided change in the ideas of men. Wherever he went, he created an atmosphere of heavenly purity. Whatever he did, he did to make men like himself,--pure, spotless, undefiled. And he was ever engaged in helping

the poor, in preaching the gospel to them. [Cf: RH 07-21-91 para. 10] p. 226, Para. 1, [1891MS].

I have often thought how much more abundantly we should be blessed if in the larger churches there was a well-organized band of workers, who would become missionaries to cities and towns, teaching others the precious lessons they have learned, of truth, of righteousness, of a judgment to come. All should be learners, but not ever learning and never coming to a knowledge of the truth. Be diligent students, and all the time practice what you learn. This will give you an experience which will be of the highest value to yourselves, and will surely benefit others. God has given us light, which he has commanded us to let shine; and if some souls embrace the truth in a locality, organize them into a church as soon as it can be wisely done, and let them do what they can to build a humble house of worship, as they have done in Willis, which they can dedicate to God, and where they can invite his presence to be with them. He says, "Where two or three are gathered together in my name, there am I in the midst of them." Then let the larger churches which are free from debt, come to the help of their sister churches, and give of their intrusted means toward these smaller places of worship, that the small churches may not be oppressed and discouraged under a load of debt. Let us not like the priest and the Levite, pass by on the other side. What blessings would be meted out to the churches that help in this way, and what love on the part of the poorer churches, as they realized that they were watched over for good! And with this help freely and cheerfully rendered, would come enlarged views of Christian helpfulness and duty. A bond of brotherhood, and love strong and tender, would be created between the members of the churches, large and small; and all petty jealousies and envies would be burned out by the love so substantially expressed. [Cf: RH 07-21-91 para. 11] p. 226, Para. 2, [1891MS].

When the disciples of John came to Jesus, saying, "John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?" Jesus continued his work of healing the sick and relieving the afflicted, and then he said to the messengers, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me." [Cf: RH 07-21-91 para. 12] p. 226, Para. 3, [1891MS].

The attributes most prized by Jesus are unselfish love and purity. "Everyone that loveth is born of God, and knoweth God." "If we love one another, God dwelleth in us, and his love is perfected in us." "God is love; and he that dwelleth in love dwelleth in God, and God in him." The entire law is fulfilled in him who loves God supremely and his neighbor as himself. This is the revelation of God through Jesus Christ to the world. It is Christianity--glory to God in the highest, and on earth peace, goodwill to men. The work Christianity is designed to achieve in the world is not to depreciate the law of God, not to detract from its sacred dignity in the slightest degree, but it is to write that law in the mind and heart. When the law of God is thus implanted in the soul of the believer, he is approaching eternal life through the merits of Jesus. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." "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." The object of the gospel is met when this great end is achieved. Its work from age to age is to unite the hearts of his followers in a spirit of universal brotherhood, through belief of the truth, and thus establish heaven's system of order and harmony in the family of God on earth, that they may be accounted worthy to become members of the royal family above. God, in his wisdom and mercy, tests men and women here, to see if they will obey his voice and respect his law, or rebel as Satan did. If they choose the side of Satan, putting his way above God's, it would not be safe to admit them into heaven; for they would cause another revolt against the government of God in the heavenly courts. He who fulfills the law in every respect, demonstrates that perfect obedience is possible. [Cf: RH 07-21-91 para. 13] p. 227, Para. 1, [1891MS].

The law allows for no injustice, no lack of reverence for God. The voice of an enemy will not be mistaken for the voice of the Infinite One. There will be no degrading of the soul to lustful practices; but a high degree of intellectual culture of mind and heart, a refinement of manners and sentiment, genuine Christian politeness, will be the sure result of supreme love to God and love to our fellowmen. God's object in giving the law to the fallen race was that man might, through Jesus, rise from his low estate to be one with God, that the greatest moral changes might be manifested in his nature and character. This moral transformation must take place, or man would not be a safe subject in the kingdom of God; for he would raise a revolt. [Cf: RH 07-21-91 para. 14] p. 227, Para. 2, [1891MS].

In John 14 Jesus 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 to him." "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." [Cf: RH 07-21-91 para. 15] p. 227, Para. 3, [1891MS].

Here in this life is the testing, trying time. The angels of God are watching the development of character, and weighing moral worth. The whole question is settled in this, Is he obedient or disobedient to the commandments of God? has the sinner been transformed in this world, through the merits of Christ, to an obedient servant, so that he is fitted to join the heavenly society and be accepted as a joint heir with Christ? If this happy work has been wrought in us, then we may sing the praises of Him who hath called us out of darkness into his marvelous light. By Mrs. E. G. White. [Cf: RH 07-21-91 para. 16] p. 227, Para. 4, [1891MS].

In the lack of pure, unselfish love among Sabbath-keepers is manifested the working of Satan's corrupting influence. The constant tendency of the world is to crowd out the mercy and love that God would implant in the hearts of his children. Even among those who occupy important positions in the sacred work of God, the sentiment is uttered that "business is business;" implying that religion is to be kept apart from matters of business. Men may be very exact in their accounts, very rigorous in their religious observances; but all this is as sounding brass and a tinkling cymbal, if the love of God is not manifested in the daily life. Christ spoke words of rebuke to the scribes and

Pharisees, because they failed in their duty to their fellowmen in this regard. He said, "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." [Cf: RH 07-28-91 para. 1] p. 228, Para. 1, [1891MS].

The influence of the world leads those who engage in business activities, even in the work of God, to be content with a low level. Under the exercise of faithfulness to the cause of God, they gratify selfish ambition and unholy desires, thus enfeebling conscience and perverting religion. The Lord does not accept this kind of faithfulness. Look well to this matter. God is working that he may lift us up to a high standard of character; but as long as there is so little realization of the great need of his Holy Spirit in the transaction of business, in councils and board meetings, there will be continual deterioration in spiritual life, while at the same time there may be great activity in setting agencies at work for the advancement of the knowledge of the truth. But if the truth is not brought into the life, to sanctify the soul, those who engage in these activities will become stumblingblocks to others. In the fear of God I tell you that these things have been repeated to me many times. We are far from being spiritual in character. The natural tendencies of the human heart must be subdued by the grace of God. They cannot be kept under our own control, but must be put under the control of the Spirit of God. Unless we do submit ourselves to God, we cannot work according to his will. Self, self, self, is mingled with the sacred work of God, and it stains and mars that which is most holy. [Cf: RH 07-28-91 para. 2] p. 228, Para. 2, [1891MS].

Men in important positions glorify themselves instead of God. They little realize how self works in their most solemn councils, and the working of self is the result of their failure to become partakers of the divine nature, escaping the corruption that is in the world through lust. This lust is not to be understood as referring simply to licentiousness, but to all unlawful desires, to ambition, grasping for power, desire for the praise of men. It comprehends all the desires of the selfish heart. It is revealed when men wish to make others recognize their power over them, showing them that they can put those they dislike into hard places. There are many, many ways in which a man can be hard and cruel, and yet term his actions works of justice, faithfulness to the cause. This spirit of exaction will increase in all the business of the cause unless men shall humble themselves and put their will on the side of God's will. When the professed servants of God surrender themselves fully to him, they will become teachable, considerate of others, full of love and tenderness. Their consciences will become tender, and they will represent not the attributes of Satan, but the attributes of God, exhibiting the working of the principles of love and truth. They will drink from the Fountain from which only flow the pure streams of salvation, and will manifest in their lives the love and sympathy that characterized the life of Christ. They will send forth pure streams that will be as living water to the world. [Cf: RH 07-28-91 para. 3] p. 228, Para. 3, [1891MS].

Men are connected with the work of God who are destitute of the pitying, tender love of Jesus; but the work of the Lord needs not to be done in a harsh, denunciatory way. Christ ever made mercy his delight; in kindness and love he melted his way into the hard, obdurate heart.

The driving process is not according to the order of God. Jesus invites men to come to him. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "If any man thirst, let him come unto me, and drink." "Him that cometh to me, I will in no wise cast out." O, what mercy, what tender compassion was ever manifested by the world's Redeemer for the fallen children of men! And yet there are men who profess to be the followers of Christ, who cannot be depended upon to love mercy, and deal justly, to be pitiful and courteous. They cultivate a harsh, coarse spirit, and move in accordance with their feelings. [Cf: RH 07-28-91 para. 4] p. 229, Para. 1, [1891MS].

If anything happens to disturb them, woe be to him who shall go to them to ask a favor; for they will treat him with a denunciatory spirit, wholly unlike the spirit of Christ. When opportunity comes where they might be a blessing in speaking kindly words, in doing kindly deeds, they speak and act in a way that stirs up the worst passions of the human heart, and become agents of Satan in opening doors of temptation to those with whom they are associated. Those who are in connection with them are led to doubt the truth of Christianity. Men in responsible office give decisions in councils when they are in no fit state of mind to think unselfishly; for they have not the spirit of Christ, because something has happened to stir up their feelings, and they have yielded to the control of the evil one. [Cf: RH 07-28-91 para. 5] p. 229, Para. 2, [1891MS].

Moses was successful in leading Israel because he felt his own inefficiency. He cherished the spirit of meekness, and God could talk with him, and guide him in right ways. "And Moses said unto the Lord, 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." [Cf: RH 07-28-91 para. 6] p. 229, Para. 3, [1891MS].

After the Lord had given Moses all these gracious assurances, did he rest in satisfaction, and settle down in content?--No; he still desired something of the Lord; he prayed, "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." The glory of God was revealed to Moses, and it will be revealed to those who seek for it as earnestly as did Moses. Those who have taken the solemn vows of the ministry upon them, should reveal the glory of God. They should live with singleness of purpose to glorify their Redeemer. Self must die. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our

life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." [Cf: RH 07-28-91 para. 7] p. 229, Para. 4, [1891MS].

Ministers should hunger and thirst after God. They should plead as did Moses, that they may have clear conceptions of God. They should pray that they may have clear conceptions of their own weakness, and of the necessity of the power and presence of God. Like Moses, they should say, "I cannot do this solemn work without thy presence." They should feel that they cannot possibly fulfill the purpose of God unless his Spirit and power is with them in their ministry. The minister must drink at the Fountain of life, or he cannot refresh others. But "blessed are they which do hunger and thirst after righteousness: for they shall be filled." [Cf: RH 07-28-91 para. 8] p. 230, Para. 1, [1891MS].

As the wax takes and retains the impression of the seal, so should the soul take and retain the image of God. We should be "filled with all the fullness of God." The character, the Spirit of God, is to be revealed in finite man. When the truth is received into the soul, a great work begins, that sanctifies the man; "for he that hath this hope in him purifieth himself, even as He is pure." Those who are united with Christ become laborers together with God. The grace of God that bringeth salvation, teaches us that denying ungodliness and worldly lusts, we must live soberly, righteously, and godly in this present world, looking for and hasting unto the day of God. Man must cooperate with God. No radical change will be wrought in life and character, unless we depend upon the grace of Christ every hour. Many have altogether too low an idea of that which constitutes religion, and the standard must be raised, or they will perish in their sins, and drag others to perdition with them. [Cf: RH 07-28-91 para. 9] p. 230, Para. 2, [1891MS].

Religion is not a mere theory, a sentiment; it is an earnest working out of our salvation with fear and trembling; for it is "God that worketh in you, both to will and to do of his good pleasure." Faith and love are precious plants, but they need careful cultivation and care, that they may flourish in the life and bear fruit to the glory of God. Those who enter the mansions which Christ has gone to prepare will be those who love God and keep his commandments. They must have the gold tried in the fire, the gold of faith and love. Those who hold high positions in the cause of God need to seek for this gold; they need the transforming grace of Christ. The crucifixion of self must take place, or their names will be blotted out of the book of life. God can make them pillars in his work; he can make them faithful servants by his grace. Then let them seek God while still it is called today. Now is the time when the Lord is testing character, weighing moral worth in the balances of the sanctuary. O, let us seek the gold tried in the fire, let us seek the white raiment of Christ's righteousness, that the shame of our nakedness do not appear, and anoint our eyes with the heavenly eyesalve, that we may discern the working of God, and not be found groping our way in blindness. By Mrs. E. G. White. [Cf: RH 07-28-91 para. 10] p. 230, Para. 3, [1891MS].

True Christians will be Christlike. The Redeemer clothed his divinity

with humanity, and came to our world--a world seared and marred by the curse of sin, a vale of darkness and woe--to accomplish a great work, as he announced in the synagogue of Nazareth: "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." Each church member is to be a representative of the character and spirit of Christ. By precept and example the essential elements of a true, healthy, influential Christianity are to be revealed. Christ should be constantly set forth as the fountain of life, mercy, and love. [Cf: RH 08-04-91 para. 1] p. 230, Para. 4, [1891MS].

Brethren, have we any truth in advance of others? Is its influence on our character of any worth to us? When we bring that truth into our hearts, weave it into our character, carry out its sanctifying principles in our daily life, we show that we believe it to be worth defending, and that we will individually contend for the faith once delivered to the saints. We shall look to Jesus, and catch his spirit. In this age, the mind is inclined to lose sight of Jesus, and what is the result?--The tenderness of Christ is not cherished, and hearts are hard and unfeeling. Were Christ on earth today, his solemn rebuke would be upon many who profess to be Christians, who have entered into church fellowship, because they do not have the mind of Jesus, are not meek and lowly of heart. When self is exalted, there cannot be a ready sympathy with the poor and lowly and oppressed. [Cf: RH 08-04-91 para. 2] p. 231, Para. 1, [1891MS].

By beholding, we become changed. Through close study and earnest contemplation of the character of Christ, his image is reflected in our own lives, and a higher tone is imparted to the spirituality of the church. If the truth of God has not transformed our character into the likeness of Christ, all our professed knowledge of him and the truth is but as sounding brass and a tinkling cymbal. [Cf: RH 08-04-91 para. 3] p. 231, Para. 2, [1891MS].

"Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash ye, 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. 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. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it." [Cf: RH 08-04-91 para. 4] p. 231, Para. 3, [1891MS].

Let all who claim to keep the commandments of God, look well to this matter, and see if there are not reasons why they do not have more of the outpouring of the Holy Spirit. How many have lifted up their souls unto vanity! They think themselves exalted in the favor of God, but they neglect the needy, they turn a deaf ear to the calls of the oppressed, and speak sharp, cutting words to those who need altogether different treatment. Thus they offend God daily by their hardness of heart. These afflicted ones have claims upon the sympathies and the interest of their fellowmen. They have a right to expect help, comfort, and Christlike love. But this is not what they receive. Every neglect of God's suffering ones is written in the books of heaven as if shown to Christ himself. Let every member of the church closely examine his heart, and investigate his course of action, to see if these are in harmony with the spirit and work of Jesus; for if not, what can he say when he stands before the Judge of all the earth? Can the Lord say to him, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world?" [Cf: RH 08-04-91 para. 5] p. 231, Para. 4, [1891MS].

Christ has identified his interest with that of suffering humanity; and while he is neglected in the person of his afflicted ones, all our assemblies, all our appointed meetings, all the machinery that is set in operation to advance the cause of God, will be of little avail. "This ought ye to have done, and not to leave the other undone." "Thou art weighed in the balances, and art found wanting." [Cf: RH 08-04-91 para. 6] p. 232, Para. 1, [1891MS].

All who are to be saints in heaven will first be saints upon the earth. They will not follow the sparks of their own kindling, they will not work for praise, nor speak words of vanity, nor put forth the finger in condemnation and oppression; but they will follow the Light of life, diffuse light, comfort, hope, and courage to the very ones who need help, and not censure and reproach. [Cf: RH 08-04-91 para. 7] p. 232, Para. 2, [1891MS].

Has the truth of God been committed to us? Then let us seek to advance it in every way possible. More is expected of us than we have done; our works should correspond to the light which God has given us; they should advance accordingly. The rich, clear light that has been shining upon our pathway, has placed us on vantage ground; and we should improve every opportunity to do good. Christ came from the royal courts of heaven to seek and save the lost, and this is to be our work. The zeal which we manifest in this direction will show the measure of our love for Jesus and our fellowmen, of our efficiency and missionary spirit. [Cf: RH 08-04-91 para. 8] p. 232, Para. 3, [1891MS].

To every member of the church is committed a work, and his sanctification will be seen in the efficiency, the unselfishness, the zeal and purity and intelligence, with which he does the work. The cause of humanity and religion must not retrograde. Progress is expected of those who have received great light, and have many advantages. [Cf: RH 08-04-91 para. 9] p. 232, Para. 4, [1891MS].

The church must be a working church if it would be a living church. It should not be content merely to hold its own ground against the opposing forces of sin and error, not be content to advance with

dilatory step, but it should bear the yoke of Christ, and keep step with the Leader, gaining new recruits along the way. [Cf: RH 08-04-91 para. 10] p. 232, Para. 5, [1891MS].

When we are truly Christ's, our hearts will be full of meekness, gentleness, and kindness, because Jesus has forgiven our sins. As obedient children we shall receive and cherish the precepts he has given, and shall attend to the ordinances he has instituted. We shall be seeking constantly to obtain a knowledge of him. His example will be our rule of life. Those who are Christ's disciples will take the work where he left it, and carry it forward in his name. They will copy the words, the spirit, the practices, of none but him. Their eye is upon the Captain of their salvation. His will is their law. And as they advance, they catch more and clearer views of his countenance, of his character, of his glory. They do not cling to self, but hold fast his word, which is spirit and life. "If ye continue in my word, then ye are my disciples indeed, and ye shall know the truth, and the truth shall make you free." They reduce their knowledge of his will to practice. They hear and do the things that Jesus teaches. [Cf: RH 08-04-91 para. 11] p. 232, Para. 6, [1891MS].

In the church is work for all who love God and keep his commandments. The profession one may make is not certain evidence that he is a Christian. The words he may speak give no surety that he is a converted man. Hear the words of Christ: "Why call ye me, Lord, Lord, and do not the things that I say?" Unless the daily life conforms to the will and works of Christ, no one can establish a claim to be a child of God, an heir of heaven. There is a legal religion, which the Pharisees had, but such religion does not give to the world a Christlike example; it does not represent Christ's character. Those who have Christ abiding in the heart will work the works of Christ. Such are entitled to all the promises of his word. Becoming one with Christ, they do the will of God, and exhibit the riches of his grace. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." O, precious promise! "And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." In marked contrast to the murmuring and complaining of the wicked, the servants of God will sing, "I will praise thee with my whole heart: before the gods will I sing praise unto thee. I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name. In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul. All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth. Yea, they shall sing in the ways of the Lord: for great is the glory of the Lord. Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off." Then let not a semblance of pride or self-importance be cherished, for it will crowd Jesus out of the heart, and the vacuum will be filled with the attributes of Satan. "O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God my God." "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise

him, who is the health of my countenance, and my God." By Mrs. E. G. White. [Cf: RH 08-04-91 para. 12] p. 233, Para. 1, [1891MS].

I wish I could impress on every mind the grievous sinfulness of wasting the Lord's money on fancied wants. The expenditure of sums that look small, may start a train of circumstances that will reach into eternity. When the Judgment shall sit, and the books are opened, the losing side will be presented to your view--the good that you might have done with the accumulated mites and the larger sums that were used for wholly selfish purposes. And what will it reveal?--Just that deficiency in the bank of heaven,--robbery toward God, some destitute bodies not clothed, some poor souls praying for light and knowledge robbed of the bread of life. Your money went to gratify perverted appetite, or to indulge vanity. O, what shame and grief will come to your souls as you see how much you have lost! Look about you, and see if there is not a work which the Lord has given you. The 58th chapter of Isaiah presents before you a work that has been neglected. [Cf: RH 08-11-91 para. 1] p. 233, Para. 2, [1891MS].

There are many professors of religion in our world, but few who follow Jesus with pure and holy purposes. The Bible means just what it says. The blessings are distinctly apportioned to those who are Christlike, whose hearts are touched with human woe, and who realize that they are trading with their Lord's money. Such will not feel at liberty to use the money in their hands for purchasing unnecessary articles to please their vanity, to gratify pride and love of display; but they will look at it as the Lord's. There is a place for every penny that you do not actually need for comfortable food and clothing. The empty treasury in different States calls out against every needless expenditure. If you have money, do not spend it for extra ribbons or trimmings or articles of adornment, but let the rivulets flow into the treasury of God, to be registered to your account in the books of heaven. To fashion the garments after the world's standard, requires much more means than to make them after the divine directions given in the word of God. [Cf: RH 08-11-91 para. 2] p. 234, Para. 1, [1891MS].

The unfallen universe looks with amazement upon the church members who are not lively stones in the spiritual building. They see the covetousness which leads men to use God's intrusted means for their own gratification and enjoyment. They see the Lord's goods diverted from the true channel to please fancy, to gratify selfishness, because it is in the user's power to do it. If professed Christians lived by every word that proceedeth out of the mouth of God, they would study the living oracles diligently, to know what is the will of God, to be doers of that will, irrespective of the world's standard. I am pained as I go into the homes of church members, and see a multitude of pictures of themselves and their friends. How must the holy angels look upon these pictures adorning tables and mantelpieces--pictures, pictures, everywhere? All these things cost money, sums taken from the treasury of God, from the capital which the Lord has given us to be used for his glory. But many have used it to please themselves. That money which they expended, whether it was a trifle or a large sum, was the Lord's money; for they themselves are Christ's purchased possession, and hence all they have belongs to him. All the means they have which is not necessary for their own comfort, should be put into the treasury of God, where it may be used to help the needy, to clothe the naked, and to assist in the various departments of the cause. [Cf: RH 08-11-91

para. 3] p. 234, Para. 2, [1891MS].

Many church members are idle, thus losing precious opportunities for doing good. In this they are grievously sinning against God, who gave his only begotten Son to a life of humiliation, self-denial, and self-sacrifice, and a shameful death, that they might not perish, but have everlasting life. There is need that everyone should do what he can. The Master calleth for you. You are his servant, to do his will. Pray much in your closet, that you may have divine enlightenment, clear spiritual eyesight, to discern the work the Lord has left for you to do; for he has given to every man his work. All who have faith in Jesus will put on Christ, and work after his example, improving not only their time, but feeling the worth of the pence, the shillings, and the dollars that come into their hands. [Cf: RH 08-11-91 para. 4] p. 234, Para. 3, [1891MS].

To everyone are committed talents to improve. Even if you have but one talent, God expects you to put that one to use, to improve it, and thus gain other talents. There is abundance of work for each and all, according to their ability. Begin by giving yourselves to Jesus, and then ever bear in mind that you do not live to please self; for Christ, the world's Redeemer, pleased not himself. He was quick to catch the first intimation that help was needed by poor, depressed souls. You must individually be laborers together with God. You cannot do this, and close the door of the heart to human woe and human necessities. [Cf: RH 08-11-91 para. 5] p. 235, Para. 1, [1891MS].

The God of heaven has revealed his self-denying, self-sacrificing love in giving "his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." We are to be representatives of Jesus, in the family, in the workshop, in our place of business, in social gatherings,--everywhere on every occasion. How shall we do this?--By ever keeping the way of the Lord, by subordinating our will, our mind, our soul, our body, our intrusted capital, to him. He has purchased us with his own blood, and we are required to cooperate with him in the working out of the great plan of redemption. Said Christ, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Jesus does not require of man any real sacrifice; for whatever we are asked to surrender is only that which we are better off without. We are only letting go the lesser, the more worthless, for the greater, the more valuable. Every earthly, temporal consideration must be subordinate to the higher. But abundant blessings are promised to sincere faith and obedience. "Everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life." [Cf: RH 08-11-91 para. 6] p. 235, Para. 2, [1891MS].

Young men, do not think that because you are not preachers you have nothing to do in saving the souls for whom Christ has given his own precious life. Whatever may be your business, whatever your ability, however high your station, the words of Christ are addressed to you: "Without me ye can do nothing." When you feel no burden to win souls to Christ, you are not cooperating with him in doing the work which he requires of you. You are not connected with Jesus. Solemn thought! The day of trust is now, in this life. There is not a member of the church but has some trust committed to him for which he is responsible. God's

whole family are either workers or idlers in his vineyard. If one cannot trade upon pounds, he can upon pence. To every man is given his work, and God will excuse none. He requires returns corresponding to the gifts bestowed, and the fidelity of every soul is tested by the way he uses his Lord's goods. [Cf: RH 08-11-91 para. 7] p. 235, Para. 3, [1891MS].

Let young women also see the many places which it is perfectly proper and consistent for them to fill, where they may do good. Let them stand no longer idle, when the Master's vineyard is in need of workers. My young sisters, you may be wholly unconscious of your power, because you do not believe you have ability to do great service; but lay hold of the duties lying directly in your pathway, trade on the talents already intrusted to you, and you will be doing the work God wants you to do. Do not fold your one talent in a napkin and bury it, and think you should be commended for your humility; for the Lord will surely require of you its improvement. In putting out to the exchangers that one talent, you may weave into your work modesty, caution, and delicacy of feeling; in your great need you may lay hold upon the efficiency that is in Jesus, to help you to do your work with fidelity and thoroughness. [Cf: RH 08-11-91 para. 8] p. 235, Para. 4, [1891MS].

When will the members of our churches take up the work left for them to do? Where is the self-denial? Where is the self-sacrifice? Does not plea of unfitness, whereby many are shirking responsibilities, stand registered against many as a great sin? It may well be said to such, If you are unfit now, with all your opportunities for becoming what God would have you be, you must be dwarfs in religious life, you cannot be growing up unto the full stature of men and women in Christ. The flimsy excuses you are making for your do-nothing position, you will be ashamed to make before the Judge of all the earth. [Cf: RH 08-11-91 para. 9] p. 236, Para. 1, [1891MS].

In the parable of the man who buried his one talent in the earth, the Lord has faithfully pointed out your duty. It shows to everyone, high or low, rich or poor, educated or uneducated, that he has a personal responsibility. You must arouse from your lethargy, your carnal security, and go to work to make use of every talent, every power, given you by God. You may reason that because your talent is small, it is no matter whether you use it or not; but it matters just as much to you as it did to that man in the parable. Your life is bound up with the lives of others. If you feel no care to be a blessing to others, if you are not laboring together with God here, right here in this life, you will have no place in the mansions above. You do not know how successfully God can use you if you will put your whole heart, your whole mind and soul and might, into his service. By Mrs. E. G. White. [Cf: RH 08-11-91 para. 10] p. 236, Para. 2, [1891MS].

The faith essential for salvation is not mere nominal faith, but an abiding principle, deriving vital power from Christ. It will lead the soul to feel the love of Christ to such a degree that the character will be refined, purified, ennobled. This faith in Christ is not merely an impulse, but a power that works by love and purifies the soul. It accomplishes something, bringing the soul under discipline, elevating it from defilement, and bringing it into connection with Christ, till it appropriates his virtue to the soul's need. This is saving faith. [Cf: RH 08-18-91 para. 1] p. 236, Para. 3, [1891MS].

There are many who claim to have faith, but how shall we know that it is genuine? The Lord has given us a test by which we may prove our profession and the profession of others. The prophet 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." John declares, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." This test applies to those who have been enlightened in regard to the claims of God's law. The principles of the Bible must be brought into everyday life, to enlighten conscience, and regulate the conduct. [Cf: RH 08-18-91 para. 2] p. 236, Para. 4, [1891MS].

If heavenly light is welcomed by the soul, grace will be given to adorn the character, to dignify the nature, and to fit man for the society of the angels of heaven. Every temptation may be conquered through the strength of Christ. God desires us to have pure characters; purity is power, but sin is weakness and ruin. [Cf: RH 08-18-91 para. 3] p. 236, Para. 5, [1891MS].

Christ has said, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." Christ came to our world, and for our sake he became a man of sorrows and acquainted with grief. He suffered reproach, he was despised and rejected of men. He died a shameful death upon the cross, that we might have eternal life; and shall we dare to flatter ourselves that we may follow a course of sin, choosing our own way, shunning the cross, avoiding reproach and self-denial, and yet have a home in the kingdom of heaven?--No; through faith in Christ we must render obedience to all the requirements of God; through his merits we may be elevated to keep God's commandments. [Cf: RH 08-18-91 para. 4] p. 237, Para. 1, [1891MS].

Exceeding great and precious promises have been given unto us, whereby we may become partakers of the divine nature, having escaped the corruptions that are in the world through lust. We must appropriate these promises to ourselves, that we may overcome unbelief, and get the victory over every besetment, perfecting a character that will meet the approval of Heaven. We are very anxious to appear well in the sight of men, but of how much greater importance is it that we stand approved in the presence of God. [Cf: RH 08-18-91 para. 5] p. 237, Para. 2, [1891MS].

Day by day we are to fight the good fight of faith. Day by day God will give us our work; and though we cannot see the end from the beginning, we are to examine ourselves daily to see if we are in the path of righteousness. We must strive to overcome, looking unto Jesus; for in every temptation he will be at our side to give us the victory. Every day should come to us as the last day in which we may be privileged to work for God, and much of it must be given to prayer that we may work in the strength of Christ. This is the way in which Enoch walked with God, warning and condemning the world by manifesting before them a righteous character. [Cf: RH 08-18-91 para. 6] p. 237, Para. 3, [1891MS].

We profess to believe that Christ is soon coming to the earth, and a solemn responsibility rests upon us; for a lost world is to be warned of the hastening judgment. We must not lay off our responsibility; we

must carry the burden of the work. Self must be out of sight, and Christ must appear; as faithful, obedient children, we must follow the light, and reflect its precious rays to others. We must be living epistles, known and read of all men. If we are to be cleansed, both soul and body, we cannot afford to be slothful and negligent. Christ is coming, the third angel's message must be proclaimed to the world; for it brings light upon the commandments of God and the faith of Jesus. O, could we realize how all heaven is interested in the salvation of the world, we should rouse up with holy zeal to be followers of Jesus. [Cf: RH 08-18-91 para. 7] p. 237, Para. 4, [1891MS].

When Christ left the world, he gave to his disciples the work of carrying the gospel. The professed followers of Christ are held responsible for the warning of the world. How are we doing this solemn work committed to us? We must humble ourselves before God, and not follow the ideas of men. We must come before the world, speaking the words of God, that the world may know that God has sent us, and that Heaven's mold is upon the work. O, we must grow up into a glorious temple in the Lord. The enemy will come in, and try to draw our minds away from the important work to be done for this time. He will seek to keep us engaged on trivial matters, make us think that it is our province to criticise and condemn others; but our work is to deal faithfully with our own souls. We must search our hearts and see if we are right in the sight of God. Peter said to Christ in regard to John, "Lord, what shall this man do?" But the Lord answered him, "What is that to thee? follow thou me." We each have a work to do for ourselves, and while we are criticising others, we are neglecting the most important work of all. [Cf: RH 08-18-91 para. 8] p. 237, Para. 5, [1891MS].

The great crisis is before us, and everyone is to act as though his own soul was at stake. The most important question of all is, How shall I save my soul, for which Christ died? How shall I be holy, as he is holy? It is time to be seeking for the forgiveness of your sins, for the assurance that your names are written in the Lamb's book of life. Let everyone realize that he is not his own, but has been bought with a price, even with the blood of the Son of God. [Cf: RH 08-18-91 para. 9] p. 238, Para. 1, [1891MS].

Live by the day for Christ. Seek to be a victor just for this one day; for you do not know that you have another day to live. Confess your sins today. You have the promises of pardon. [Cf: RH 08-18-91 para. 10] p. 238, Para. 2, [1891MS].

The Lord says, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." God is in earnest with us. He has borne long and patiently with us, and the light that has shone upon us from the throne of his glory will not lessen our responsibility, but, if we fail to improve it, will leave us without excuse. God will not be trifled with. You may ask, What shall I do to advance the light of truth? I answer, Work humbly for God; do not exalt yourself, but remember that you are standing upon holy ground. We are living in the last days, and the great question is, How shall I stand before God? Everyone is responsible for the light he has received. What have you done with the light of heaven? Have you put it under a bushel? [Cf: RH 08-18-91 para. 11] p. 238, Para. 3, [1891MS].

There is a great work to be done; for we are to reach the people with the divine light of truth, not in our own way, but through the power and Spirit of God. God will use us as instruments in his hand, if we will yield ourselves to him. O that all may make the effort essential to win eternal life! Every soul is precious in the sight of God. He declares by the prophet, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." This preciousness will be wrought in the soul that is connected with Christ; but our own ways must be abandoned, our own thoughts must be put away. [Cf: RH 08-18-91 para. 12] p. 238, Para. 4, [1891MS].

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." O, shall Jesus plead in vain for an entrance into your heart? Clear away the rubbish from the door, and let him in, and you will know what is the comfort and peace of his blessing. I present before you the Man of Calvary. He can save unto the uttermost all that come unto God by him. The more you have of Jesus, the more you will desire a closer connection with him, and your soul will be hid with Christ in God, and thus be prepared when he shall come with power and great glory. [Cf: RH 08-18-91 para. 13] p. 238, Para. 5, [1891MS].

"And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." Not in self-confidence, not in self-exaltation, are we to pass the time of our sojourning, but in fear working with Christ for the salvation of others. We are to live as on holy ground, and when the Master shall appear in glory, we can say, "This is our God; we have waited for him, and he will save us." By Mrs. E. G. White. [Cf: RH 08-18-91 para. 14] p. 238, Para. 6, [1891MS].

Our trials are often such that they seem almost unbearable, and indeed without help from God we could not bear them. Unless we rely upon him, we shall sink under the burden of responsibility that brings only sadness and grief. But if we make Christ our dependence, we shall not sink under trial. When all seems dark and unexplainable, we are to trust in his love; we must repeat the words of Christ, "What I do thou knowest not now; but thou shalt know hereafter." [Cf: RH 08-25-91 para. 1] p. 239, Para. 1, [1891MS].

When souls are converted, their salvation is not yet accomplished. They then have the race to run. An arduous struggle is before them, to do what?--To "fight the good fight of faith," to "press toward the mark for the prize of the high calling of God in Christ Jesus." There is no release in this warfare; the battle is lifelong, and must be carried forward with determination and energy proportionate to the value of the object to be attained, which is eternal life. Immense interests are here involved. We are made partakers of Christ's sacrifice here in this life, and if we hold the beginning of our confidence steadfast unto the end, we are assured that we shall be partakers of all the benefits of the future, immortal life. [Cf: RH 08-25-91 para. 2] p. 239, Para. 2, [1891MS].

The promise is, "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." Trials will certainly come, but we have a living Saviour, an Intercessor, one who will help us in every time of need. "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." Eternal interests are here involved. Maintain to the last your Christian integrity. You cannot afford to become discouraged, and cast away your confidence; the Lord Jesus is your only hope. Make sure work for eternity. You must not murmur or complain; neglect no means of grace; encourage your soul to believe and trust in God. "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." [Cf: RH 08-25-91 para. 3] p. 239, Para. 3, [1891MS].

Satan is ever seeking to destroy; he is casting his hellish shadow between our souls and the light of the Sun of righteousness. When you talk doubts, and distrust your Heavenly Father's love, Satan comes in, and deepens the impression, and that which was only a shadow is made the blackness of despair. Your only hope is to cease talking darkness. In dwelling on the dark side, you cast away your confidence in God, and this is just what Satan wants you to do. He wants to sift you as wheat; but Jesus is making intercession for you. His love is broad and deep. Perhaps you will say, "How do you know he loves me?" I look where you may look, to the cross of Calvary. The blood shed upon the cross cleanseth from all sin. When tempted to go in the dark cave of doubt and despair, sing:--"Arise, my soul, arise, Shake off thy guilt fears; The bleeding Sacrifice--In my behalf appears; Before the throne my Surety stands; My name is written on his hands." [Cf: RH 08-25-91 para. 4] p. 239, Para. 4, [1891MS].

"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. If ye be willing and obedient, ye shall eat the good of the land." Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." Let your prayers ascend to our Heavenly Father, and let this 51st psalm bring assurance and comfort to you. Do not stay away from Jesus, for he loves you. You may say, "He will not hear my prayers; I am a sinner." But Christ says, "I am not come to call the righteous, but sinners to repentance." Then you are not to wait, but come now, and believe that he will receive you. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [Cf: RH 08-25-91 para. 5] p. 239, Para. 5, [1891MS].

But you cannot enjoy his blessing without any action on your part. Salvation is a gift offered to you free; on no other condition can you obtain it, than as a free gift. But cooperation on your part is essential for your salvation. "Work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to

do of his good pleasure." The Lord would not have us forget that we are fitting ourselves for weal or woe. We are daily working out our destiny. We have a crown of eternal life to win, a hell to shun. We certainly cannot save ourselves, and we know that Christ wants us to be saved; he gave his own life, that he might pay the ransom for our souls. Then when he has made this infinite sacrifice, will he regard us with indifference? He is ready to help us whenever we feel our need of help, and come to him penitent and believing. Then let us come to him humbly, saying,--"In my hand no price I bring; Simply to thy cross I cling," and Jesus will do the work in our hearts. Satan is seeking to counteract it, but as the Lord works in us, we must cooperate, and work out that which he works in our hearts, to our own salvation. The Holy Spirit works in us by bringing to mind, vividly and often, the precious truths concerning God's saving operations in the plan of redemption. We would forget the truths of God, which we neglect to obey, and for us his rich promises would lose their efficiency, were it not for the Holy Spirit working upon our hearts; he takes of the things of God, and presents them anew to our minds. [Cf: RH 08-25-91 para. 6] p. 240, Para. 1, [1891MS].

Then why not put away unbelief? The promise is, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." And then, to make assurance doubly sure, the Saviour adds, "For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." What you need is faith, living, active faith. Even when affliction is in your home, do not go about with a gloomy countenance; for this but increases the sorrow for yourself and others. You want to encourage cheerfulness; do not go about in mournful sadness, as if Jesus were in Joseph's tomb, and a great stone were rolled before the door. Jesus has risen from the tomb. He lives. In the trial of your faith, show that you know you have a living Saviour, one who is making intercession for you and your loved ones. If they will only come to Jesus, he will receive them. You can show them the way. Jesus ever liveth to make intercession for us. He has no pleasure in the death of the sinner, but rather that he should turn from his sins and live. What more positive language could be employed than the following: "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance"? To make God's grace our own, we must do our allotted part; we must believe Christ, we must show the grace of Christ in our lives, bearing fruit to the glory of God. Do not please Satan by carrying a sad, mournful countenance. When the furnace fire kindles about your soul, is the time to fight the good fight of faith, to reveal your confidence, your trust in Jesus. By Mrs. E. G. White. (Concluded next week.) [Cf: RH 08-25-91 para. 7] p. 240, Para. 2, [1891MS].

The Lord himself has pledged his word, "If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth [now mark the following words]; 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. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments

[he that hath light in regard to the binding claims of the law of God], and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." [Cf: RH 09-01-91 para. 1] p. 240, Para. 3, [1891MS].

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous." How careful is the Lord Jesus to give no occasion for a soul to despair. How he fences about the soul from Satan's fierce attacks. If through manifold temptations we are surprised or deceived into sin, he does not turn from us, and leave us to perish. No, no, that is not like our Saviour. Christ prays for us. He was tempted in all points like as we are; and having been tempted, he knows how to succor those who are tempted. Our crucified Lord is pleading for us in the presence of his Father at the throne of grace. His atoning sacrifice we may plead for our pardon, our justification, and our sanctification. The Lamb slain is our only hope. Our faith looks upon him, grasps him as the one who can save to the uttermost, and the fragrance of the all-sufficient offering is accepted of the Father. Unto Christ is committed all power in heaven and in earth, and all things are possible to him that believeth. Christ's glory is concerned in our success. He has a common interest with all humanity. He is our sympathizing Saviour. [Cf: RH 09-01-91 para. 2] p. 241, Para. 1, [1891MS].

"If, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life." What greater assurance can we have of the willingness, yea, the longing, of Christ to have all come unto him and believe in him that they may have eternal life! O, when we see the sorrows and suffering of loved ones, shall we turn away from Christ dissatisfied, murmuring, and complaining?--No; that is the time to come close to the only One who can be our helper in every time of need. You have no time for repining, no time for unbelief, no time to let go of Jesus. When trial comes, press closer to his bleeding side. When the whole world was under condemnation, Christ took upon himself the guilt of the sinner; he bore the wrath of God for the transgressor, and thus suffering the penalty of sin, he ransoms the sinner. Had it been the choice of God to destroy the disobedient, he might in justice have swept the earth clean of the guilty transgressors; but he reveals himself as a compassionate loving Father. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." "Wherefore turn yourselves, and live ye." [Cf: RH 09-01-91 para. 3] p. 241, Para. 2, [1891MS].

The Son of God bore the contradiction of sinners against himself. Behold his agony in the garden of Gethsemane. Hear his thrice-repeated prayer, "If it be possible, let this cup pass from me." Sweating great drops of blood in his human agony, he added, "Nevertheless, not as I will, but as thou wilt." Has God, then, no knowledge of his suffering creatures? Behold the Saviour betrayed, mocked, derided in the judgment hall. Who was this?--The Prince of Life, the holy and beloved of God. Faint and weary after his long, agonizing struggle in the garden of Gethsemane, he was dragged from one tribunal to another, testified against by false witnesses, given up to the malice of the Jews by Pilate, who pronounced him blameless, scourged with cruel whips, spit upon, mocked at, fainting under the burden of the cross, and then lifted upon the cross, reproached in his dying agonies, the rude

soldiers quarreling over his few garments, the reward for their part in the shameful work, priests and rulers in triumph wagging their heads and taunting him, "He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him." [Cf: RH 09-01-91 para. 4] p. 241, Para. 3, [1891MS].

How could heaven keep silent? Can we wonder at the horrible unnatural darkness that hung over the cross? Can we wonder at the rending rocks, the rolling thunder, the flashing lightning, the shaking of the earth beneath the tread of the heavenly army as they beheld their loved Commander suffering such indignity? The crown of thorns he wore, the curse of the cross he suffered,--who could have imagined that he, the Son of the infinite God, the Majesty of heaven, the King of glory, would bow his righteous soul to such a sacrifice! For sinners, for sinners, he died. Wonder, O heavens, and be astonished, O earth! The Son of God has died on the shameful cross, that the world might not perish; he died to bring life, everlasting life, to all who shall believe. [Cf: RH 09-01-91 para. 5] p. 242, Para. 1, [1891MS].

Can we look to the cross of Calvary, and then question the love of Jesus? The stone is rolled away from the sepulcher; Christ has risen. Rejoice, O rejoice, that there is hope for you. Pray to the Lord Jesus that a holy influence may be brought into your life, an influence which shall subdue every passion, hush every murmuring thought, exalt your affections, and purify your heart. "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life," or the crown of righteousness. Look up, look up, come out of the cave of unbelief, and stand with God. If you dwell upon your trials, you will have a hopeless life. If you look beyond the shadow to Jesus, your only hope, you will see the bright beams of the Sun of righteousness. [Cf: RH 09-01-91 para. 6] p. 242, Para. 2, [1891MS].

Learn the lessons of meekness and lowliness in the school of Christ. Realize how much he bore for us, and then count it not a mark of God's anger that you have some trials to bear for Jesus. If you trust God, the trials will always prove a blessing, and your faith will come forth the brighter, the stronger, the purer. Satan is always trying to press the soul into distrust of God, and therefore we must educate the mind to trust him. Talk faith and hope when Satan says, as did the wife of Job, "Curse God, and die." If you trust God, you will see more reason to trust him. As you talk of his goodness, you will see more of his love to talk about. Thus the mind may be trained to live in the brightness of the Sun of righteousness, and not in the shadow which Satan casts athwart our path. Hope in God, who is the health of our countenance, and our God. By Mrs. E. G. White. [Cf: RH 09-01-91 para. 7] p. 242, Para. 3, [1891MS].

The work of the Christian mother begins in the home circle, in making her home what it should be,--pleasant to her husband, pleasant to her children. My sister, has God intrusted you with the responsibilities of a mother? You have a great work, a holy calling. If you are one of those who are to be the light of the world, that light is to shine in your home. Here you are to exemplify the Christian graces, to be lovable, patient, kind, yet firm. You are to be a laborer together with God, and you need to learn right methods, and acquire tact for the training of your little ones, that they may keep the way of the Lord.

You need to seek constantly the highest culture of mind and soul 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, and cultivate in them a love for things honest and pure and holy. As a humble child of God, learn in the school of Christ; seek constantly to improve your powers, that you may do the most perfect, thorough work at home, by both precept and example. [Cf: RH 09-15-91 para. 1] p. 242, Para. 4, [1891MS].

In this work you 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 intrusted to you, you are under a deception. By faithfulness in your own home, working for the souls of those who are nearest to you, you may be gaining a fitness to work for Christ in a wider field. But be sure that those who are neglectful of their duty in the home circle are not prepared to work for other souls. [Cf: RH 09-15-91 para. 2] p. 243, Para. 1, [1891MS].

Your children need a mother's care. Never did your sons in their helpless babyhood need a mother more than in their boyhood and youth. Your daughters also need a watchful guardianship of an affectionate Christian mother. Do not leave them to become demoralized by improper associations. The children need to be instructed, to be guided in safe paths, to be kept from vice, to be won by kindness, and by diligent training to be confirmed in well-doing. 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. 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 give you wisdom and grace. [Cf: RH 09-15-91 para. 3] p. 243, Para. 2, [1891MS].

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. We are to be vigilant, watching for the coming of the Son of man; and we must also be diligent; working as well as waiting is required; there must be union of the two. This will balance the Christian character, making it well developed, symmetrical. We should not feel that we are to neglect everything else, and give ourselves up to meditation, study, or prayer; neither are we to be full of bustle and hurry and work, to the neglect of personal piety. Waiting and watching and working are to be blended. "Not slothful in business; fervent in spirit; serving the Lord." [Cf: RH 09-15-91 para. 4] p. 243, Para. 3, [1891MS].

My sister, you may be bound about with poverty, your lot in life may be humble, but Jesus does not forsake you because of this. 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: RH 09-15-91 para. 5] p. 243, Para. 4, [1891MS].

Mothers who do not love their children too much, may yet reveal their love unwisely, to the injury of the children. The love must be sanctified, and then the mother will not act from impulse, but from principle. Then she will bring up her children to be pure, and discipline them to obedience. [Cf: RH 09-15-91 para. 6] p. 244, Para. 1, [1891MS].

Your interest in your children must not make you a slave to wait on them. Teach them to help you. Boys and girls may be kept busy, trained to be faithful and diligent in the little things. It may seem to you that they hinder more than they help, but let them never know this. You are their teacher, and should train them to be useful, to do things tastefully and thoroughly. This is one of life's great lessons that is essential to the well-being of your children. "He that is faithful in that which is least, is faithful also in much." You can preoccupy the minds of your children. Active brains and hands must be employed in something useful, as the parents may suggest, else they will be occupied with evil things, as Satan may direct. Parents may be teachers in a sacred sense, not only training the children to be useful in the common, homely duties of life, but all the time giving them illustrations of the higher life. Thus you are bringing them up in the nurture and admonition of the Lord. [Cf: RH 09-15-91 para. 7] p. 244, Para. 2, [1891MS].

Children who have been properly educated, who love to be useful, to help father and mother, will extend a knowledge of correct ideas and Biblical principles to all with whom they associate. Such a family will have a powerful influence in favor of Christianity. But in order to secure this result, parents must not neglect their work or lose sight of their responsibility. Infidels assemble and devise plans to spread the poison of infidelity. The papists are untiring in plying their subtle arts to suppress the Bible, the living oracles which exalt God as supreme. They want the control of men's consciences. They want to enslave the soul, so that finite man shall occupy the place where God should be. And shall Christians who bow to God alone as infallible, be dull and inactive? Shall they not seek to understand what they can do to build up barriers against the tide of evil? Will they not educate and train their own children to become intelligent Christians, so that they may represent the character of Christ? [Cf: RH 09-15-91 para. 8] p. 244, Para. 3, [1891MS].

If parents believe that sin is an offense to God, and that none but the pure and holy can enter heaven; and if they are consistent in their belief, they will seek wisdom and grace from Christ, that by every means in their power they may teach their children to resist and overcome sin. Parents have given their children their own stamp of character; and if some traits are unduly developed in one child, and another reveals a different phase of character which is unlovely, who should be as patient and forbearing and kind as the parents? who should be as earnest as they to cultivate in their children the precious graces of character revealed in Christ Jesus? [Cf: RH 09-15-91 para. 9] p. 244, Para. 4, [1891MS].

Mothers do not half appreciate their privileges and possibilities. 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 Biblical 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: RH 09-15-91 para. 10] p. 244, Para. 5, [1891MS].

Scolding and fretting, gathering clouds and gloom about the soul, will bring only a shadow and discouragement in the home life. 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. [Cf: RH 09-15-91 para. 11] p. 245, Para. 1, [1891MS].

The mother needs constant sympathy and help from the father of her children. The parents must be perfectly united in their work, and must seek help from God. While keenly alive to their sacred responsibilities, they should not become distrustful because they see that their work is imperfect, and does not secure the results they hoped for. Keep sowing the seed for time and eternity. All heaven is watching the efforts of the Christian parent. [Cf: RH 09-15-91 para. 12] p. 245, Para. 2, [1891MS].

The husband and father, the wife and mother, are in God's sight, in their religious life, just what they are in their home life. Father and mother, bind your hearts in closest, happiest union. Do not grow apart, but bind yourselves more closely to each other; then you are prepared to bind your children's hearts to you by the silken cord of love. [Cf: RH 09-15-91 para. 13] p. 245, Para. 3, [1891MS].

Mothers, be careful of your precious moments. Remember that your children are passing forward where they may be beyond your educating and training. You may be to them the very model of all that is good and pure and noble. Identify your interest with theirs. God does not intend that any other should do the mother's work in the training of her child. He wills that she shall rise to meet her sacred responsibility; but this can never be done while mothers so largely neglect their duty. [Cf: RH 09-15-91 para. 14] p. 245, Para. 4, [1891MS].

Nothing can have a greater claim upon the mother than her children have; and when their needs are lightly regarded, when she sets aside their claims, in order to devote herself to visitors, she is robbing her children of their God-given rights. No absorption in business on the part of parents can warrant a departure from God's plans and ways. Your first and grandest work is for your children. Let the light of heavenly grace irradiate your character, that there may be sunlight in

the home. Let there be peace, pleasant words, and cheerful countenances. This is not blind affection, not that tenderness which encourages sin by unwise indulgence, and which is the veriest cruelty, not that false love which allows the children to rule, and makes the parents slaves to their caprices. There should be no parental partiality, no oppression; the combined influence of affection and authority will place the right mold upon the family. [Cf: RH 09-15-91 para. 15] p. 245, Para. 5, [1891MS].

We have Bible rules for the guidance of all, both parents and children, a high and holy standard, from which there can be no swerving. God's injunctions must be paramount. Let the father and mother of the family spread out God's word before him, the searcher of hearts, and ask in sincerity, "What hath God said?" By Mrs. E. G. White. [Cf: RH 09-15-91 para. 16] p. 245, Para. 6, [1891MS].

It is our wisdom to fear God and to love him with all the heart. He is to be first and last and best in everything. We are not to be like the beasts of the field, who eat and drink, with no thought of God, no idea of gratitude to their Creator for his daily benefits. All of us, as beings blessed of God with reasoning powers, with intellect and judgment, should acknowledge our accountability to God. The life he has given us is a sacred responsibility, and no moment of it is to be trifled with; for we shall have to meet it again in the record of the Judgment. In the books of heaven our lives are as accurately traced as in the picture on the plate of the photographer. Not only are we held accountable for what we have done, but for what we have left undone. We are held to account for our undeveloped characters, our unimproved opportunities. [Cf: RH 09-22-91 para. 1] p. 246, Para. 1, [1891MS].

Dear youth, be sure your sin will find you out. The Saviour has said, "There is nothing covered, that shall not be revealed; and hid, that shall not be known." This statement is too decided and plain to be misunderstood. Sins committed in secret, whether in the brightness of day, in the darkness of night, in the wilderness, in the city, in solitude however lone, will not escape the notice of God. Every soul is to be rewarded as his works have been. The eye that never slumbers, has watched all your movements, detected all your faults, and has not failed to note your neglect and indifference, your contempt for the just claims of God. You may have concealed your lack of interest from your father and mother, from sisters and brothers; but the true state of your heart toward the law of God is not hidden from Heaven. [Cf: RH 09-22-91 para. 2] p. 246, Para. 2, [1891MS].

David exclaimed, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee!" Nothing is hidden from the eyes of Him with whom we have to do. When we realize the fact that our sins are all to be revealed in the day of Judgment, does it not make you tremble? No one but he whose heart is calloused with sin can reflect upon this terrible truth without serious forebodings. If we do not awake to repentance in this time of

probation, and make our peace with God now, we shall awake to it when fear shall come like a desolation, when the cities of men, with all their splendid architecture, shall be overthrown, and the heavens depart as a scroll when it is rolled together. [Cf: RH 09-22-91 para. 3] p. 246, Para. 3, [1891MS].

Every moment of our life is intensely real. Life is no play; it is charged with awful importance, fraught with eternal responsibilities. When we look upon life from this point of view, we realize our need of divine help. The conviction will be forced upon us that a life without Christ will be a life of utter failure; but if Jesus abides with us, we shall live for a purpose. We shall then realize that without the power of God's grace and Spirit, we cannot reach the high standard he has placed before us. There is a divine excellence of character to which we are to attain; and in striving to meet the standard of heaven, divine incentives will urge us on, the mind will become balanced, and the restlessness of the soul will be banished in repose in Christ. [Cf: RH 09-22-91 para. 4] p. 246, Para. 4, [1891MS].

How often do we come in contact with people who are never happy. They fail of enjoying the contentment and peace that Jesus can give. They profess to be Christians, but they do not comply with the conditions upon which the promise of God is fulfilled. Jesus has said, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." The reason why many are in a state of unrest is that they are not learning in the school of the Master. The submissive, self-sacrificing child of God understands by experience what it is to have the peace of Christ. True followers of Christ know that they must take his yoke, share his trials, carry his burdens. But they do not feel like complaining; for the meekness and lowliness of Christ makes the yoke easy and the burden light. [Cf: RH 09-22-91 para. 5] p. 247, Para. 1, [1891MS].

It is love of selfish ease, love of pleasure, your self-esteem, self-exaltation, that prevents you from learning the precious life-lessons in the school of Christ. It is the Christian's duty not to permit surroundings and circumstances to mold him; but to live above surroundings, fashioning his character according to the divine Model. He is to be faithful in whatever place he is found. He is to do his duty with fidelity, improving the opportunities given him of God, making the most of his capabilities. With an eye single to the glory of God, he is to work for Jesus wherever he may be. We are to surrender the will, the heart, to God, and become acquainted with Christ. We must deny self, take up the cross, and follow Jesus. Not one of us can reach heaven, save by the narrow, cross-bearing way. But how many wear the cross as an ornament of the person, but fail to bear the cross in practical, everyday life. [Cf: RH 09-22-91 para. 6] p. 247, Para. 2, [1891MS].

How many profess to be the servants of Christ; but how loth are they to bear reproach and shame, for his sake. The cross is not to please self; it lies directly across the path of the pleasure-lover, and cuts through our carnal desires and selfish inclinations. The cross rebukes all unfaithfulness in your labors. If you bear the cross of Christ, you will not shun responsibilities or burden bearing. If you are abiding in

Christ, learning in his school, you will not be rude, dishonest, or unfaithful. The cross of Christ cuts to the root of all unholy passions and practices. Whatever the nature of your work, you will carry the principles of Christ into your labor, and identify yourself with the task given into your hands. Your interest will be one with that of your employer. If you are paid for your time, you will realize that the time for work is not your own,--but belongs to the one who pays you for it. If you are careless and extravagant, wasting material, squandering time, failing to be painstaking and diligent, you are registered in the books of heaven as an unfaithful servant. [Cf: RH 09-22-91 para. 7] p. 247, Para. 3, [1891MS].

Those who are unfaithful in the least of temporal affairs, will be unfaithful in responsibilities of greater importance. They will rob God, and fail of meeting the claims of the divine law. They will not realize that their talents belong to God, and should be devoted to his service. Those who do nothing for their employers except that which is commanded them, when they know that the prosperity of the work depends on some extra exertion on their part, will fail to be accounted faithful servants. There are many things not specified that wait to be done, that come directly under the notice of the one employed. Leaks and losses occur that might be prevented if painstaking diligence and unselfish effort were manifested, if the principles of love enjoined upon us by Jesus were carried out in the life of those who profess his name. But many are working in the cause of God who are registered as "eye-servants." It is the most abhorrent form of selfishness that leads the worker to neglect the improvement of time, the care of property, because he is not directly under the eye of the master. But do such workers imagine that their neglects are not noticed, their unfaithfulness not recorded? Could their eyes be opened, they would see that a Watcher looks on, and all their carelessness is recorded in the books of heaven. [Cf: RH 09-22-91 para. 8] p. 247, Para. 4, [1891MS].

Those who are unfaithful to the work of God, are lacking in principle; their motives are not of a character to lead them to choose the right under all circumstances. The servants of God are to feel at all times that they are under the eye of their employer. He who watched the sacrilegious feast of Belshazzar is present in all our institutions, in the counting-room of the merchant, in the private workshop; and the bloodless hand is as surely recording your neglect, as it recorded the awful judgment of the blasphemous king. Belshazzar's condemnation was written in words of fire, "Thou art weighed in the balances, and art found wanting;" and if you fail to fulfill your God-given obligations, your condemnation will be the same. [Cf: RH 09-22-91 para. 9] p. 248, Para. 1, [1891MS].

There are many who profess to be Christians who are not united with Christ. Their daily life, their spirit, testifies that Christ is not formed within, the hope of glory. They cannot be depended upon, they cannot be trusted. They are anxious to reduce their service to the minimum of effort, and at the same time exact the highest of wages. The name "servant" applies to every man; for we are all servants, and it will be well for us to see what mold we are taking on. Is it the mold of unfaithfulness, or of fidelity? [Cf: RH 09-22-91 para. 10] p. 248, Para. 2, [1891MS].

Is it the disposition generally among servants to do as much as

possible? Is it not rather the prevalent fashion to slide through the work as quickly, as easily, as possible, and obtain the wages at as little cost to themselves as they can? The object is not to be as thorough as possible, but to get the remuneration. Those who profess to be the servants of Christ should not forget the injunction of the apostle Paul, "Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." [Cf: RH 09-22-91 para. 11] p. 248, Para. 3, [1891MS].

Those who enter the work as "eye-servants," will find that their work cannot bear the inspection of men or of angels. The thing essential for successful work is a knowledge of Christ; for this knowledge will give sound principles of right, impart a noble, unselfish spirit, like that of our Saviour whom we profess to serve. Faithfulness, economy, care-taking, thoroughness, should characterize all our work, wherever we may be, whether in the kitchen, in the workshop, in the office of publication, in the Sanitarium, in the College, or wherever we are stationed in the vineyard of the Lord. "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." By Mrs. E. G. White. [Cf: RH 09-22-91 para. 12] p. 248, Para. 4, [1891MS].

Every eye in the unfallen universe is bent upon those who profess to be Christ's followers. Here, in this atom of a world, an earnest warfare is going on,--a battle in which Christ, our substitute and surety, has engaged in our behalf, and conquered. Now we, Christ's purchased possession, must become soldiers of his cross, and conquer in our own behalf, on our own account, through the power and wisdom given us from above. The influence of the cross of Calvary is to vanquish every earthly and spiritual evil power; and we need to know the plan of the battle, that we may work in harmony with Christ. [Cf: RH 09-29-91 para. 1] p. 248, Para. 5, [1891MS].

The promulgation of the gospel is not a haphazard work, operating at random. In the aggressive warfare of truth against error, light against darkness, there is work to be done both in heaven and on earth, and the workers on the earth are to move in perfect harmony with the heavenly agencies. Then the world will see the work moving in wisdom, and although they cannot understand or explain it, they note the effect. But when we, the human agencies, step outside of God's plan, the beauty and harmony of the arrangement is marred, and the work intrusted to our hands does not present the divine characteristics. Adherence to God's plan, which is comprehensive and connected in all its parts, is positively essential to success in the conversion of many souls to Christ. [Cf: RH 09-29-91 para. 2] p. 249, Para. 1, [1891MS].

Human influence, deriving its efficiency from heaven, is God's instrumentality through which the gospel is to be diffused, and its transforming effects revealed. We are to influence one another for good, keeping the Lord ever before us, working with the unseen world in view. The work of Satan is to interpose his sophistry, his lying statements, to lead men to believe a lie rather than the words of God, which are the truth. It is thus that he leads men into presumptuous sins. Satan is ever at work to keep out of our minds the doctrine of

the cross of Christ; for this is the counter-influence through which sin is to be vanquished and man be brought back to his allegiance to the law of God. [Cf: RH 09-29-91 para. 3] p. 249, Para. 2, [1891MS].

The cross stands alone, a great center in the world. It does not find friends, but it makes them. It creates its own agencies. Christ proposes that men shall become laborers together with God. He makes human beings his instrumentalities for drawing all men unto himself. A divine agency is sufficient only through its operation on human hearts with its transforming power, making men co-laborers with God. [Cf: RH 09-29-91 para. 4] p. 249, Para. 3, [1891MS].

"Be ye perfect," said Christ, "even as your Father which is in heaven is perfect." There cannot be a complete, harmonious development of Christian character when Christians exclude themselves from the world; for in this they are not following the example of Christ. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Not in the closet alone is perfection of character reached, nor solely in the public assembly; it should be our first work to seek the Lord with humble hearts, to learn his way; then we are to take him with us into the public assembly. Thought and action, prayer and work, are all essential. "Ye are laborers together with God." It is our privilege to be so closely connected with God that we shall know his will. [Cf: RH 09-29-91 para. 5] p. 249, Para. 4, [1891MS].

I have seen so much of the disposition to ask, "Am I my brother's keeper?" that I have wondered how the Lord could bear with our perversity. The True Witness looks on, beholding all our works. [Cf: RH 09-29-91 para. 6] p. 249, Para. 5, [1891MS].

He marks the selfish, self-caring spirit shown toward our brethren which is so unlike the spirit and works of Christ, which misrepresents his character. As we drink at the fountain and are refreshed, we are to search for other souls who are thirsty, and in love direct them to the same fountain, that they may be refreshed. If we do this, the choicest of heaven's blessings will be ours. [Cf: RH 09-29-91 para. 7] p. 249, Para. 6, [1891MS].

Mighty truths have been committed to human agencies, truths which, when unfolded, quicken into activity the minds of men and women who are in the darkness of error, and call to them, "Come; for all things are now ready." The knowledge of truth is the great power of God unto salvation to all who believe. The atoning sacrifice, the righteousness of Christ, is to us the vital center of all truth. In the cross of Calvary, mercy and truth are met together, righteousness and peace have kissed each other. The law and the gospel are in perfect harmony; they are interwoven as the warp and the woof. They shed a flood of light amid the moral darkness of the world, stimulating, renovating, sanctifying, all who will believe the truth, all who will gladly and gratefully accept the light coming from the throne of God. [Cf: RH 09-29-91 para. 8] p. 250, Para. 1, [1891MS].

We see the great need of missionary work to carry the truth not only to foreign countries, but to those who are near us. Close around us are cities and towns in which no efforts are made to save souls. Why should not families who know the present truth settle in these cities and

villages, to set up there the standard of Christ, working in humility, not in their own way, but in God's way, to bring the light before those who have no knowledge of it? When the Church shall truly have the spirit of the message, they will throw all their energies into the work of saving the souls for whom Christ has died. They will enter new fields. Some who are not ordained ministers will be laborers together with God in visiting the churches, and trying to strengthen the things that remain, that are ready to die. There will be laymen who will move into towns and cities, and into apparently out-of-the-way places, that they may let the light which God has given them, shine forth to others. Some whom they meet will not appear to be the most promising subjects, but the only question should be, Will they come into harmony with Christ? will they become partakers of his spirit, so that their influence, in precept and example, will present the attractions of the Author of truth and righteousness? In places where the truth is not known, brethren who are adapted to the work, might hire a hall, or some other suitable place to assemble, and gather together all who will come. Then let them instruct the people in the truth. They need not sermonize, but take the Bible, and let God speak directly out of his word. If there is only a small number present, they can read a "Thus saith the Lord," without a great parade or excitement; just read and explain the simple gospel truth, and sing and pray with them. [Cf: RH 09-29-91 para. 9] p. 250, Para. 2, [1891MS].

There are many souls who are starving for the bread of life. You may not know where to find them; but Jesus knows, and he will lead them into the light. It may seem to you that this is not a heroic work, nothing that will bring any special glory to yourselves; but that is not what you should labor for. You must walk humbly with God. Let him work; let him lead you. Consecrate yourselves to him daily, as workers, and submit yourselves to the influence of his Holy Spirit. [Cf: RH 09-29-91 para. 10] p. 250, Para. 3, [1891MS].

There are some churches that are doing very little except to get into trouble, and then call the ministers of Christ from important labor to settle their perplexities and grievances which are the result of their own unsanctified course of action. It is the wickedness of the human heart that creates dissension. This it is that is raising the greatest barriers to the union which Christ prayed might exist among his disciples. Men and women who profess to love God will sit down at ease in their fancied prosperity, content to while away precious, golden moments in pleasing themselves, and doing nothing to enlighten those who have never heard the truth. It is for us to fulfill the commission of Christ, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [Cf: RH 09-29-91 para. 11] p. 250, Para. 4, [1891MS].

Let there be in every church, well-organized companies of workers to labor in the vicinity of that church. Put self behind you, and let Christ go before as your life and power. Let this work be entered into without delay, and the truth will be as leaven in the earth. When such forces are set to work in all our churches, there will be a renovating, reforming, energizing power in the churches, because the members are doing the very work that God has given them to do. Let all our churches be active, zealous, filled with enthusiasm by the Spirit and power of God. It is the intelligent use of the means, the capabilities, the powers, given you by God, consecrated to his service, that will tell in

the communities where you may labor. It may be that you will have to make a very small beginning in some places; but do not be discouraged; the work will grow larger, and you will be doing the work of an evangelist. Look at Christ's manner of working, and strive to labor as he did. [Cf: RH 09-29-91 para. 12] p. 251, Para. 1, [1891MS].

When Jesus came to this world, he found it in a deplorable state of sin and rebellion. He did not move far away from this rebellious multitude, but he came and dwelt among them. Because iniquity abounded, he came close to man in sympathy and tender, pitying love. In Christ dwelt all the fullness of the Godhead bodily; yet he came to earth to be one with the oppressed, the poor, the needy; he came to demonstrate how much a God can love, a Saviour suffer, in order to save men from perdition, and bring eternal life within their reach. [Cf: RH 09-29-91 para. 13] p. 251, Para. 2, [1891MS].

Character is influence. Christ's work was to draw minds into sympathy with his own divine mind. He gave his whole self as a sacrifice. We need to regard the Lord Jesus as our personal Saviour. When we do this, we shall, by the grace of Christ, make simple, tender, earnest personal appeals to those who are not Christians. The trouble with many in the church is, they will do anything but the thing which is of the most importance, that which God wants them to do. They feel that they cannot approach men and women in simplicity, and try in the name and strength of Jesus to come close to their hearts. This heart-to-heart work is strangely neglected. If those who profess to be Christians, believing the truth for these last days, would consider the result of their inaction, their wicked indifference to the welfare of the souls for whom Christ has paid the price of his own life, there would be a decided change for the better in our world. By Mrs. E. G. White. (Concluded next week.) [Cf: RH 09-29-91 para. 14] p. 251, Para. 3, [1891MS].

Every work is to be brought in review before God. Every intrusted talent is to be estimated, to see what improvements have been made upon it. God knows what you have done in blessing others, and what you have not done. The True Witness says, "I know thy works." He sees who are the willing, faithful workers, and who are the slothful servants. [Cf: RH 10-06-91 para. 1] p. 251, Para. 4, [1891MS].

I appeal to every man and woman who shall read these words, to remember that a reckoning is to be made by the One whom God hath appointed to judge the world. Everyone must then give account of the talents intrusted to him. "None of us liveth to himself." Christ said, "And I, if I be lifted up from the earth, will draw all men unto me." Jesus, "for the joy that was set before him, endured the cross, despising the shame," sacrificing his life that all who should believe on him might not perish, but have everlasting life. By this great act the love of God was revealed, and as many as believe on Christ are saved. [Cf: RH 10-06-91 para. 2] p. 251, Para. 5, [1891MS].

Here are the mighty agencies for moving the world. The cross of Calvary brings under tribute every power of those who believe on Christ, that they may be instrumentalities for the saving of souls. Human effort is to be united with the divine; it must derive its efficacy from heaven. We are to be laborers together with God. The Lord is represented as opening the hearts of men and women to receive the

word, and the Holy Spirit makes the word effective. Those who receive the truth have that faith which leads to decided action, which works by love, and purifies the soul. Thus the truth is a sanctifier. Its transforming power is seen on the character. When it has been admitted into the inner sanctuary of the soul, it does not operate superficially, leaving the heart unchanged; it does not awaken the emotions merely, to the neglect of the judgment and will; but it goes down to the very depths of the nature, and brings the whole being into harmonious action. [Cf: RH 10-06-91 para. 3] p. 252, Para. 1, [1891MS].

Now the work of him who is truly converted, begins in earnest. He must work as Christ worked. He must not live any longer to himself, but wholly for the Lord. The world has lost him; for his life is hid with Christ in God. That means that self no longer has the supremacy. The light shining from the cross of Calvary holds him in its bright rays, and the Spirit has taken of the things of Christ, and revealed them to him in such an attractive light as to have a transforming effect on his habits and practices, showing that he is a new creature in Christ Jesus. Every dollar he recognizes as of value, not to gratify his taste or lust, not for him to hide in the earth, but to do good with, to help win souls to the truth, to build up the kingdom of Christ. His enjoyment is the same as that of Christ,--in seeing souls saved. Why are we doing so little for the salvation of men, when there is so much to do? Why are we doing so little to draw men and women and children to Christ? [Cf: RH 10-06-91 para. 4] p. 252, Para. 2, [1891MS].

In union there is strength; in disunion there is only weakness. We should work most diligently to answer the prayer of Christ that his disciples might be one, as he is one with the Father. If we are united to Christ, the formation of a church will be a benefit to all its members; for by entering into this church union, we pledge ourselves to help one another. The Holy Spirit does not lead us into this to be a mutual admiration society, but to put forth all the powers of our being to help one another, in sympathy, in love, to be more like Jesus. [Cf: RH 10-06-91 para. 5] p. 252, Para. 3, [1891MS].

The wrongs existing in the society of the world should never, never find sanction among Christians. There should be no sympathy with the rich in their oppression of the poor, no encouragement given the poor in their jealousy and envy of the rich. There should be no sanctioning of the strong and influential in trampling upon the weak and helpless. "All ye are brethren." Exact and impartial is the Lord God of heaven. More than this, God demands that you open your hand wide to the needy, and have the tenderest compassion for those who are afflicted, or who are suffering from want. If you turn carelessly from their cry, the Lord will just as surely turn away from your prayer, and he will not hear you in your distress. [Cf: RH 10-06-91 para. 6] p. 252, Para. 4, [1891MS].

If you have the spirit of Christ, you will love as brethren; you will honor the humble disciple in his poor home, because God loves him as much as he loves you, and it may be more. He recognizes no caste. He places his own signet upon men, not by their rank, not by their wealth, not by intellectual greatness, but by their oneness with Christ. It is purity of heart, singleness of purpose, that constitutes the true value of human beings. The attention that is shown to the wealthy, and the

neglect of the poor, will be remembered by the Lord, and he will place you where you will pass through experiences similar to those of the afflicted ones who suffered while you passed by on the other side. [Cf: RH 10-06-91 para. 7] p. 253, Para. 1, [1891MS].

All who are living in daily communion with Christ, will place his estimate upon men. They will reverence the good and pure, although these are poor in this world's goods. James says, "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by the which ye are called? If ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." [Cf: RH 10-06-91 para. 8] p. 253, Para. 2, [1891MS].

Here is a plain "Thus saith the Lord." Who will be a doer of the word, and not a forgetful hearer? Here is plainly stated the course that the Lord has marked out for Christians to pursue. In social and religious life they should be governed by a resolute purpose to help and bless the needy poor. Avarice, selfishness, and covetousness are idolatry, and are dishonoring to God "Let your conversation be without covetousness. Tenderness, compassion, and benevolence are enjoined upon Christians. [Cf: RH 10-06-91 para. 9] p. 253, Para. 3, [1891MS].

"Honor the Lord with thy substance, and with the firstfruits of all thine increase." "Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also,"--Christian liberality. "But to do good and to communicate, forget not: for with such sacrifices God is well pleased." "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." [Cf: RH 10-06-91 para. 10] p. 253, Para. 4, [1891MS].

Here the obligation is laid upon everyone who has been trusted with our Lord's goods, to communicate the same to the worthy poor, and to give to God's cause as its needs demand. As God has bounteously given us, we should give back to him his own as he makes a place for it to be invested. Thus we honor God with the substance he has placed in our hands. Thus we shall not be living to ourselves. [Cf: RH 10-06-91 para. 11] p. 254, Para. 1, [1891MS].

God's claims underlie all other claims. He lays his hand upon all that

he, from his fullness and beneficence, has intrusted to man, and says: "I am the rightful owner of the universe, and these goods are mine. Use them to advance my cause, to build up my kingdom, and my blessing shall rest upon you." [Cf: RH 10-06-91 para. 12] p. 254, Para. 2, [1891MS].

Those who would have the character of Christ must practice his teachings. They must study the Pattern. Then they will reveal a Christlike character in their association with one another, and their united influence will be exerted in helping to transform the character of others. They will drink in the sympathy of Jesus, and exercise the same forbearance, supporting, encouraging, and animating one another in the work, each being a vital member of the organized body, allied to Jesus, growing up into Christ, the living head, unto the full stature of men and women. Then they will shine as lights in the world, being of one judgment, moved by the same Spirit. They will be a distinct power in the world. The mighty cleaver of truth has detached us from the world, and placed us apart, a separate people. "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light." Dwelling in the light of the Sun of Righteousness, we shall shine as lights in the world. [Cf: RH 10-06-91 para. 13] p. 254, Para. 3, [1891MS].

How important that, as we are chosen out of the world, to be separate from it, we should educate and train all our powers in obedience to God's supreme will, that no selfishness may exist among us, that all our work may be done as if done for Christ, not for wages or for applause; that we should not use our intrusted talents of influence and means to please ourselves, but that in all we do, we should manifest the self-denying spirit of Christ. We are not to profess to be Christ's, and then live a lie in our self-care and self-indulgence. We are to come out from the world. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." "Set your affection on things above, not on things on the earth." By Mrs. E. G. White. [Cf: RH 10-06-91 para. 14] p. 254, Para. 4, [1891MS].

"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinances of their God: they ask of me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high." [Cf: RH 10-13-91 para. 1] p. 254, Para. 5, [1891MS].

The people whom the prophet is commanded to warn are blinded, under a deception. They have a form of godliness, and regard themselves as entitled to special favor and blessing, because they make a high profession and keep up a round of religious service. This nourishes their self-complacency, and they feel as the young man felt who came to Christ, claiming to have kept all the commandments, and asked, "What lack I yet?" Jesus put his finger upon the plague spot of the young man's soul, when he answered, "Yet lackest thou one thing: sell all

that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me." This young man flattered himself that he was keeping all the commandments of God; but was he?-- No. He did not love God supremely; for he loved his wealth, which was given him only in trust, more than he loved God; and he did not love his neighbors as himself; for he was not willing to distribute his riches among them. He loved his property more than he loved the souls for whom Christ was ready to sacrifice his own life. [Cf: RH 10-13-91 para. 2] p. 255, Para. 1, [1891MS].

The young man had asked, "What shall I do to inherit eternal life?" in his self-complacency, thinking that the Lord would commend him for his righteousness. He could not see that he lacked anything. But the Lord Jesus read his heart as an open book; he saw what the young man did not see. Jesus laid bare the defects in his character. He showed that the young man did not love God supremely. Had he done this, he would have loved his neighbor as himself. Ignorant of the far-reaching claims of the law of God, he thought he had kept all the commandments from his youth up. As the Saviour showed him his lack, how gladly should he have accepted the conditions on which his earthly treasure might be exchanged for an enduring substance in the heavens! But he went away sorrowful. [Cf: RH 10-13-91 para. 3] p. 255, Para. 2, [1891MS].

Here was demonstrated his lack of reverence for Christ, and of real faith in him. Had he truly believed him to be the Son of God, he would have accepted his words as divine authority. Like Peter, John, and many other disciples, he would have unhesitatingly obeyed the word, "Come, follow me." Jesus knew that if the young ruler followed him, he would practice his self-denial and self-sacrifice, and would lay hold by faith on the realities of the unseen world. The young man was sorrowful that he could not have both worlds, but he decided that he could not renounce the earthly for the heavenly, and thus he departed from Christ. How many are doing as did this young man,--holding fast the things precious to them, and losing the eternal weight of glory? [Cf: RH 10-13-91 para. 4] p. 255, Para. 3, [1891MS].

The house of Jacob, at the time this warning was given to Isaiah, appeared to be a very zealous people, seeking God daily, and delighting to know his ways; but in reality they were filled with presumptuous self-confidence. They were not walking in the truth. Goodness, mercy, and love were not practiced. While presenting an appearance of sorrow for their sins, they were cherishing pride and avarice. At the very time when they were showing such outward humiliation, they would exact hard labor from those under them or in their employ. They placed a high estimate on all the good that they had done, but a very low estimate on the services of others. They despised and oppressed the poor. And their fasting only gave them a higher opinion of their own goodness. [Cf: RH 10-13-91 para. 5] p. 255, Para. 4, [1891MS].

There are sins of this same character among us today, and they bring the rebuke of God upon his church. Wherever such sins are found, seasons of fasting and prayer are indeed necessary; but they must be accompanied with sincere repentance and decided reformation. Without such contrition of soul, these seasons only increase the guilt of the wrongdoer. The Lord has specified the fast he has chosen, the one he will accept. It is that which bears fruit to his glory, in repentance, in devotion, in true piety. "Is not this the fast that I have chosen?

to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" [Cf: RH 10-13-91 para. 6] p. 256, Para. 1, [1891MS].

In the fast that God has chosen, mercy, tenderness, and compassion will be exercised. Avarice will be put away, and fraud and oppression will be repented of and renounced. All the authority and influence will be used to help the poor and oppressed. If this were the condition of the world, it would no more be a proverb, "Truth is fallen in the street, and equity cannot enter;" "he that departeth from evil maketh himself a prey." But with Job we might say, "I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me: my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not I searched out." Again he says, "If I did despise the cause of my manservant or of my maidservant, when they contended with me; what then shall I do when God riseth up? and when he visiteth, what shall I answer him? . . . If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; . . . if I have seen any perish for want of clothing, or any poor without covering; if his loins have not blessed me, and if he were not warmed with the fleece of my sheep; if I have lifted up my hand against the fatherless, when I saw my help in the gate: then let mine arm fall from my shoulder blade, and mine arm be broken from the bone. For destruction from God was a terror to me, and by reason of his highness I could not endure." If this same fear, and this love of righteousness, were in our churches now, what a transformation there would be! [Cf: RH 10-13-91 para. 7] p. 256, Para. 2, [1891MS].

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; and the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. . . . And they that be of thee shall build the old waste places: thou shalt raise up the foundations of many generations, and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." [Cf: RH 10-13-91 para. 8] p. 256, Para. 3, [1891MS].

Here are given the characteristics of those who shall be reformers, who will bear the banner of the third angel's message, those who avow themselves God's commandment-keeping people, and who honor God, and are earnestly engaged, in the sight of all the universe, in building up the old waste places. Who is it that calls them, The repairers of the breach, The restorers of paths to dwell in?--It is God. Their names are

registered in heaven as reformers, restorers, as raising the foundations of many generations. By Mrs. E. G. White. [Cf: RH 10-13-91 para. 9] p. 257, Para. 1, [1891MS].

In the work of educating the youth in our schools, it will be a difficult matter to retain the influence of God's Holy Spirit, and at the same time hold fast to erroneous principles. The light shining upon those who have eyes to see, cannot be mingled with the darkness of heresy and error found in many of the textbooks recommended to the students in our colleges. Both teachers and pupils have thought that in order to obtain an education, it was necessary to study the productions of writers who teach infidelity, because their works contain some bright gems of thought. But who was the originator of these gems of thought? It was God and God alone; for he is the source of all light. Are not all things essential for the health and growth of the spiritual and moral nature found in the pages of Holy Writ? Is not Christ our living head? And are not we to grow up in him to the full stature of men and women? Can an impure fountain send forth sweet waters? Why should we wade through the mass of error contained in the works of pagans and infidels, for the sake of obtaining the benefit of a few intellectual truths, when all truth is at our command? [Cf: RH 11-10-91 para. 1] p. 257, Para. 2, [1891MS].

Man can accomplish nothing good without God. He is the originator of every ray of light that has pierced the darkness of the world. All that is of value comes from God, and belongs to him. There is a reason that the agents of the enemy sometimes display remarkable wisdom. Satan himself was educated and disciplined in the heavenly courts, and he has a knowledge of good as well as of evil. He mingles the precious with the vile, and this is what gives him his power of deceiving the sons of men. But because Satan has stolen the livery of heaven in order that he may exercise an influence in his usurped dominions, shall those who have been sitting in darkness and have seen a great light, turn from the light to recommend darkness? Shall those who have known the oracles of God recommend our students to study the books that express pagan or infidel sentiments, that they may become intelligent? Satan has his agents, educated after his methods, inspired by his spirit, and adapted to do his works; but shall we cooperate with them? Shall we, as Christians, recommend the works of his agents as valuable, even essential to the attainment of an education? [Cf: RH 11-10-91 para. 2] p. 257, Para. 3, [1891MS].

The Lord himself has signified that schools should be established among us in order that true knowledge may be obtained. No teacher in our schools should suggest the idea that, in order to have the right discipline, it is essential to study textbooks expressing pagan and infidel sentiments. Students who are thus educated, are not competent to become educators in their turn; for they are filled with the subtle sophistries of the enemy. The study of works that in any way express infidel sentiments is like handling black coals; for a man cannot be undefiled in mind who thinks along the line of skepticism. In going to such sources for knowledge, are we not turning away from the snow of Lebanon to drink from the turbid water of the valley? [Cf: RH 11-10-91 para. 3] p. 257, Para. 4, [1891MS].

Men who turn away from the knowledge of God, have placed their minds under the control of their master, Satan, and he trains them to be his

servants. The less the productions expressing infidel views are brought before the youth, the better. Evil angels are ever on the alert that they may exalt before the minds of the youth that which will do them injury, and as books expressing infidel and pagan sentiments are read, these unseen agents of evil seek to impress those who study them with the spirit of questioning and unbelief. Those who drink from these polluted channels do not thirst for the waters of life; for they are satisfied with the broken cisterns of the world. They think they have the treasures of knowledge, when they are hoarding that which is but wood and hay and stubble, not worth gaining, not worth keeping. Their self-esteem, their idea that a superficial knowledge of things constitutes education, makes them boastful and self-satisfied, when they are as were the Pharisees, ignorant of the Scriptures and the power of God. [Cf: RH 11-10-91 para. 4] p. 258, Para. 1, [1891MS].

O that our youth would treasure up the knowledge that is imperishable, that they can carry with them into the future, immortal life, the knowledge that is represented as gold and silver and precious stones. The class of educators and learners who deem themselves wise, know nothing as they ought to know it. They need to learn meekness and lowliness in the school of Christ, that they may esteem highly that which heaven regards as excellent. Those who receive a valuable education, one that will be as enduring as eternity, will not be regarded as the world's best educated men. But the Scriptures declare that "the fear of the Lord is the beginning of wisdom." This kind of knowledge is below par in the estimation of the world, and yet it is essential for every youth to become wise in the Scriptures, if he would have eternal life. The apostle says, "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." This is broad enough. Let all seek to comprehend, to the full extent of their powers, the meaning of the word of God. A mere superficial reading of the inspired word will be of little advantage; for every statement made in the sacred pages requires thoughtful contemplation. It is true that some passages do not require as earnest concentration as do others; for their meaning is more evident. But the student of the word of God should seek to understand the bearing of one passage upon another until the chain of truth is revealed to his vision. As veins of precious ore are hidden beneath the surface of the earth, so spiritual riches are concealed in the passages of Holy Writ, and it requires mental effort and prayerful attention to discover the hidden meaning of the word of God. Let every student who values the heavenly treasure put to the stretch his mental and spiritual powers, and sink the shaft deep into the mine of truth, that he may obtain the celestial gold, that wisdom which will make him wise unto salvation. [Cf: RH 11-10-91 para. 5] p. 258, Para. 2, [1891MS].

If half the zeal manifested in seeking to comprehend the bright ideas of infidels, were manifested in studying the plan of salvation, thousands who are now in darkness, would be charmed with the wisdom, the purity, the elevation of the provisions of God in our behalf; they would be lifted out and away from themselves in wonder and amazement at the love and condescension of God in giving his only begotten Son for a fallen race. How is it that many are satisfied to drink at the turbid streams that flow in the murky valley, when they might refresh their souls at the living streams of the mountains? The prophet asks, "Will a

man leave the snow of Lebanon which cometh from the rock of the field? Or shall the cold flowing waters that come from another place be forsaken?" The Lord answers, "My people hath forsaken me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, in a way not cast up." [Cf: RH 11-10-91 para. 6] p. 258, Para. 3, [1891MS].

It is a sad fact that men who have been entrusted with fine capabilities to be employed in the service of God, have prostituted their powers in the service of evil, and laid their talents at the feet of the enemy. They submitted in the most servile bondage to the prince of evil, while rejecting the service of Christ as humiliating and undesirable. They looked upon the work of the follower of Christ as a work below their ambition, that required a stepping down from their greatness, a species of slavery, that would enthrall their powers, and narrow the circle of their influence. He who had made an infinite sacrifice that they might be set free from bondage of evil, was set aside as unworthy their best efforts and most exalted service. [Cf: RH 11-10-91 para. 7] p. 259, Para. 1, [1891MS].

These men had received their talents from God, and every gem of thought by which they had been esteemed worthy of the attention of scholars and thinkers, belongs not to them, but to the God of all wisdom, whom they did not acknowledge. Through tradition, through false education, these men are exalted as the world's educators; but in going to them, students are in danger of accepting the vile with the precious; for superstition, specious reasoning and error, are mingled with portions of true philosophy and instruction. This mingling makes a potion that is poisonous to the soul,--destructive of faith in the God of all truth. Those who have a thirst for knowledge need not go to these polluted fountains; for they are invited to come to the fountain of life and drink freely. Through searching the word of God, they may find the hidden treasure of truth that has long been buried beneath the rubbish of error, human tradition, and opinions of men. [Cf: RH 11-10-91 para. 8] p. 259, Para. 2, [1891MS].

The Bible is the great educator; for it is not possible prayerfully to study its sacred pages without having the intellect disciplined, ennobled, purified, and refined. "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. Behold, the days come, saith the Lord, that I will punish all them which are circumcised with the uncircumcised." [Cf: RH 11-10-91 para. 9] p. 259, Para. 3, [1891MS].

Those who claim to be Christians, who profess to believe the truth, and yet drink at the polluted fountains of infidelity, and by precept and example draw others away from the cold, snow-waters of Lebanon, are fools though they profess themselves to be wise. "Hear ye the word which the Lord speaketh unto you, O house of Israel: Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. . . . But the Lord is the true God, he is the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to

abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasure. Every man is brutish in his knowledge; every founder is confounded by his graven image; for his molten image is falsehood, and there is no breath in them. They are vanity, and the work of errors: in the time of their visitation they shall perish. The portion of Jacob is not like them: for he is the former of all things; and Israel is the rod of his inheritance: The Lord of hosts is his name." [Cf: RH 11-10-91 para. 10] p. 259, Para. 4, [1891MS].

"Thus saith the Lord; cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drouth, neither shall cease from yielding fruit. . . . O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters. Heal me, O Lord, and I shall be healed; save me and I shall be saved: for thou art my praise." [Cf: RH 11-10-91 para. 11] p. 260, Para. 1, [1891MS].

Let believers in the truth for this time, turn away from authors that teach infidelity. Let not the works of skeptics appear on your library shelves, where your children can have access to them. Let those who have tasted the good word of God, and the powers of the world to come, no longer deem it an essential feature of a good education to have a knowledge of the writings of those who deny the existence of God, and pour contempt upon his holy word. Give no place to the agents of Satan, since there is nothing by which to vindicate their doings; a clean thing cannot come out of an unclean. By Mrs. E. G. White. [Cf: RH 11-10-91 para. 12] p. 260, Para. 2, [1891MS].

There are two classes of educators in the world. One class are those whom God makes channels of light, and the other class are those whom Satan uses as his agents, who are wise to do evil. One class contemplates the character of God, and increases in the knowledge of Jesus, whom God hath sent into the world. This class becomes wholly given up to those things which bring heavenly enlightenment, heavenly wisdom to the uplifting of the soul. Every capability of their nature is submitted to God, and their thoughts are brought into captivity to Christ. The other class are in league with the prince of darkness, who is ever on the alert that he may find an opportunity to teach others the knowledge of evil. If place is made for him, he will not be slow to press his way into heart and mind. [Cf: RH 11-17-91 para. 1] p. 260, Para. 3, [1891MS].

There is great need of elevating the standard of righteousness in our schools, to give instruction after God's order. Should Christ enter our institutions for the education of the youth, he would cleanse them as he cleansed the temple, banishing many things that have a defiling influence. Many of the books which the youth study would be expelled, and their places would be filled with others that would inculcate substantial knowledge, and abound in sentiments which might be treasured in the heart, in precepts that might govern the conduct. Is it the Lord's purpose that false principles, false reasoning, and the sophistries of Satan should be kept before the mind of our youth and children? Shall pagan and infidel sentiments be presented to our students as valuable additions to their store of knowledge? The works of the most intellectual skeptic are works of a mind prostituted to the service of the enemy, and shall those who claim to be reformers, who seek to lead the children and youth in the right way, in the path cast up, imagine that God will be pleased with having them present to the youth that which will misrepresent his character, placing him in a false light before the young? Shall the sentiments of unbelievers, the expressions of dissolute men, be advocated as worthy of the student's attention, because they are the productions of men whom the world admires as great thinkers? Shall men professing to believe in God, gather from these unsanctified authors their expressions and sentiments, and treasure them up as precious jewels to be stored away among the riches of the mind?--God forbid. [Cf: RH 11-17-91 para. 2] p. 260, Para. 4, [1891MS].

The Lord bestowed upon these men whom the world admires, priceless intellectual gifts; he endowed them with master minds; but they did not use them to the glory of God. They separated themselves from him as did Satan; but while they separated themselves from him, they still retained many of the precious gems of thought which he had given them, and these they placed in a framework of error to give luster to their own human sentiments, to make attractive the utterances inspired by the prince of evil. It is true that in the writings of pagans and infidels there are found thoughts of an elevated character, which are attractive to the mind. But there is a reason for this. Was not Satan the lightbearer, the sharer of God's glory in heaven, and next to Jesus in power and majesty? In the words of inspiration he is described as one who "sealeth up the sum, full of wisdom, and perfect in beauty." The prophet says, "Thou hast been in Eden the garden of God; every precious stone was thy covering. . . . 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 was perfect in thy ways from the day that thou was created, till iniquity was found in thee. . . . Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more." [Cf: RH 11-17-91 para. 3] p. 261, Para. 1, [1891MS].

The greatness and power with which the Creator endowed Lucifer he has perverted; and yet, when it suits his purpose, he can impart to men

sentiments that are enchanting? Everything of nature comes from God, yet Satan can inspire his agents with thoughts that appear elevating and noble? Did he not come to Christ with quotations of Scripture when he designed to overthrow him with his specious temptations? This is the way in which he comes to man, as an angel of light, disguising his temptations under an appearance of goodness, and making men believe him to be the friend rather than the enemy of humanity. It is in this way that he has deceived and seduced the race,--beguiling them with subtle temptations, bewildering them with specious deceptions. [Cf: RH 11-17-91 para. 4] p. 261, Para. 2, [1891MS].

Satan has ascribed to God all the evils to which the flesh is heir. He has represented him as a God who delights in the sufferings of his creatures, who is revengeful and implacable. It was Satan who originated the doctrine of eternal torment as a punishment for sin, because in this way he could lead men into infidelity and rebellion, distract souls, and dethrone the human reason. [Cf: RH 11-17-91 para. 5] p. 261, Para. 3, [1891MS].

Heaven, looking down, and seeing the delusions into which men were led, knew that a divine Instructor must come to earth. Men in ignorance and moral darkness must have light, spiritual light; for the world knew not God, and he must be revealed to their understanding. Truth looked down from heaven, and saw not the reflection of her image; for dense clouds of moral darkness and gloom enveloped the world, and the Lord Jesus alone was able to roll back the clouds; for he was the light of the world. By his presence he could dissipate the gloomy shadow that Satan had cast between man and God. Darkness covered the earth, and gross darkness the people. Through the accumulated misrepresentations of the enemy, many were so deceived that they worshiped a false god, clothed with the attributes of the satanic character. [Cf: RH 11-17-91 para. 6] p. 261, Para. 4, [1891MS].

The Teacher from heaven, no less a personage than the Son of God, came to earth to reveal the character of the Father to men, that they might worship him in spirit and in truth. Christ revealed to men the fact that the strictest adherence to ceremony and form would not save them; for the kingdom of God was spiritual in its nature. Christ came to the world to sow it with truth. He held the keys to all the treasures of wisdom, and was able to open doors to science, and to reveal undiscovered stores of knowledge, were it essential to salvation. He presented to men that which was exactly contrary to the representations of the enemy in regard to the character of God, and sought to impress upon men the paternal love of the Father, who "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He urged upon men the necessity of prayer, repentance, confession, and the abandonment of sin. He taught them honesty, forbearance, mercy, and compassion, enjoining upon them to love, not only those who loved them, but those who hated them, who treated them despitefully. In this he was revealing to them the character of the Father, who is longsuffering, merciful, and gracious, slow to anger, and full of goodness and truth. Those who accepted his teaching were under the guardian care of angels, who were commissioned to strengthen, to enlighten, that the truth might renew and sanctify the soul. [Cf: RH 11-17-91 para. 7] p. 262, Para. 1, [1891MS].

Christ declares the mission he had in coming to the earth. He says in

his last public prayer, "O righteous Father, the world hath not known thee: 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." When Moses asked the Lord to show him his glory; the Lord said, "I will make all my goodness pass before thee." "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. . . . And Moses made haste, and bowed his head toward the earth, and worshiped." When we are able to comprehend the character of God as did Moses, we too shall make haste to bow in adoration and praise. Jesus says "that the love wherewith thou hast loved me may be in them, and I in them." Jesus contemplated nothing less than that the love wherewith the Father loved him should be in the hearts of his children, that they might impart the knowledge of God to others. [Cf: RH 11-17-91 para. 8] p. 262, Para. 2, [1891MS].

O what an assurance is this that the love of God may abide in the hearts of all who believe in him! O what salvation is provided; for he is able to save unto the uttermost all that come unto God by him. In wonder we exclaim, How can these things be? But Jesus will be satisfied with nothing less than this. Those who are partakers of his sufferings here, of his humiliation, enduring for his name's sake, are to have the love of God bestowed upon them as it was upon the Son. One who knows, has said, "The Father himself loveth you." One who has had an experimental knowledge of the length, and breadth, and height, and depth of that love, has declared unto us this amazing fact. This love is ours through faith in the Son of God, therefore a connection with Christ means everything to us. We are to be one with him as he is one with the Father, and then we are beloved by the infinite God as members of the body of Christ, as branches of the living Vine. We are to be attached to the parent stock, and to receive nourishment from the Vine. Christ is our glorified Head, and the divine love flowing from the heart of God rests in Christ, and is communicated to those who have been united to him. This divine love entering the soul inspires it with gratitude, frees it from its spiritual feebleness, from pride, vanity, and selfishness and from all that would deform the Christian character. [Cf: RH 11-17-91 para. 9] p. 262, Para. 3, [1891MS].

Look, O look to Jesus and live. You can but be charmed with the matchless attractions of the Son of God. Christ was God manifest in the flesh, the mystery hidden for ages, and in our acceptance or rejection of the Saviour of the world are involved eternal interests. [Cf: RH 11-17-91 para. 10] p. 263, Para. 1, [1891MS].

To save the transgressor of God's law, Christ, the one equal with the Father, came to live heaven before men, that they might learn to know what it is to have heaven in the heart. He illustrated what man must be to be worthy of the precious boon of the life that measures with the life of God. [Cf: RH 11-17-91 para. 11] p. 263, Para. 2, [1891MS].

The life of Christ was a life charged with a divine message of the love of God, and he longed intensely to impart this love to others in rich measure. Compassion beamed from his countenance, and his conduct was characterized by grace, humility, truth, and love. Every member of his church militant must manifest the same qualities, if he would join

the church triumphant. The love of Christ is so broad, so full of glory, that in comparison to it, everything that men esteem as great, dwindles into insignificance. When we obtain a view of it, we exclaim, O the depth of the riches of the love that God bestowed upon men in the gift of his only begotten Son? [Cf: RH 11-17-91 para. 12] p. 263, Para. 3, [1891MS].

When we seek for appropriate language in which to describe the love of God, we find words too tame, too weak, too far beneath the theme, and we lay down our pen, and say, "No, it cannot be described." We can only do as did the beloved disciple, say, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." In attempting any description of this love, we feel that we are as an infant lisping its first words. Silently we may adore; for silence in this matter is the only eloquence. This love is past all language to describe. It is the mystery of God in the flesh, God in Christ, and divinity in humanity. Christ bowed down in unparalleled humility, that in his exaltation to the throne of God, he might also exalt those who believe in him, to a seat with him upon his throne. All who look upon Jesus in faith that the wounds and bruises that sin has made will be healed in him, shall be made whole. [Cf: RH 11-17-91 para. 13] p. 263, Para. 4, [1891MS].

The themes of redemption are momentous themes, and only those who are spiritually minded can discern their depth and significance. It is our safety, our life, our joy, to dwell upon the truths of the plan of salvation. Faith and prayer are necessary in order that we may behold the deep things of God. Our minds are so bound about with narrow ideas, that we catch but limited views of the experience it is our privilege to have. How little do we comprehend what is meant by the prayer of the apostle, when he says, "That he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." By Mrs. E. G. White. [Cf: RH 11-17-91 para. 14] p. 263, Para. 5, [1891MS].

Jesus beheld the human race, ignorant, apostate from God, standing under the penalty of the broken law, and he came to bring deliverance, to offer a complete pardon, signed by the majesty of heaven. If man will accept this pardon, he may be saved; if he rejects it, he will be lost. The wisdom of God alone can unfold the mysteries of the plan of salvation. The wisdom of men may or may not be valuable, as experience shall prove, but the wisdom of God is indispensable, and yet many who profess to be wise are willingly ignorant of the things that pertain to eternal life. Miss what you may in the line of human attainments, but this you must have, faith in the pardon brought to you at infinite cost, or all of wisdom attained in earth, will perish with you. [Cf: RH 11-24-91 para. 1] p. 264, Para. 1, [1891MS].

Were the Sun of righteousness to withdraw his beams of light from the world, we should be left in the darkness of eternal night. Jesus spake

as never man spake. He poured out to men the whole treasure of heaven in wisdom and knowledge. He is the light that lighteth every man who cometh into the world. Every phase of truth was evident to him. He did not come to utter uncertain sentiments and opinions; but only to speak truth established upon eternal principles. Then why take the unstable words of men as exalted wisdom, when a greater and certain wisdom is at your command? Men take the writings of scientists, falsely so-called, and seek to make their deductions harmonize with the statements of the Bible. But where there is no agreement, there can be no harmony. Christ declares, "No man can serve two masters." Their interests are sure to clash. Again and again men have attempted to put the Bible and the writings of men upon a common basis; but the attempt has proved a failure; for ye cannot serve God and mammon. [Cf: RH 11-24-91 para. 2] p. 264, Para. 2, [1891MS].

We are in the world, but we are not to be of the world. Jesus entreats that those for whom he died, may not lose their eternal reward by lavishing their affections on the things of this perishing earth, and so cheat themselves out of unending happiness. An enlightened judgment compels us to acknowledge that heavenly things are superior to the things of earth, and yet the depraved heart of man leads him to give precedence to the things of the world. The opinions of great men, the theories of science, falsely so-called, are blended with the truths of Holy Writ. [Cf: RH 11-24-91 para. 3] p. 264, Para. 3, [1891MS].

But the heart that is surrendered to God, loves the truth of God's word; for through the truth the soul is regenerated. The carnal mind finds no pleasure in contemplation of the word of God, but he who is renewed in the spirit of his mind, sees new charms in the living oracles; for divine beauty and celestial light seem to shine in every passage. That which was to the carnal mind a desolate wilderness, to the spiritual mind becomes a land of living streams. That which to the unrenewed heart appeared a barren waste, to the converted soul becomes the garden of God, covered with fragrant buds and blooming flowers. [Cf: RH 11-24-91 para. 4] p. 264, Para. 4, [1891MS].

The Bible has been placed in the background, while the sayings of great men, so-called, have been taken in its stead. May the Lord forgive us the slight we have put upon his word. Though inestimable treasures are in the Bible, and it is like a mine full of precious ore, it is not valued, it is not searched, and its riches are not discovered. Mercy and truth and love are valuable beyond our power to calculate; we cannot have too great a supply of these treasures, and it is in the word of God we find out how we may become possessors of these heavenly riches, and yet why is it that the word of God is uninteresting to many professed Christians? Is it because the word of God is not spirit and is not life? Has Jesus put upon us an uninteresting task, when he commands us to "search the scriptures"? Jesus says, "The words that I speak unto you, they are spirit, and they are life." But spiritual things are spiritually discerned, and the reason of your lack of interest is that you lack the Spirit of God. When the heart is brought into harmony with the word, a new life will spring up within you, a new light will shine upon every line of the word, and it will become the voice of God to your soul. In this way you will take celestial observations, and know whither you are going, and be able to make the most of your privileges today. [Cf: RH 11-24-91 para. 5] p. 265, Para. 1, [1891MS].

We should ask the Lord to open our understanding, that we may comprehend divine truth. If we humble our hearts before God, empty them of vanity and pride and selfishness, through the grace abundantly bestowed upon us; if we sincerely desire and unwaveringly believe, the bright beams of the Sun of righteousness will shine into our minds, and illuminate our darkened understanding. Jesus is the light that lighteth every man that cometh into the world. He is the light of the world, and he bids us come unto him, and learn of him. Jesus was the great teacher. He could have made disclosures on the sciences that would have placed the discoveries of the greatest men in the background as utter littleness; but this was not his mission or his work. He had come to seek and to save that which was lost, and he could not permit himself to be turned from his one object. He allowed nothing to divert him. This work he has given into our hands. Shall we do it? [Cf: RH 11-24-91 para. 6] p. 265, Para. 2, [1891MS].

In the days of Christ the established teachers instructed men in the tradition of the fathers, in childish fables, mingled with the opinions of those who they thought were high authorities. Yet neither high nor low could discern any ray of light in their teaching. What wonder was it that crowds followed in the footsteps of the Lord, and gave him homage as they listened to his words! He revealed truths that had been buried under the rubbish of error, and he freed them from the exactions and traditions of men, and bade them stand fast forever. He rescued truth from its obscurity, and set it in its proper framework, to shine in its original luster. He addressed men in his own name; for authority was vested in himself, and why should men, professing to be his followers, not speak with authority concerning subjects on which he has given light? Why take inferior sources of instruction when Christ is the great teacher who knows all things? Why present inferior authors to the attention of students, when he whose words are spirit and life invites, "Come, . . . and learn of me"? [Cf: RH 11-24-91 para. 7] p. 265, Para. 3, [1891MS].

Shall we not be intensely interested in the lessons of Christ? Shall we not be charmed with the new and glorious light of heavenly truth? This light is above everything that man can present. We can receive light only as we come to the cross and present ourselves at the altar of sacrifice. Here man's weakness is made manifest; here his strength is revealed. Here men see there is power in Christ to save to the uttermost all that come unto God by him. [Cf: RH 11-24-91 para. 8] p. 266, Para. 1, [1891MS].

Shall we not be doers of the words of him who knows all things? Shall we not make the Bible the man of our counsel in the education and training of our youth? The word of God is the foundation of all true knowledge, and Christ teaches what men must do in order to be saved. Hitherto the designs of the enemy have been carried out in bringing before our students such books as have taught specious errors, and presented fables that have tempted their carnal appetites. Shall we bring into our schools the sower of tares? Shall we permit men who are called great, and yet who have been taught by the enemy of all truth, to have the education of our youth? Or shall we take the word of God as our guide, and have our schools conducted more after the order of the ancient schools of the prophets? [Cf: RH 11-24-91 para. 9] p. 266, Para. 2, [1891MS].

If the Bible was studied and obeyed; if we had the Spirit of Christ, we should make determined efforts to be laborers together with God. We should better appreciate the worth of the soul; for every soul converted to God means a vessel dedicated to a holy use, a depository for truth, a bearer of light to others. God expects more of the schools than has yet been brought forth. Christ has said, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life; which the son of man shall give you; for him hath God the Father sealed." [Cf: RH 11-24-91 para. 10] p. 266, Para. 3, [1891MS].

Then we shall rightly understand the teaching of God's word, and esteem the truth as the most valuable treasure with which to store the mind. We shall have a constant well-spring of the waters of life. We shall pray as did the psalmist, "Open thou mine eyes, that I may behold wondrous things out of thy law," and shall find as he did that "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." By Mrs. E. G. White. [Cf: RH 11-24-91 para. 11] p. 266, Para. 4, [1891MS].

The schools established among us are matters of grave responsibility; for important interests are involved. In a special manner our schools are a spectacle unto angels and to men. A knowledge of science of all kinds is power, and it is in the purpose of God that advanced science shall be taught in our schools as a preparation for the work that is to precede the closing scenes of earth's history. The truth is to go to the remotest bounds of the earth, through agents trained for the work. But while the knowledge of science is a power, the knowledge which Jesus in person came to impart to the world was the knowledge of the gospel. The light of truth was to flash its bright rays into the uttermost parts of the earth, and the acceptance or rejection of the message of God involved the eternal destiny of souls. [Cf: RH 12-01-91 para. 1] p. 266, Para. 5, [1891MS].

The plan of salvation had its place in the counsels of the Infinite from all eternity. The gospel is the revelation of God's love to men, and means everything that is essential to the happiness and well-being of humanity. The work of God in the earth is of immeasurable importance, and it is Satan's special object to crowd it out of sight and mind, that he may make his specious devices effectual in the destruction of those for whom Christ died. It is his purpose to cause the discoveries of men to be exalted above the wisdom of God. When the mind is engrossed with the conceptions and theories of men to the exclusion of the wisdom of God, it is stamped with idolatry. Science, falsely so-called, has been exalted above God, nature above its maker, and how can God look upon such wisdom? [Cf: RH 12-01-91 para. 2] p. 267, Para. 1, [1891MS].

In the Bible the whole duty of man is defined. Solomon says, "Fear God, and keep his commandments: for this is the whole duty of man." The will of God is revealed in his written word, and this is the essential knowledge. Human wisdom, familiarity with the languages of different nations, is a help in the missionary work. An understanding of the customs of the people, of the location and time of events, is practical knowledge; for it aids in making the figures of the Bible clear, in

bringing out the force of Christ's lessons; but it is not positively necessary to know these things. The wayfaring man may find the pathway cast up for the ransomed to walk in, and there will be no excuse found for anyone who perishes through misapprehension of the Scriptures. [Cf: RH 12-01-91 para. 3] p. 267, Para. 2, [1891MS].

In the Bible every vital principle is declared, every duty made plain, every obligation made evident. The whole duty of man is summed up by the Saviour. He says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself." In the word the plan of salvation is plainly delineated. The gift of eternal life is promised on condition of saving faith in Christ. The drawing power of the Holy Spirit is pointed out as an agent in the work of man's salvation. The rewards of the faithful, the punishment of the guilty, are all laid out in clear lines. The Bible contains the science of salvation for all those who will hear and do the words of Christ. [Cf: RH 12-01-91 para. 4] p. 267, Para. 3, [1891MS].

The apostle says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." The Bible is its own expositor. One passage will prove to be a key that will unlock other passages, and in this way light will be shed upon the hidden meaning of the word. By comparing different texts treating on the same subject, viewing their bearing on every side, the true meaning of the Scriptures will be made evident. [Cf: RH 12-01-91 para. 5] p. 267, Para. 4, [1891MS].

Many think that they must consult commentaries on the Scriptures in order to understand the meaning of the word of God, and we would not take the position that commentaries should not be studied; but it will take much discernment to discover the truth of God under the mass of the words of men. How little has been done by the church, as a body professing to believe the Bible, to gather up the scattered jewels of God's word into one perfect chain of truth! The jewels of truth do not lie upon the surface, as many suppose. The master mind in the confederacy of evil is ever at work to keep the truth out of sight, and to bring into full view the opinions of great men. The enemy is doing all in his power to obscure heaven's light through educational processes; for he does not mean that men shall hear the voice of the Lord, saying, "This is the way, walk ye in it." [Cf: RH 12-01-91 para. 6] p. 267, Para. 5, [1891MS].

The jewels of truth lie scattered over the field of revelation; but they have been buried beneath human traditions, beneath the sayings and commandments of men, and the wisdom from heaven has been practically ignored; for Satan has succeeded in making the world believe that the words and achievements of men are of great consequence. The Lord God, the Creator of the worlds, at infinite cost has given the gospel to the world. Through this divine agent, glad, refreshing springs of heavenly comfort and abiding consolation have been opened for those who will come to the fountain of life. There are veins of truth yet to be discovered; but spiritual things are spiritually discerned. Minds beclouded with evil cannot appreciate the value of the truth as it is in Jesus. When iniquity is cherished, men do not feel the necessity of

making diligent effort with prayer and reflection, to understand that they must know or lose heaven. They have so long been under the shadow of the enemy that they view truth as men behold objects through a smoked and imperfect glass; for all things are dark and perverted in their eyes. Their spiritual vision is feeble and untrustworthy; for they look upon the shadow, and turn away from the light. [Cf: RH 12-01-91 para. 7] p. 268, Para. 1, [1891MS].

But those who profess to believe in Jesus, should ever press to the light. They should daily pray for the light of the Holy Spirit to shine upon the pages of the sacred book, that they may be enabled to comprehend the things of the Spirit of God. We must have implicit trust in God's word, or we are lost. The words of men, however great they may be, are not able to make us perfect, to thoroughly furnish unto all good works. "God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth." In this text the two agencies in the salvation of man are revealed,--the divine influence, the strong, living faith of those who follow Christ. It is through the sanctification of the spirit and the belief of the truth that we become laborers together with God. God waits for the cooperation of his church. He does not design to add a new element of efficiency to his word; he has done his great work in giving his inspiration to the world. The blood of Jesus, the Holy Spirit, the divine word, are ours. The object of all this provision of heaven is before us,--the souls for whom Christ died,--and it depends upon us to lay hold of the promises God has given, and become laborers together with him; for divine and human agencies must cooperate in this work. [Cf: RH 12-01-91 para. 8] p. 268, Para. 2, [1891MS].

The reason that many professed Christians do not have a clear, well-defined experience is that they do not think it is their privilege to understand what God has spoken through his word. After the resurrection of Jesus, two of his disciples were journeying toward Emmaus, and Jesus joined them. But they did not recognize their Lord, and thought he was some stranger, although "beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures? . . . Then opened he their understanding, that they might understand the Scriptures." This is the work that we may look to Christ to do for us; for what the Lord has revealed, is for us and our children forever. [Cf: RH 12-01-91 para. 9] p. 268, Para. 3, [1891MS].

Jesus knew that whatever was presented that was out of harmony with what he came to earth to unfold, was false and delusive. But he said, "Everyone that is of the truth heareth my voice." Having stood in the counsels of God, having dwelt in the everlasting heights of the sanctuary, all elements of truth were in him, and of him; for he was one with God. "Verily, verily, I say unto thee, We speak what 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." "Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar." By Mrs. E. G. White. [Cf: RH 12-01-91 para. 10] p. 269, Para. 1, [1891MS].

In the name of my Master I appeal to the young men and women who claim to be sons and daughters of God, to obey the word of God. I appeal to teachers in our schools to set a right example to those with whom they are associated. Those who would be qualified to mold the character of the youth, must be learners in the school of Christ, that they may be meek and lowly of heart as was the divine Pattern. In dress, in deportment, in all their ways, they should exemplify the Christian character, revealing the fact that they are under wise disciplinary rules of the great Teacher. The Christian youth should be in earnest, trained to bear responsibilities with brave heart and willing hand. He should be ready to encounter the trials of life with patience and fortitude. He should seek to form a character after the model of the divine One, following maxims of worth, confirming himself in habits that will enable him to win the victor's crown. [Cf: RH 12-08-91 para. 1] p. 269, Para. 2, [1891MS].

In school life the youth may sow seeds which bear a harvest, not of thorns, but of precious grain for the heavenly garner. There is no time more favorable than the time spent in school in which to acknowledge the power of Christ's saving grace, to be controlled by the principles of the divine law, and it is for the student's interest to live a godly life. The crowning glory of life results from a connection with Christ. No man liveth unto himself. Your life is interwoven with all others in the common web of humanity, and you are to be a laborer together with God for the salvation of those who perish in degradation and woe. You are to be instruments in influencing all those with whom you associate to a better life, to direct the mind of Jesus. [Cf: RH 12-08-91 para. 2] p. 269, Para. 3, [1891MS].

John writes: "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." And Paul exhorts Timothy to bid the young men to "be sober-minded." Elevate your soul to be as was Daniel, a loyal, steadfast servant of the Lord of hosts. Ponder well the path of your feet; for you are standing on holy ground, and the angels of God are about you. It is right that you should feel that you must climb to the highest round of the educational ladder. Philosophy and history are important studies; but your sacrifice of time and money will avail nothing, if you do not use your attainments for the honor of God and the good of humanity. Unless the knowledge of science is a steppingstone to the attainment of the highest purposes, it is worthless. The education that does not furnish knowledge as enduring as eternity, is of no purpose. Unless you keep heaven and the future immortal life before you, your attainments are of no permanent value. But if Jesus is your teacher, not simply on one day of the week, but every day, every hour, you may have his smile upon you in the pursuit of literary acquirements. [Cf: RH 12-08-91 para. 3] p. 269, Para. 4, [1891MS].

Daniel ever kept before him the glory of God, and you should also say, Lord, I desire knowledge, not for the glorification of self, but to meet the expectation of Jesus, that I may perfect an intelligent Christian character, through the grace he has given unto me. Will the students be true to principle as was Daniel? [Cf: RH 12-08-91 para. 4] p. 270, Para. 1, [1891MS].

In the future there will be more pressing need of men and women of literary qualifications than there has been in the past; for broad fields are opening out before us, white already for harvest. In these fields you may be laborers together with God. But if you are lovers of pleasure more than lovers of God, if you are filled with levity, if you allow the golden opportunities to pass without acquiring knowledge, without placing solid timbers in your character building, you will be dwarfed and crippled in any line of occupation you may undertake. [Cf: RH 12-08-91 para. 5] p. 270, Para. 2, [1891MS].

While a good education is of great benefit if combined with consecration in its possessor, still those who do not have the privilege of gaining high literary attainments need not think they cannot advance in intellectual and spiritual life. If they will make the most of the knowledge they have, if they will seek to gather something to their store every day, and will overcome all perverseness of temper through the studious cultivation of Christlike traits of character, God will open channels of wisdom to them, and it may be said of them as it was said of old, concerning the Hebrew children, God gave them wisdom and understanding. [Cf: RH 12-08-91 para. 6] p. 270, Para. 3, [1891MS].

It is not true that brilliant young men always make the greatest success. How often men of talent and education have been placed in positions of trust, and have proved failures. Their glitter had the appearance of gold, but when it was tried, it proved to be but tinsel and dross. They made a failure of their work through unfaithfulness. They were not industrious and persevering, and did not go to the bottom of things. They were not willing to begin at the bottom of the ladder, and with patient toil, ascend round after round till they reached the top. They walked in the sparks (their bright flashes of thought) of their own kindling. They did not depend on the wisdom which God alone can give. Their failure was not because they did not have a chance, but because they were not sober-minded. They did not feel that their educational advantages were of value to them, and so did not advance as they might have advanced in the knowledge of religion and science. Their mind and character were not balanced by high principles of right. [Cf: RH 12-08-91 para. 7] p. 270, Para. 4, [1891MS].

Let our young men be sober, and ponder the ways of their feet. Let them shun sin because it is destructive in its tendencies and displeasing to God. Let them discern what possibilities are within their reach, and seek God for grace to keep in the paths of righteousness. Let them seek the counsel and guidance of the Lord, that they may spend their lives for his glory in the world. [Cf: RH 12-08-91 para. 8] p. 270, Para. 5, [1891MS].

In obtaining an education, success is not to be regarded as a matter of chance or destiny, it is from that God who read the heart of Daniel, who looked with pleasure upon his purity of motive, his determination

of purpose to honor the Lord. Daniel did not walk in sparks of his own kindling, but made the Lord his wisdom. Divine philosophy was made the foundation of his education. He welcomed the counsel of the Lord. Would that all students were as was Daniel; but many do not see the importance of submitting to divine discipline. [Cf: RH 12-08-91 para. 9] p. 271, Para. 1, [1891MS].

O, that all might realize that without Christ they can do nothing! Those who do not gather with him scatter abroad. Their thoughts and actions will not bear the right character, and their influence will be destructive of good. Our actions have a twofold influence; for they affect others as well as ourselves. This influence will either be a blessing or a curse to those with whom we associate. How little we appreciate this fact. Actions make habits, and habits, character, and if we do not guard our habits, we shall not be qualified to unite with heavenly agencies in the work of salvation, nor be prepared to enter the heavenly mansions that Jesus has gone to prepare; for no one will be there except those who have surrendered their will and way to God's will and way. He whose character is proved, who has stood the test of trial, who is a partaker of the divine nature, will be among those whom Christ pronounces blessed. [Cf: RH 12-08-91 para. 10] p. 271, Para. 2, [1891MS].

Without Christ we can do nothing. The pure principles of uprightness, virtue, and goodness are all from God. A conscientious discharge of duty, Christlike sympathy, love for souls and love for your own soul, because you belong to God, and have been bought with the precious blood of Christ, will make you a laborer together with God, and endow you with persuasive, drawing power. You must respect your own faith in order successfully to introduce it to others. By example as well as precept, you must show that you reverence your faith, speaking reverently of sacred things. Never allow one expression of lightness and trifling to escape your lips when quoting scripture. As you take the Bible in your hands, remember that you are on holy ground. Angels are around you, and could your eyes be opened, you would behold them. Let your conduct be such that you will leave the impression upon every soul with whom you associate that a pure and holy atmosphere surrounds you. One vain word, one trifling laugh, may balance a soul in the wrong direction. Terrible are the consequences of not having a constant connection with God. [Cf: RH 12-08-91 para. 11] p. 271, Para. 3, [1891MS].

Abstain from all evil. Common sins, however insignificant they may be regarded, will impair your moral sense, and extinguish the inward impression of the Spirit of God. The character of the thoughts leaves its imprint upon the soul, and all low conversation pollutes the mind. All evil works ruin to those who commit it. God may and will forgive the repenting sinner, but though forgiven, the soul is marred; the power of the elevated thought possible to the unimpaired mind is destroyed. Through all time the soul bears the scars. Then let us seek for that faith which works by love and purifies the heart, that we may represent the character of Christ to the world. By Mrs. E. G. White. [Cf: RH 12-08-91 para. 12] p. 271, Para. 4, [1891MS].

The truth of God is infinite, capable of measureless expansion, and the more we contemplate it, the more will its glory appear. The truth has been opened before us, and yet the words of Paul to the Galatians

are applicable to us. He says, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? have ye suffered so many things in vain? if it be yet in vain." [Cf: RH 12-15-91 para. 1] p. 272, Para. 1, [1891MS].

"Without me," Christ says, "ye can do nothing." Those who undertake to carry forward the work in their own strength will certainly fail. Education alone will not fit a man for a place in the work, will not enable him to obtain a knowledge of God. Hear what Paul has to say on this matter: "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For 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." [Cf: RH12-15-91 para. 2] p. 272, Para. 2, [1891MS].

Through successive ages of darkness, in the midnight of heathenism, God permitted men to try the experiment of finding out God by their own wisdom, not to demonstrate their inability to his satisfaction, but that men themselves might see that they could not obtain a knowledge of God and of Jesus Christ his Son, save through the revelation of his word by the Holy Spirit. When Christ came to the world, the experiment had been fully tried, and the result made it evident that the world by wisdom knew not God. Even in the church, God has allowed men to test their own wisdom in this matter, but when a crisis has been brought about through human fallibility, God has risen mightily to defend his people. When the church has been brought low, when trial and oppression have come upon his people, he more abundantly exalted them by signal deliverance. When unfaithful teachers came among the people, weakness followed, the faith of God's people seemed to wane, but God arose and purged his floor, and the tried and true were lifted up. [Cf: RH 12-15-91 para. 3] p. 272, Para. 3, [1891MS].

There are times when apostasy comes into the ranks, when piety is left out of the heart by those who should have kept step with their divine leader. The people of God separate from the source of their strength, and pride, vanity, extravagance, and display follow. There are idols within and idols without; but God sends the Comforter as a reprover of sin, that his people may be warned of their apostasy and rebuked for their backsliding. When the more precious manifestations of his love shall be gratefully acknowledged and appreciated, the Lord will pour in the balm of comfort and the oil of joy. [Cf: RH 12-15-91 para. 4] p. 272, Para. 4, [1891MS].

When men are led to realize that their human calculations come far short, and are convinced that their wisdom is but foolishness, then it is that they turn to the Lord to seek him with all the heart, that they may find him. [Cf: RH 12-15-91 para. 5] p. 273, Para. 1, [1891MS].

I have been shown that every church among us needs the deep movings of the Spirit of God. O, we would point men to the cross of Calvary. We would bid them look upon him whom their sins have pierced. We would bid them to behold the Redeemer of the world suffering the penalty of their transgression of the law of God. The verdict is that "the soul that sinneth it shall die." But on the cross the sinner sees the only begotten of the Father dying in his stead, and giving the transgressor life. All the intelligences in earth and heaven are called upon to behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Every sinner may look and live. Do not survey that scene of Calvary with careless, thoughtless mind. Can it be that angels shall look down upon us, the recipients of God's love, and see us cold, indifferent, unimpressible, when Heaven in amazement beholds the stupendous work of redemption to save a fallen world, and desires to look into the mystery of Calvary's love and woe. Angels in wonder and amazement look upon those for whom so great salvation has been provided, and marvel that the love of God does not awaken them, and lead them to pour forth melodious strains of gratitude and adoration. But the result which all Heaven looks to behold is not seen among those who profess to be followers of Christ. How readily do we speak in endearing words of our friends and relatives, and yet how slow we are to speak of Him whose love has no parallel, set forth in Christ crucified among you. [Cf: RH 12-15-91 para. 6] p. 273, Para. 2, [1891MS].

The love of our heavenly Father in the gift of his only begotten Son to the world, is enough to inspire every soul, to melt every hard, loveless heart into contrition and tenderness, and yet shall heavenly intelligences see in those for whom Christ died, insensibility to his love, hardness of heart, and no response of gratitude and affection to the Giver of all good things? Shall affairs of minor importance absorb the whole power of the being, and the love of God meet no return? Shall the Sun of righteousness shine in vain? In view of what God has done, could his claims be less upon you? Have we hearts that can be touched, that can be impressed with divine love? Are we willing to be chosen vessels? Has not God his eye upon us, and has he not bidden us to send forth his message of light? We need an increase of faith. We must wait, we must watch, we must pray, we must work, pleading that the Holy Ghost may be poured out upon us abundantly, that we may be lights in the world. [Cf: RH 12-15-91 para. 7] p. 273, Para. 3, [1891MS].

Jesus looked upon the world in its fallen state with infinite pity. He took humanity upon himself that he might touch and elevate humanity. He came to seek and to save that which was lost. He reached to the very depth of human misery and woe, to take man as he found him, a being tainted with corruption, degraded with vice, depraved by sin, and united with Satan in apostasy, and elevate him to a seat upon his throne. But it was written of him that "he shall not fail nor be discouraged," and he went forth in the path of self-denial and self-sacrifice, giving us an example that we should follow in his steps. We should work as did Jesus, departing from our own pleasure, turning away from Satan's bribes, despising ease, and abhorring selfishness, that we may seek and save that which is lost, bringing souls from darkness into light, into the sunshine of God's love. We have been commissioned to go forth and preach the gospel to every creature. We are to bring to the lost the tidings that Christ can forgive sin, can renew the nature, can

clothe the soul in the garments of his righteousness, bring the sinner to his right mind, and teach him and fit him up to be a laborer together with God. [Cf: RH 12-15-91 para. 8] p. 273, Para. 4, [1891MS].

The converted soul lives in Christ. His darkness passes away, and a new and heavenly light shines into his soul. "He that winneth souls is wise." "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." What is done through the cooperation of men with God is a work that shall never perish, but endure through the eternal ages. He that makes God his wisdom, that grows up into the full stature of a man in Christ Jesus, will stand before kings, before the so-called great men of the world, and show forth the praises of Him who hath called him out of darkness into his marvelous light. Science and literature cannot bring into the darkened mind of men the light which the glorious gospel of the Son of God can bring. The Son of God alone can do the great work of illuminating the soul. No wonder Paul exclaims, "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth." The gospel of Christ becomes personality in those who believe, and makes them living epistles, known and read of all men. In this way the leaven of godliness passes into the multitude. The heavenly intelligences are able to discern the true elements of greatness in character; for only goodness is esteemed as efficiency with God. [Cf: RH 12-15-91 para. 9] p. 274, Para. 1, [1891MS].

"Without me," Christ says, "ye can do nothing." Our faith, our example, must be held more sacred than they have been held in the past. The word of God must be studied as never before; for it is the precious offering that we must present to men, in order that they may learn the way of peace, and obtain that life which measures with the life of God. Human wisdom so highly exalted among men sinks into insignificance before that wisdom which points out the way cast up for the ransomed of the Lord to walk in. The Bible alone affords the means of distinguishing the path of life from the broad road that leads to perdition and death. By Mrs. E. G. White. [Cf: RH 12-15-91 para. 10] p. 274, Para. 2, [1891MS].

The highest angel in heaven had not the power to pay the ransom for one lost soul. Cherubim and seraphim have only the glory with which they are endowed by the Creator as his creatures, and the reconciliation of man to God could be accomplished only through a mediator who was equal with God, possessed of attributes that would dignify, and declare him worthy to treat with the Infinite God in man's behalf, and also represent God to a fallen world. Man's substitute and surety must have man's nature, a connection with the human family whom he was to represent, and, as God's ambassador, he must partake of the divine nature, have a connection with the Infinite, in order to manifest God to the world, and be a mediator between God and man. [Cf: RH 12-22-91 para. 1] p. 274, Para. 3, [1891MS].

These qualifications were found alone in Christ. Clothing his divinity with humanity, he came to earth to be called the Son of man and the Son to God. He was the surety for man, the ambassador for God,--the surety for man to satisfy by his righteousness in man's behalf the demands of the law, and the representative of God to make manifest his character

to a fallen race. [Cf: RH 12-22-91 para. 2] p. 274, Para. 4, [1891MS].

The world's Redeemer possessed the power to draw men to himself, to quiet their fears, to dispel their gloom, to inspire them with hope and courage, to enable them to believe in the willingness of God to receive them through the merits of the divine Substitute. As subjects of the love of God we ever should be grateful that we have a mediator, an advocate, an intercessor in the heavenly courts, who pleads in our behalf before the Father. [Cf: RH 12-22-91 para. 3] p. 275, Para. 1, [1891MS].

We have everything we could ask to inspire us with faith and trust in God. In earthly courts, when a king would make his greatest pledge to assure men of his truth, he gives his child as a hostage, to be redeemed on the fulfillment of his promise; and behold what a pledge of the Father's faithfulness; for when he would assure men of the immutability of his council, he gave his only begotten Son to come to earth, to take the nature of man, not only for the brief years of life, but to retain his nature in the heavenly courts, an everlasting pledge of the faithfulness of God. O, the depth of the riches both of the wisdom and love of God! "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." [Cf: RH 12-22-91 para. 4] p. 275, Para. 2, [1891MS].

Through faith in Christ we become members of the royal family, heirs of God, and joint heirs with Jesus Christ. In Christ we are one. As we come in sight of Calvary, and view the royal Sufferer who in man's nature bore the curse of the law in his behalf, all national distinctions, all sectarian differences are obliterated; all honor of rank, all pride of caste is lost. The light shining from the throne of God upon the cross of Calvary forever puts an end to manmade separations between class and race. Men of every class become members of one family, children of the heavenly King, not through earthly power, but through the love of God who gave Jesus to a life of poverty, affliction, and humiliation, to a death of shame and agony, that he might bring many sons and daughters unto glory. [Cf: RH 12-22-91 para. 5] p. 275, Para. 3, [1891MS].

It is not the position, not the finite wisdom, not the qualifications, not the endowments of any person that makes him rank high in the esteem of God. The intellect, the reason, the talents of men, are the gifts of God to be employed to his glory, for the upbuilding of his eternal kingdom. It is the spiritual and moral character that is of value in the sight of Heaven, and that will survive the grave and be made glorious with immortality for the endless ages of eternity. Worldly royalty so highly honored by men will never come forth from the sepulcher into which it enters. Riches, honor, the wisdom of men that have served the purposes of the enemy, can bring to their possessors no inheritance, no honor, no position of trust in the world which is to come. Only those who have appreciated the grace of Christ, which has made them heirs of God and joint heirs with Jesus, will rise from the grave bearing the image of their Redeemer. [Cf: RH 12-22-91 para. 6] p. 275, Para. 4, [1891MS].

All who are found worthy to be counted as the members of the family of God in heaven, will recognize one another as sons and daughters of God. They will realize that they all receive their strength and pardon from

the same source, even from Jesus Christ who was crucified for their sins. They know that they are to wash their robes of character in his blood, to find acceptance with the Father in his name, if they would be in the bright assembly of the saints, clothed in the white robes of righteousness. [Cf: RH 12-22-91 para. 7] p. 275, Para. 5, [1891MS].

Then as the children of God are one in Christ, how does Jesus look upon caste, upon society distinctions, upon the division of man from his fellowman, because of color, race, position, wealth, birth, or attainments? The secret of unity is found in the equality of believers in Christ. The reason of all division, discord, and difference is found in separation from Christ. Christ is the center to which all should be attracted; for the nearer we approach the center, the closer we shall come together in feeling, in sympathy, in love, growing into the character and image of Jesus. With God there is no respect of persons. [Cf: RH 12-22-91 para. 8] p. 276, Para. 1, [1891MS].

Jesus knew the worthlessness of earthly pomp, and he gave no attention to its display. In his dignity of soul, his elevation of character, his nobility of principle, he was far above the vain fashions of the world. Although the prophet describes him as "despised and rejected of men, a man of sorrows and acquainted with grief", he might have been esteemed as the highest among the noble of the earth. The best circles of human society would have courted him, had he condescended to accept their favor, but he desired not the applause of men, but moved independent of all human influence. Wealth, position, worldly rank in all its varieties and distinctions of human greatness, was all but so many degrees of littleness to him who had left the honor and glory of heaven, and who possessed no earthly splendor, indulged in no luxury, and displayed no adornment but humility. [Cf: RH 12-22-91 para. 9] p. 276, Para. 2, [1891MS].

The lowly, those bound with poverty, pressed with care, burdened with toil, could find no reason in his life and example which would lead them to think that Jesus was not acquainted with their trials, knew not the pressure of their circumstances, and could not sympathize with them in their want and sorrow. The lowliness of his humble, daily life was in harmony with his lowly birth and circumstances. The Son of the infinite God, the Lord of life and glory, descended in humiliation to the life of the lowliest, that no one might feel himself excluded from his presence. He made himself accessible to all. He did not select a favored few with whom to associate and ignore all others. It grieves the Spirit of God when conservatism shuts man away from his fellowman, especially when it is found among those who profess to be his children. [Cf: RH 12-22-91 para. 10] p. 276, Para. 3, [1891MS].

Christ came to give to the world an example of what perfect humanity might be when united with divinity. He presented to the world a new phase of greatness in his exhibition of mercy, compassion, and love. He gave to men a new interpretation of God. As head of humanity, he taught men lessons in the science of divine government, whereby he revealed the righteousness of the reconciliation of mercy and justice. The reconciliation of mercy and justice did not involve any compromise with sin, or ignore any claim of justice; but by giving to each divine attribute its ordained place, mercy could be exercised in the punishment of sinful, impenitent man without destroying its clemency or forfeiting its compassionate character, and justice could be exercised

in forgiving the repenting transgressor without violating its integrity. [Cf: RH 12-22-91 para. 11] p. 276, Para. 4, [1891MS].

All this could be, because Christ laid hold of the nature of man, and partook of the divine attributes, and planted his cross between humanity and divinity, bridging the gulf that separated the sinner from God. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, today have I begotten thee. As he saith also in another place, Thou art a priest forever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." [Cf: RH 12-22-91 para. 12] p. 277, Para. 1, [1891MS].

Jesus came to bring moral power to combine with human effort, and in no case are his followers to allow themselves to lose sight of Christ, who is their example in all things. He said, "For their sakes I sanctify myself, that they also may be sanctified through the truth." Jesus presents the truth before his children that they may look upon it, and by beholding it, may become changed, being transformed by his grace from transgression to obedience, from impurity to purity, from sin to heart-holiness and righteousness of life. By Mrs. E. G. White. [Cf: RH 12-22-91 para. 13] p. 277, Para. 2, [1891MS].

"It is not for You to Know the Times and the Seasons."--By Mrs. E. G. White.--"He showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power." [Cf: 1888 Mtl. p. 958 para. 01] p. 277, Para. 3, [1891MS].

The disciples were anxious to know the exact time for the revelation

of the kingdom of God; but Jesus tells them that they may not know the times and the seasons; for the Father has not revealed them. To understand when the kingdom of God should be restored, was not the thing of most importance for them to know. They were to be found following the Master, praying, waiting, watching, and working. They were to be representatives to the world of the character of Christ. That which was essential for a successful Christian experience in the days of the disciples, is essential in our day. "And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you." And after the Holy Ghost was come upon them, what were they to do? "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." [Cf: 1888 Mtl. p. 958 para. 02] p. 277, Para. 4, [1891MS].

This is the work in which we also are to be engaged. Instead of living in expectation of some special season of excitement, we are wisely to improve present opportunities, doing that which must be done in order that souls may be saved. Instead of exhausting the powers of our mind in speculations in regard to the times and seasons which the Lord has placed in his own power, and withheld from men, we are to yield ourselves to the control of the Holy Spirit, to do present duties, to give the bread of life, unadulterated with human opinions, to souls who are perishing for the truth. [Cf: 1888 Mtl. p. 958 para. 03] p. 278, Para. 1, [1891MS].

Satan is ever ready to fill the mind with theories and calculations that will divert men from the present truth, and disqualify them for the giving of the third angel's message to the world. It has ever been thus; for our Saviour often had to speak reprovngly to those who indulged in speculations and were ever inquiring into those things which the Lord had not revealed. Jesus had come to earth to impart important truth to men, and he wished to impress their minds with the necessity of receiving and obeying his precepts and instructions, of doing their present duty, and his communications were of an order that imparted knowledge for their immediate and daily use. [Cf: 1888 Mtl. p. 958 para. 04] p. 278, Para. 2, [1891MS].

Jesus said: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." All that was done and said had this one object in view,--to rivet truth in their minds that they might attain unto everlasting life. Jesus did not come to astonish men with some great announcement of some special time when some great event would occur, but he came to instruct and save the lost. He did not come to arouse and gratify curiosity; for he knew that this would but increase the appetite for the curious and the marvelous. It was his aim to impart knowledge whereby men might increase in spiritual strength, and advance in the way of obedience and true holiness. He gave only such instruction as could be appropriated to the needs of their daily life, only such truth as could be given to others for the same appropriation. He did not make new revelations to men, but opened to their understanding truths that had long been obscured or misplaced through the false teaching of the priests and teachers. Jesus replaced the gems of divine truth in their proper setting, in the order in which they had been given to patriarchs and prophets. And after giving them this precious instruction, he promised to give them the Holy Spirit

whereby all things that he had said unto them should be brought to their remembrance. [Cf: 1888 Mtl. p. 958 para. 05] p. 278, Para. 3, [1891MS].

We are in continual danger of getting above the simplicity of the gospel. There is an intense desire on the part of many to startle the world with something original, that shall lift the people into a state of spiritual ecstasy, and change the present order of experience. There is certainly great need of a change in the present order of experience; for the sacredness of present truth is not realized as it should be, but the change we need is a change of heart, and can only be obtained by seeking God individually for his blessing, by pleading with him for his power, by fervently praying that his grace may come upon us, and that our characters may be transformed. This is the change we need to-day, and for the attainment of this experience we should exercise persevering energy and manifest heart-felt earnestness. We should ask with true sincerity, "What shall I do to be saved?" We should know just what steps we are taking heavenward. [Cf: 1888 Mtl. p. 958 para. 06] p. 278, Para. 4, [1891MS].

Christ gave to his disciples truths whose breadth and depth and value they little appreciated, or even comprehended, and the same condition exists among the people of God to-day. We too have failed to take in the greatness, to perceive the beauty of the truth which God has intrusted to us to-day. Should we advance in spiritual knowledge, we would see the truth developing and expanding in lines of which we have little dreamed, but it will never develop in any line that will lead us to imagine that we may know the times and the seasons which the Father hath put in his own power. Again and again have I been warned in regard to time-setting. There will never again be a message for the people of God that will be based on time. We are not to know the definite time either for the outpouring of the Holy Spirit or for the coming of Christ. [Cf: 1888 Mtl. p. 958 para. 07] p. 279, Para. 1, [1891MS].

I was searching through my writings before coming to this meeting, to see what I should take with me to Australia, and I found an envelope on which was written. "Testimony given in regard to time-setting. June 21, 1851. Preserve carefully." I opened it, and this is what I found. It reads, "A copy of a vision the Lord gave sister White June 21, 1851, at Camden, N. Y. The Lord showed me that the message must go, and that it must not be hung on time: for time will never be a test again. I saw that some were getting a false excitement, arising from preaching time, that the third angel's message can stand on its own foundation, and that it needs not time to strengthen it, and that it will go with mighty power, and do its work, and will be cut short in righteousness. [Cf: 1888 Mtl. p. 959 para. 01] p. 279, Para. 2, [1891MS].

"I saw some were making everything bend to this next fall; that is, making their calculations, and disposing of their property in reference to that time. I saw that this was wrong for this reason, instead of going to God daily, and earnestly desiring to know their present duty, they looked ahead, and made their calculations as though they knew that the work would end this fall, without inquiring their duty of God daily. E. G. White. "Copied at Milton, June 29, 1851, A. A. G." [Cf: 1888 Mtl. p. 959 para. 02] p. 279, Para. 3, [1891MS].

This was the document I came upon last Monday in searching over my

writings, and here is another which was written in regard to a man who was setting time in 1884, and sending broadcast his arguments to prove his theories. The report of what he was doing was brought to me at the Jackson, Mich., camp-meeting, and I told the people they need not take heed to this man's theory; for the event he predicted would not take place. The times and the seasons God has put in his own power, and why has not God given us this knowledge?--Because we would not make a right use of it if he did. A condition of things would result from this knowledge among our people that would greatly retard the work of God in preparing a people to stand in the great day that is to come. We are not to live upon time excitement. We are not to be engrossed with speculations in regard to the times and the seasons which God has not revealed. Jesus has told his disciples to "watch," but not for definite time. His followers are to be in the position of those who are listening for the orders of their Captain: they are to watch, wait, pray, and work, as they approach the time for the coming of the Lord: but no one will be able to predict just when that time will come: for "of that day and hour knoweth no man." You will not be able to say that he will come in one, two, or five years, neither are you to put off his coming by stating that it may not be for ten or twenty years. [Cf: 1888 Mtl. p. 959 para. 03] p. 279, Para. 4, [1891MS].

It is the duty of the people of God to have their lamps trimmed and burning, to be as men that wait for the Bridegroom, when he shall return from the wedding. You have not a moment to lose in neglect of the great salvation that has been provided for you. The time of the probation of souls is coming to an end. From day to day the destiny of men is being sealed, and even from this congregation we know not how soon many shall close their eyes in death and be habited for the tomb. We should now consider that our life is swiftly passing away, that we are not safe one moment unless our life is hid with Christ in God. Our duty is not to be looking forward to some special time for some special work to be done for us, but to go forward in our work of warning the world; for we are to be witnesses of Christ to the uttermost parts of the world. All around us are the young, the impenitent, the unconverted, and what are we doing for them? Parents, in the ardor of your first love, are you seeking for the conversion of your children, or are you engrossed with the things of this life to such an extent that you are not making earnest efforts to be laborers together with God? Do you have an appreciation of the work and mission of the Holy Spirit? Do you realize that the Holy Spirit is the agency whereby we are to reach the souls of those around us? When this meeting shall close, will you go from here and forget the earnest appeals that have been made to you? will the messages of warning be left unheeded, and the truth you have heard leak out of your heart as water leaks out of a broken vessel? [Cf: 1888 Mtl. p. 959 para. 04] p. 280, Para. 1, [1891MS].

The apostle says, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" [Cf: 1888 Mtl. p. 959 para. 05] p. 280,

Para. 2, [1891MS].

The third angel's message is swelling into a loud cry, and you must not feel at liberty to neglect the present duty, and still entertain the idea that at some future time you will be the recipients of great blessing, when without any effort on your part a wonderful revival will take place. To-day you are to give yourselves to God, that he may make of you vessels unto honor, and meet for his service. To-day you are to give yourself to God, that you may be emptied of self, emptied of envy, jealousy, evil-surmising, strife, everything that shall be dishonoring to God. To-day you are to have your vessel purified that it may be ready for the heavenly dew, ready for the showers of the latter rain; for the latter rain will come, and the blessing of God will fill every soul that is purified from every defilement. It is our work to-day to yield our souls to Christ, that we may be fitted for the time of refreshing from the presence of the Lord--fitted for the baptism of the Holy Spirit. (To be continued.) [Cf: 1888 Mtl. p. 959 para. 06] p. 280, Para. 3, [1891MS].

"It is not for You to Know the Times and the Seasons."--By Mrs. E. G. White. (Continued.) Brethren and sisters, with the increased light that has shone upon you at this meeting, will you go home to be more faithful in your Christian life? Meetings have been held every day to instruct your children as to how to give their hearts to Jesus, how to live in a manner that will be acceptable to God. They have been instructed that if they repent of their sins, Jesus will forgive them, and cleanse them from all unrighteousness. Who will carry forward the good work that has been begun? Day by day these children need instruction as to how to follow the Lord. Will you pray for them and teach them, and lead them in the way of righteousness? Will you teach your little ones of the love of God which led him to give his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life? [Cf: 1888 Mtl. p. 960 para. 01] p. 280, Para. 4, [1891MS].

Those who would be successful in winning souls to Christ, must carry with them the divine influence of the Holy Spirit. But how little is known concerning the operation of the Spirit of God. How little has been said of the importance of being endowed by the Holy Spirit, and yet it is through the agency of the Holy Spirit that men are to be drawn to Christ, and through its power alone can the soul be made pure. The Saviour said: "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." [Cf: 1888 Mtl. p. 960 para. 02] p. 281, Para. 1, [1891MS].

Christ has promised the gift of the Holy Spirit to his church, but how little is this promise appreciated. How seldom is its power felt in the church; how little is its power spoken of before the people. The Saviour has said: "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." With the reception of this gift, all other gifts would be ours; for we are to have this gift according to the plentitude of the riches of the grace of Christ, and he is ready to supply every soul according to the capacity to receive. Then let us not be satisfied with only a little of this blessing, only that amount which will keep us from the slumber of death, but let us diligently seek for the abundance of the grace of God. [Cf: 1888 Mtl. p. 960 para. 03] p. 281, Para. 2, [1891MS].

God grant that his converting power may be felt throughout this large assembly. O, that the power of God may rest upon the people. What we need is daily piety. We need to search the Scriptures daily, to pray earnestly that by the power of the Holy Spirit God may fit every one of us up to work in our place in his vineyard. No one is prepared to educate and strengthen the church unless he has received the gift of the Holy Spirit. No minister is prepared to labor intelligently for the salvation of souls, unless he is endowed by the Holy Spirit, unless he is feeding on Christ, and has an intense hatred of sin. There are some who are regarded as laborers together with God, who have no connection with God, and are sinning against him. They are not led by Christ; another is their captain. They do not wait upon the Lord, and renew their strength in Christ; they have no burden for souls. What kind of account will these false shepherds have to meet in the judgment? What will they have to say to justify their inefficient, unconsecrated lives? What excuse can they render to the God of heaven? Was there not a sufficient sacrifice made in their behalf, that they might become partakers of the divine nature, and escape the corruptions that are in the world through lust? We are to make intelligent work for eternity. This is the object for which we should labor. [Cf: 1888 Mtl. p. 960 para. 04] p. 281, Para. 3, [1891MS].

I have no specific time of which to speak when the outpouring of the Holy Spirit will take place,--when the mighty angel will come down from heaven, and unite with the third angel in closing up the work for this world; my message is that our only safety is in being ready for the heavenly refreshing, having our lamps trimmed and burning. Christ has told us to watch; "for in such an hour as ye think not, the Son of man cometh." "Watch and pray" is the charge that is given us by our Redeemer. Day by day we are to seek the enlightenment of the Spirit of God, that it may do its office work upon the soul and character. O, how much time has been wasted through giving attention to trifling things. Repent and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord. [Cf: 1888 Mtl. p. 960 para. 05] p. 281, Para. 4, [1891MS].

We now call upon you to give yourselves to the service of God. Too long have you given your powers to the service of Satan, and have been slaves to his will. God calls upon you to behold the glory of his character, that by beholding, you may become changed into his image. There are many who have not an experimental knowledge of God or of the Lord Jesus Christ, whom he hath sent. Christ came into the world because men did not have a correct knowledge of the character of God, and he came to reveal the Father. He said: "Neither knoweth any man the Father, but the Son, and he to whomsoever the Son will reveal him." Jesus came to reveal to the world the love and goodness of God. [Cf: 1888 Mtl. p. 960 para. 06] p. 282, Para. 1, [1891MS].

It was thought that Solomon knew God. In a dream the Lord appeared unto Solomon, and said unto him: "Ask what I shall give thee." And Solomon said: "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?" And the Lord gave Solomon wisdom and riches and power and influence, and Solomon served the Lord for a time. At the dedication of the temple, Solomon prayed unto the Lord, and blessed the people, saying, "Blessed be the Lord, that hath

given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us: that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers. And let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require: that all the people of the earth may know that the Lord is God, and that there is none else." [Cf: 1888 Mtl. p. 960 para. 07] p. 282, Para. 2, [1891MS].

But although Solomon had had great light, he became lifted up in himself, and imagined that he was wise enough to keep himself, so he separated from God. Then he made alliances with the heathen nations around him, and married idolatrous women, and bowed at pagan shrines, and worshiped after the manner of the heathen. [Cf: 1888 Mtl. p. 960 para. 08] p. 282, Para. 3, [1891MS].

He forgot the benefits that God had bestowed upon him; he forsook the sacred temple of the Lord, but he afterwards repented, and turned from his evil ways. But did Solomon know God when he was doing according to the ways of idolaters?--No; he had forgotten the rich experience of his youth and the prayers he had made in the temple. [Cf: 1888 Mtl. p. 960 para. 09] p. 282, Para. 4, [1891MS].

The True Witness speaks to us to-day, and 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." The Lord wants you to set things in order in your families, and to come back to your first love. He says, "Except though repent, I will come unto thee quickly, and will remove thy candlestick out of his place." The candlestick was removed out of its place when Solomon forgot God. He lost the light of God, he lost the wisdom of God, he confounded idolatry with religion. The Saviour declares, "Ye cannot serve God and mammon," and everyone of you who persists in sinning against God when you have had such great light, will be lost, "except thou repent." Do you imagine that you can give the third angel's message to the world while you are still carnal and corrupt, while your characters are still sinful. "No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse." Unless your hearts are emptied of sin every day, unless you are sanctified through the truth, you would better not touch the message of God. You cannot cleanse yourselves, but by coming to Jesus in humility, in contrition, surrendering yourselves to God, through the merits of Christ's righteousness you may have an experience in the things of God, and taste of the powers of the world to come. You then will have fruit unto life eternal. [Cf: 1888 Mtl. p. 960 para. 10] p. 282, Para. 5, [1891MS].

Christ says, "If ye keep my commandments, ye shall abide in my love." "O," you may say, "I do keep the commandments." Do you? Saul came to meet Samuel, and when reprov'd, he declared, "I have kept the commandments of the Lord." Do you carry out the principles of God's

commandments in your home, in your family. Do you never manifest rudeness, unkindness, and impoliteness in the family circle? If you do manifest unkindness at your home, no matter how high may be your profession, you are breaking God's commandments. No matter how much you may preach the commandments to others, if you fail to manifest the love of Christ in your home life, you are a transgressor of the law. But if the grace of Christ appears in your life, you will be in a position to glorify God, and to manifest Christ to others. But do you think that that man who goes from the sacred desk to indulge in jesting and joking, and in all manner of trifling conversation, is a representative of Christ to the world. Has he the law of God in his heart?-- No. His heart is filled with self-love, self-importance, and he makes it manifest that he has no correct estimate of sacred things. His conduct is the product of his thoughts, showing just what is in the heart. Christ is not there, and he does not go weighted with the spirit of the solemn message of truth for this time. An exhibition of this character clearly proves that the man does not know God, and has not been intrusted with the solemn work which he does not understand or appreciate. [Cf: 1888 Mtl. p. 961 para. 01] p. 283, Para. 1, [1891MS].

If the minister had a realizing sense of the presence of God, would he conduct himself in this way? He had great light, and had taken upon himself the sacred responsibility of a minister of God, and yet he acts as carelessly as if he was an unbeliever. His actions make it evident that he has as much realization of the presence of God as had Belshazzar when he drank from the sacred vessels from the house of the Lord, praising the gods of gold and silver. The mighty men and the lords of the kingdom were assembled, and they ate and drank, and had a jovial time, but the True Witness was there, and their profanity was recorded in the books of heaven. In the midst of their revelry, a bloodless hand appeared, tracing mysterious characters upon the wall of the palace, and their godless mirth was checked, and terror and despair took its place. They inquired for some one who could interpret the writing, and Daniel, the prophet of God, was called to the banquet room, and the servant of the Lord was able to decipher the writing, and interpret the meaning of the words. "This is the interpretation of the thing; Mene; God hath numbered thy kingdom, and finished it Tekel; Thou art weighed in the balances, and art found wanting. Peres; Thy kingdom is divided and given to the Medes and Persians." [Cf: 1888 Mtl. p. 961 para. 02] p. 283, Para. 2, [1891MS].

The same Witness that recorded the profanity of Belshazzar is present with us wherever we go. Young man, young woman, you may not realize that God is looking upon you; you may feel that you are at liberty to act out the impulses of the natural heart, that you may indulge in lightness and trifling, but for all these things you must give an account. As you sow, you will reap, and if you are taking the foundation from your house, robbing your brain of its nutriment, and your nerves of their power by dissipation and indulgence of appetite and passion, you will have an account to render to him who says, "I know thy works." [Cf: 1888 Mtl. p. 961 para. 03] p. 283, Para. 3, [1891MS].

If you knew God, if you were truly converted, you would not take pleasure in sinful things. The fear of God would be upon you, and as you looked to Calvary, the hateful character of transgression would be revealed to you, and you would see the great love wherewith God has

loved you, and you would not have a disposition to sin. But how would it be with many of you who have dared to handle sacred things with unclean hands and with defiled souls, should the trumpet sound to-day. How would it be with some of you, should you be called to render up your account at the judgment seat of Christ to-day? I ask. What would be your condition if Christ should leave the holy place to day, and probation should close, and Christ should come? That time is soon to come, though we know not the day or the hour. [Cf: 1888 Mtl. p. 961 para. 04] p. 283, Para. 4, [1891MS].

The times and the seasons are known only to God, but we are each to know that it is well with our souls, that Christ is formed within, the hope of glory. We are to know that our Redeemer liveth, and that we will be among that number who shall hear the voice of Christ, who will be gathered by the angels of God, and caught up to meet the Lord in the air. (*Concluded next week.*) [Cf: 1888 Mtl. p. 961 para. 05] p. 284, Para. 1, [1891MS].

"It is not for You to Know the Times and the Seasons."--By Mrs. E. G. White (*Concluded.*) We would ask you what time have you set in which you have determined to give your heart to God without reserve? What time have you set for seeking for perfection of character through faith in the righteousness of Christ? Is it to-morrow? To-morrow you may be cold in death. Is it next week? Next week your hands may be folded across your breast, and your eyes may be sealed in their last sleep, and it may be too late for you to perfect a character for heaven. I want to ask our ministers, What kind of character do you think the Lord will accept in his kingdom? Do you know God, and Jesus Christ whom he hath sent? Is the love of God abiding in your souls? Are you dwelling in Christ, and Christ in you? If you are, you are safe; but if you are not, there is no safety for you. Do not allow your minds to be diverted from the all-important theme of the righteousness of Christ by the study of theories. Do not imagine that the performance of ceremonies, the observance of outward forms, will make you an heir of heaven. We want to keep the mind steadfastly to the point for which we are working; for it is now the day of the Lord's preparation, and we should yield our hearts to God, that they may be softened and subdued by the Holy Spirit. [Cf: 1888 Mtl. p. 962 para. 01] p. 284, Para. 2, [1891MS].

"Ye shall receive power, after that the Holy Ghost is come upon you." But when the Holy Spirit is in the heart, the minister will manifest it to others by his godly life and holy conversation. Do you think that the minister who has no burden for souls is fit for the sacred office to which he has been ordained?--No; he does not know what it means to keep his own soul in the love of God. The minister should realize that souls are the purchase of the blood of Christ, ransomed at an infinite cost. Can the minister who is standing under the shadow of Calvary engage in jesting and joking, and indulge his carnal propensities? Would such a one be a safe guide for the flock of God? Would he not cause them to stumble? He would cause them to stumble; for he would not discern between the sacred and the common, and eternity would be lost out of his reckoning. [Cf: 1888 Mtl. p. 962 para. 02] p. 284, Para. 3, [1891MS].

We should all realize that an angel is writing every word and action in the book of record, and the things done in secret are to be

proclaimed upon the housetop. What we need in this time of peril is a converted ministry. We need men who realize their soul poverty, and who will earnestly seek for the endowment of the Holy Spirit. A preparation of heart is necessary that God may give us his blessing, but this heart work is not done. O, when will the ministry awake to the solemn responsibilities that are laid upon them, and earnestly plead for heavenly power. It is the Holy Spirit that must give edge and power to the discourse of the minister, or his preaching will be as destitute of the righteousness of Christ as was the offering of Cain. Both ministers and people need to open the door to Christ. He says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Thank God for that promise, for it is given to those who have made mistakes and failures. Jesus says, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." May God help us to do this work in sincerity and in contrition of soul. [Cf: 1888 Mtl. p. 962 para. 03] p. 284, Para. 4, [1891MS].

When ministers enter the desk, they should do so feeling their dependence upon God, that they may work out their own salvation with fear and trembling, and all the glory should be given to God; for it is God that worketh in you both to will and to do of his good pleasure. This is the co-operation that God requires. What is the trouble that the flock of the Lord is sickly and ready to die? Why is it that spiritual food is not supplied? Are the ministers of the Lord eating the flesh and drinking the blood of the Son of God? Jesus says, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. . . . It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." My heart is drawn out to the hungry flock in Michigan, and you who have not fed on the living Bread, who have not drank of the healing streams of salvation, and do not know where to lead the flock of God that they may find refreshment, for Christ's sake, do not try to minister in the sacred desk, until you have an experience in the things of God. Jesus prayed, "Sanctify them through thy truth: thy word is truth." When the word of God is in the heart, it exerts a sanctifying influence over the character, and men are brought into harmony with God. If truth and light are in the heart, you will bring love and light and blessing to the churches. You will not be as shadows casting the gloom of unbelief and darkness upon the people. Jesus wants to take your hand, and lead you, and will you not give yourselves to him? Talk of what Jesus did, how he left his glory, and came to seek and to save that which was lost. [Cf: 1888 Mtl. p. 962 para. 04] p. 285, Para. 1, [1891MS].

If God has sent you to preach, he has provided that you shall go weighted with the graces of the Spirit of God, and with a message of truth that will be as meat in due season to the hungry flock of God. You will realize that you are standing between the living and the dead, and that you are a spectacle unto the world, to angels, and to men. The minister is to reveal Christ, not to exhibit himself to the people. Youth is not to be urged as an excuse for lightness and trifling; for the apostle exhorts that young men be sober-minded, and remember that they are to render an account to God for the influence they exert. Young men, if you have had no special sense of sin, if you are possessed of a spirit of trifling, do not seek to minister in the sacred desk, and jeopardize your own soul and the souls of others, and

leave the impression on the world that you are representatives of the solemn truth for this time. Unless Jesus is formed within, the hope of glory, you will be a curse and not a blessing to the congregation, for the minister cannot bring the people to a higher standard than that which he himself reaches. But those who sincerely repent and turn to the Lord, will find in him a personal Saviour. He is able to save to the uttermost all that come unto God by him. He will save you from yourself, from every defilement, from all your foolishness. You are to believe in him, to "trust in the living God, who is the Saviour of all men, specially of those that believe." When you love Jesus, you will not grieve him by indulging sin in yourself; for you will realize that he came not to save you in your sins, but from your sins. John says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." [Cf: 1888 Mtl. p. 962 para. 05] p. 285, Para. 2, [1891MS].

Those whom God has called to the ministry are to give evidence by the influence they exert, that they are fit for the holy calling in which they are found. Paul writes, "Be thou an example of the believers." Then shall young ministers be excused for their lightness and trifling? Shall the church be expected to listen to their words, to receive their testimony, when their example misrepresents the character of Christ, and leads away from the path cast up for the ransomed of the Lord to walk in? What can we think of churches that will listen to the testimony of men who have no power in prayer, no fervency in their devotion, no freedom in personal labor for souls? The Lord has commanded, "Be ye holy in all manner of conversation." "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." The proof of the minister's call to preach the gospel is seen in his example and work. God desires men in the ministry who will esteem highly the things which he esteems, and preserve the sanctity of truth, and not do as did Nadab and Abihu. They discerned not the difference between the sacred and the common. Their senses were blunted with indulgence in wine, and they offered strange fire before the Lord. They did not realize the sacredness of the work in which they were engaged. There are some now who profess to be ministers of the Lord who talk of the things of God as they would talk of some business transaction. O, we need the heavenly enlightenment of the Holy Spirit. The churches will never become the light of the world unless they turn unto the Lord to serve him with full purpose of heart. [Cf: 1888 Mtl. p. 962 para. 06] p. 285, Para. 3, [1891MS].

The people of God are called to be the light of the world, a city that is set upon a bill, not to be hidden; and if the church is ever to fulfill its divine mission, we must be filled with the love of Jesus. Our hearts must be so full of his matchless grace that when we meet each other, we shall take our brethren by the hand, and say, "Hear what the Lord hath done for my soul." Our minds must be stayed upon God until, by beholding, we shall become changed into the same image. Then we shall talk of the power of God, of the goodness and mercy and love of our heavenly Father; and as we talk of the matchless charms of our divine Redeemer, our hearts will be melted and subdued by the Holy Spirit, and those around us will behold us, and know that we have been with Jesus and learned of him. [Cf: 1888 Mtl. p. 963 para. 01] p. 286, Para. 1, [1891MS].

Then if one comes among you professing to be a preacher of righteousness, who mingles with the truth words of foolishness and jesting, who carries no burden for souls, take him aside, and in the spirit of love and meekness, tell him that he cannot feed the church of God when he himself does not know what it means to feed on the bread of life. Let the father plead that he is seeking to follow the example of Abraham, and commanding his children and his household to keep the way of the Lord. Let the mother urge that a right example be given to her children. Let trifling and joking be banished from the conversation of the minister, but let his speech be seasoned with grace; let the light and love of Jesus shine in his example and precept, that souls may be won for the Master. [Cf: 1888 Mtl. p. 963 para. 02] p. 286, Para. 2, [1891MS].

Follow the instruction of the word of God, in dealing with your ministering brethren. Paul says, "Rebuke not an elder, but entreat him as a father, and the younger men as brethren." There may be occasion to speak of their errors to those who have long been in the ministry, but let it be done as a matter of entreaty, and not rebuke. The younger ministers are to be treated as brethren, and may God help us that we may help one another. We must have a living connection with God. We must be clothed with power from on high by the baptism of the Holy Spirit, that we may reach a higher standard; for there is help for us in no other way. [Cf: 1888 Mtl. p. 963 para. 03] p. 286, Para. 3, [1891MS].

H-14-1891 Sidney, Australia. December 11, 1891.--Elder Haskell Dear Brother:--We have received your letters, and have read them with interest. This is the first chance we have had to respond. The Alameda leaves Sydney for America on December 20, and the mail will go at that time. Well, we are here in Sydney, and our long ocean journey is over. We tarried 19 hours in Honolulu, and I spoke in the evening in the Young Men's Christian Association Hall. Though our meeting was announced but a short time before it was held, we had a good congregation. After speaking I was introduced to the prominent members of the Young Men's Temperance Association, and they expressed much pleasure at the discourse which I gave. They said that they had listened with great interest, that many new ideas had been presented to them, opening broad fields of thought in regard to redemption and the love of God. They expressed regret that they could not have the privilege of hearing me speak frequently to them, and wished that I might remain with them for a couple of weeks, and often occupy their hall, assuring me that I should have a good congregation. I thank the Lord for the favorable impression made upon them. [Cf: 1888 Mtl. p. 964 para. 01] p. 286, Para. 4, [1891MS].

Dr. Hammond, a minister of Honolulu, is doing his utmost to oppose our faith, and he attacks me in particular. He was present and heard me speak. I have written out more fully the particulars of the journey thus far, which you will see. [Cf: 1888 Mtl. p. 964 para. 02] p. 287, Para. 1, [1891MS].

For two nights I have had very plain dreams in regard to Dr. Burke. In these dreams it was plainly laid open before me that the reason Dr. Burke refused to see me was that he was guilty of wrong and sin, and refused to come to the light lest his deeds should be reprov'd. I am quite anxious to hear from the Rural Health Retreat, for Dr. Burke sent

in his resignation just before we left. I am more and more convinced that rebellion is almost incurable. If a man proves a traitor once he is apt to become a traitor the second time. One thing is certain we cannot trust Dr Burke again under any circumstances, as he has gone as far as he has in denouncing me and my work. Never would he have done this if he had not for quite a length of time been walking in the sparks of his own kindling, separating himself from the Sun of righteousness. [Cf: 1888 Mtl. p. 965 para. 01] p. 287, Para. 2, [1891MS].

The dreams I have had are very striking. One I had while on the boat, and one since coming to Sidney. We need to be very guarded as to how we place responsibilities upon any man who has once betrayed sacred trusts. Somehow I felt like writing this. [Cf: 1888 Mtl. p. 965 para. 02] p. 287, Para. 3, [1891MS].

Now Brother Haskell, I suppose that you are in California, and that you will find much work to do, and I hope that health will be granted you, but be careful not to overwork. You know that your head will not bear much perplexity, therefore shun this, and do not load down with responsibilities that others should carry. If your brethren seek to save you from overwork, do not mistrust their efforts. Do not think that it is because they have not confidence in you that they put some of the responsibilities upon others; for this will make you wretched. "Thinketh no evil," is one of the blessed attributes of Jesus Christ. [Cf: 1888 Mtl. p. 965 para. 03] p. 287, Para. 4, [1891MS].

Your case has been laid open before me, and I know from what has been presented, that you spend many hours of grief and despondency, because you think your brethren simply tolerate you, but do not put confidence in you, and trust you. It would not be right for them to act toward you as they have acted toward Elder Butler. Men have placed him where God should be placed, and by so doing, have ruined their own religious experience, and have also ruined Elder Butler, and the church was becoming strengthless, Christless, because they glorified men when every jot of glory should be given to God. [Cf: 1888 Mtl. p. 966 para. 01] p. 287, Para. 5, [1891MS].

In the night season, I was brought into a meeting where you seemed to be in much depression of soul. The Spirit of the Lord came into the meeting, and my guide addressed words to different ones who were present. He said, "We beseech you brethren to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly for their work's sake. And be at peace among yourselves." And to you Elder Haskell, he addressed the following words, "Cast not away there your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith but if any man draw back, my soul shall have no pleasure in him. But we are not of them that draw back unto perdition; of them that believe to the saving of the soul." Words of encouragement were spoken to you, and cautions were given you. "Be not faithless, but believing." He cautioned you to put your trust wholly in God, and that you should not be suspicious, and mistrust your brethren; for your suspicions are often without true foundation, and your confidence is so shaken in your brethren that nothing they can do will

be interpreted by you in a correct light. You imagine that something is concealed from you, that there is some underhanded work that by and by will be revealed. You have had some trials, but they are not half as great as you imagine. Evil is not determined against you as you suppose. Many hearts beat in tenderest respect and love for you, but the enemy sees that he can afflict your soul. He sees that he can misinterpret words spoken and actions performed by presenting them in an aggravated light, and you accept his version of the matter. You make it evident that you do not believe that your brethren are true to you. You bemoan over things that do not really exist. You look back at the past, and say, "Once we took sweet counsel together, and went to the house of God in company, but now he that is my friend hath lifted up his heel against me." You are continually shutting yourself within yourself, expecting to be betrayed. Beware of Satan's devices. Nothing can weaken and unbalance the human mind like brooding over supposed wrongs, thinking that you are not appreciated. [Cf: 1888 Mtl. p. 966 para. 02] p. 287, Para. 6, [1891MS].

Through narrow views, your brethren have not always been thoughtful considerate, and really just, and you feel that you have been wounded in the house of your friends. You place a wrong construction upon many things that your brethren do and say. Your feelings are injured, and you think that your motives are impugned, your most righteous actions misapprehended and condemned. This has been the case in a degree, but not to the extent to which you have thought it was so, and you long to withdraw from those who know you best. Here you make wrong calculations. Your brethren have had something to learn as well as yourself. Your character has not been faultless. Your plans and calculations have not been without mistakes. Can you not remember that your own course of action has been a source of pain and grief to others? You did not give that sympathy, that consideration and comfort and courage to one whom God had called and chosen that you should have given. His life was near its close, and his spirit was grieved and sad, his heart broken because of the lack of sympathy on the part of his brethren. Think of these things, for he deserved no such treatment at your hands. Think of the Son of God when you feel that you are abused, that treachery and faithlessness has shaken your confidence in your brethren. Was not Jesus betrayed by those to whom he had shown infinite regard? Let not Satan set things before you in a perverted light. [Cf: 1888 Mtl. p. 967 para. 01] p. 288, Para. 1, [1891MS].

Do not waste your precious strength in over labor. Think candidly, think reasonably of these things, and God will surely grant you his blessing. Consecrate all, soul, body and spirit to the Lord, that your course may be finished with joy, and not with grief. The followers of Christ must walk in the light of his glorious example. You have every reason to cherish gratitude and thanksgiving; because Jesus lives to make intercession for us. His blood alone can purify us, his blood alone can cleanse our sin, and wash us white from transgression. His righteousness alone will the Father look upon and accept in our behalf; for with his righteousness we shall be righteous as he is righteous. We shall not have our own righteousness, it is worthless. It is of no use to go about to establish our own righteousness, for we have none to establish. [Cf: 1888 Mtl. p. 968 para. 01] p. 288, Para. 2, [1891MS].

We are not to cheapen the work by centering our thoughts upon ourselves. Think just as little upon yourself as possible. Think evils

of no man. Christ's followers must walk in the light of his glorious example, and at whatever cost or labor or suffering, must maintain the purity of the soul and spirit through the grace of Christ, yielding complete allegiance to the reformatory doctrines of the gospel of Christ, without mingling self with the work. Keep self subdued, and keep Jesus ever lifted up, and push the triumphs of the cross of Christ. Let it be your work while life shall last to extend the borders of his kingdom, and wage a daily war against all sin and ungodliness, whatever others may think of you. The matter of what others think of you must be left in the hands of God. He is acquainted with the inwardness of every life, the motives of every action, the foundation of every character. Our work is to push the reform committed to us in the spirit of unvarying kindness and tenderest love. Self is not to be made prominent at any time; there is to be no seeking after supremacy. God knows this has nearly ruined the purity and success of the church, and hindered the triumph we might have had. Reformers are to work only in Jesus. Self is not to appear. "He must increase I must decrease." We are to maintain a Christlike simplicity, manifesting pure, clear straightforward, honest works. We will see men and women who manifest bitterness of spirit, who are talkative, and who reveal Satanic elements of character; for they are contentious, never at peace never at rest, but ever stirring up that which is disagreeable. Let these professing, but not practicing Christians see that the oldest workers of our cause are not destroyers but reformers, let them see that our work is not to ruin, but to save, to strengthen, to bind up wounds, to heal bruises. [Cf: 1888 Mtl. p. 969 para. 01] p. 288, Para. 3, [1891MS].

Those engaged in the cause of reform must in no wise be dissemblers, so that it will be difficult to discern upon which side they are, there must be no underhand working, no secret devising, for this is the way in which Satan works; but those who follow Christ must be resolute and unflinching. On the other hand they must guard against the tendency of becoming obstinate through a degenerate exercise of firmness. There will ever be need of the reformers learning in the school of Christ meekness and lowliness of heart. They should ever hide self, be gentle and amiable as a child of sweet spirit, although their work shows no weakness, but is firm and abiding, because it is wrought in Christ. [Cf: 1888 Mtl. p. 970 para. 01] p. 289, Para. 1, [1891MS].

There is danger that you will feel too strongly over some things that have taken place, and have a gloomy, censorious spirit. This will make you miserable. You have a work to do for yourself that no one can do for you, for you are to abide in Christ as the branch abides in the vine. You must learn as a laborer together with God to practice the lessons of forbearance and love that Christ has given. [Cf: 1888 Mtl. p. 971 para. 01] p. 289, Para. 2, [1891MS].

Because you have imagined that you were not treated with candor and were not appreciated, your heart has been closing to love. Because you have not always had all the consideration that was your due, though your experience in this line has been limited, you think that generally you are not appreciated. You do not have confidence--shall I speak it?--in any one. If all your plans are not adopted, and all your ideas are not received, you think it is because your brethren have some personal grievance against you, and you gather clouds of darkness about your soul. Now Elder Haskell, I entreat you to keep your soul in the love of

God by faith. You have only a little period in which to walk in the footsteps of Jesus. The time calls for advanced movement in the work of reform. The light shining upon us will be received by some, and rejected by many. Characters will be developed by the testing of God, and those who have been ambitious to be first will be found to be last, because the unholy ambition that prompts this desire for the prominence of self, places men on Satan's side of the controversy. Self must be crucified in all who would be laborers together with God. [Cf: 1888 Mtl. p. 971 para. 02] p. 289, Para. 3, [1891MS].

You may expect to be misapprehended by some, for it is not possible to appear before all in just the correct light, and we need not expect that all will understand us. Those whom we suppose to be our friends will become alienated from us. Your motives will be misrepresented, your losses, trials, self-denial, sufferings, and labors will not be appreciated, and your work will be disparaged. But was not this what Christ has to endure? Do we who are Christ's followers expect a better portion than had Jesus? We are to be partakers of the sufferings of Christ, that we may be partakers with him of his glory. Serve God with full purpose of heart, and let not your spirit be chafed over that which you cannot help. [Cf: 1888 Mtl. p. 971 para. 03] p. 289, Para. 4, [1891MS].

If Satan sees that he can make you weak and despondent, by causing you to ponder upon the supposed neglect of your brethren, he will make a world of an atom, by magnifying before your imagination things which are said and done with no intention of grieving you. Hold fast your confidence firm unto the end. [Cf: 1888 Mtl. p. 972 para. 01] p. 289, Para. 5, [1891MS].

You cannot labor as you have in years past, and you must be at peace, restful and contented, seeing others bearing the burdens who have not become worn in the work. You must be satisfied to do less, manifesting cheerfulness and hope and faith, showing that you do not in the least suspect that your brethren are working in secret against you, for it is not true, and I know whereof I speak. Then go forward. Do not cultivate jealous distrust of those who love you. Stretch out your hands and heart unto God in earnest supplication, putting away every temptation of the enemy, and you will be able to lift up your face to the bright beams of the Sun of righteousness, saying, through the grace given unto me, I have preserved my integrity. Although worn and compassed with infirmity, my faith is in God. I see him in his compassionate love clearer than the noon day, and I rest in his love, securely rest in peace and safety. Then your light will shine in clear and steady rays. It is the reflection of the bright beams of the Sun of righteousness. [Cf: 1888 Mtl. p. 972 para. 02] p. 290, Para. 1, [1891MS].

Now my brother, I have written you the substance of the matter as it has been presented to me, and I entreat of you to put away your mistrust and your misgivings concerning your brethren. You must cultivate confidence in them, and not regard every movement they make in connection with you with suspicion, for if you cultivate this habit, it will grow upon you. [Cf: 1888 Mtl. p. 973 para. 01] p. 290, Para. 2, [1891MS].

The great cry of the age is for power. You hear this cry on all sides. The Christian has access to divine power that is measureless, and it

only waits his command to be used in the service of heaven. But though he has access to divine power, he is willing to be last of all. The cry of the lowly, contrite heart, is always heard by the Lord, and no obstacles in earth or hell can interpose between such a soul and God. O that we might see and understand this. Men feeble in mental qualifications, lowly in social position, through the grace of Christ have been wonderfully successful in winning souls to Christ. The secret of their success was that they reached men through their faith and confidence in God. They learned daily of him who is wonderful in counsel, and mighty in working. In the power of his grace they were laborers together with God. The life and experience of these men who relied not on men but on God, was like a tree planted by the river side, whose leaf will not wither, but be always green and his fruit will appear. [Cf: 1888 Mtl. p. 973 para. 02] p. 290, Para. 3, [1891MS].

My brother, I want you ever to know that I am true and faithful. I am desirous that you shall be wholly victorious to the very close of your labors. Do not take counsel of yourself. Do not attempt to do any large thing, but walk humbly with God, and though that which you do, may appear very small in your eyes, it will be written in the books of record as a success. We must battle constantly in order to fight the good fight of faith. We can keep our souls in patient trust only as we put on Christ. A general faith is not enough. We must put on the robe of Christ's righteousness and wear it openly, bravely, decidedly, exhibiting Christ, and not expect too much of finite man, but keep looking unto Jesus, and become ravished with the perfections of his character. Then we shall individually make manifest the character of Jesus, and make it evident that we are invigorated by the truth; because it sanctifies the soul and brings into captivity every thought to the obedience of Christ. [Cf: 1888 Mtl. p. 974 para. 01] p. 290, Para. 4, [1891MS].

I greatly desire that you shall have a trustful mind, that you shall not depend upon your past confidence in God, but have a present, fresh faith, and maintain your confidence without wavering. Your soul must daily be warmed and invigorated by the truth of the gospel, and you refreshed by a daily living and new experience. I want you to have comfort and hope and joy in the Holy Ghost. Never, never feel the slightest disturbance because the Lord is raising up youth to lift and carry the heavier burdens, and proclaim the message of truth. It has been at this point that Elder Butler has failed, and he is a deceived man, and has been making far greater mistakes than those he supposed my husband was making when he was with us. I hope there will never be the slightest encouragement given to our people to put such wonderful confidence in finite, erring man as has been placed in Elder Butler, for ministers are not as God, and too much reliance has been placed upon Elder Butler in the past. Even the messages and testimonies were made of none effect through the influence of the words and ideas of Elder Butler. This sin has not been repented of by some of our people, and they will have to go over the ground again and again unless they cease from man, and put their whole trust in the living God. The mould which has been given to the work through the influence of Elder Butler has caused the labor of many toilsome years that it might be effaced. It is because men have been encouraged to look to one man to think for them, to be conscience for them, that they are now so inefficient, and unable to stand at their post of duty as faithful sentinels for God,

allowing no one to interfere in matters pertaining to their relation to God. Let men seek not to men, but to God for wisdom. As a people we are not what we should be because we have depended upon the wisdom of mortals, and have not made God our dependence and trust. O when will the people of God learn to love God supremely and their neighbors as themselves? [Cf: 1888 Mtl. p. 974 para. 02] p. 291, Para. 1, [1891MS].

Well, this letter was to have been short, and lo, I have made it long. Yours in faith and love [Cf: 1888 Mtl. p. 976 para. 01] p. 291, Para. 2, [1891MS].

Dear Brethren and Sisters: I have had a burden in regard to Battle Creek and the places surrounding it, and other places in Michigan. From time to time, light has been given me with reference to the duty of many of our people to leave this place, and go where they can spread the knowledge of the truth. Testimony on this point was given years ago, and why the people have been so backward in heeding it has been a mystery to me. Here is a testimony that was given June 12, 1868:-- [Cf: General Conference Daily Bulletin 03-20-91 para. 01] p. 291, Para. 3, [1891MS].

I was shown that a great work might be accomplished in bringing souls to the knowledge of the truth, were proper exertions made. In every town, city, and village there are persons who would embrace the truth if it were brought before them in a judicious manner. Missionaries are needed among us, self-sacrificing missionaries who, like our great Exemplar, would not please themselves, but live to do others good. [Cf: General Conference Daily Bulletin 03-20-91 para. 02] p. 291, Para. 4, [1891MS].

I was shown that as a people we are deficient. Our works are not in accordance with our faith. Our faith testifies that we are living under the proclamation of the most solemn and important message that was ever given to mortals. Yet in full view of this fact, our efforts, our zeal, our spirit of self-sacrifice, do not compare with the character of the work. We should awake from the dead, and Christ will give us life. [Cf: General Conference Daily Bulletin 03-20-91 para. 03] p. 291, Para. 5, [1891MS].

With many of our brethren and sisters there is a strong inclination to live in Battle Creek. [Many think they are getting the next door to heaven, if they get into Battle Creek. Thus they have expressed it to me again and again.] Families have been coming from all directions to reside here, and many more have their faces set that way. [We can well testify of that, by the inflowing since the last Testimony was given.] Some who have come to Battle Creek, held offices in the little churches from which they moved, and their help and strength were needed there. When such arrive at Battle Creek, and meet with the numerous Sabbath-keepers there, they frequently feel that their testimonies are not needed, and their talent is therefore buried. [Cf: General Conference Daily Bulletin 03-20-91 para. 04] p. 292, Para. 1, [1891MS].

Some choose Battle Creek because of the religious privileges it affords, yet wonder that their spirituality decreases after their sojourn there a few months. Is there not a cause? The object of many has been to advantage themselves pecuniarily,--to engage in business that will yield them greater profits. Their expectations in this

particular may be realized, while they have dearth of soul, and become dwarfed in spiritual things. They take no special burden upon themselves, because they think they would be out of place. They do not know where to take hold to labor in so large a church, and therefore become idlers in their Master's vineyard. [Now mark!] All who pursue this course only increase the labor of those who have the burden of the work in the church. They are as so many dead weights. There are many in Battle Creek who are fast becoming withered branches. [Cf: General Conference Daily Bulletin 03-20-91 para. 05] p. 292, Para. 2, [1891MS].

Some who have been workers, and who have an experience in the cause of present truth, move to Battle Creek and lay off their burden. Instead of feeling the necessity of double energy, watchfulness, prayer, and diligent performance of duty, they do scarcely anything at all. Those who have burdens to bear in the Office, and have not time for duties aside from their work, are obliged to fill responsible positions in the church, and to perform important, taxing labor, which if they do not do, will remain undone, because these others will not take the burden. [Cf: General Conference Daily Bulletin 03-20-91 para. 06] p. 292, Para. 3, [1891MS].

Brethren who wish to change their location, who have the glory of God in view, and feel that individual responsibility rests upon them to do others good, to benefit and save souls for whom Christ withheld not his precious life, should move into towns, and villages where there is little or no light, and where they can be of real service, and bless others with their labor and experience. Missionaries are wanted to go into towns and villages and raise the standard of truth, that God may have his witnesses scattered all over the land that the light of truth may penetrate where it has not yet reached, and the standard of truth be raised where it is not yet known. The brethren should not flock together because it is more agreeable to them, but should seek to fulfill their high calling to do others good, to be instrumental in the salvation of at least one soul. But more may be saved than one. [Cf: General Conference Daily Bulletin 03-20-91 para. 07] p. 292, Para. 4, [1891MS].

The sole object of this work should not be merely to increase our reward in heaven. Some are selfish in this respect. In view of what Christ has done for us, and what he suffered for sinners, we should, out of pure, disinterested love for souls, imitate his example by sacrificing our own pleasure and convenience for their good. The joy set before Christ, which sustained him in all his sufferings was the salvation of poor sinners. This should be our joy, and the spur of our ambition in the cause of our Master. In so doing we please God, and manifest our love and devotion to him as his servants. He first loved us, and withheld not from us his beloved Son but gave him from his bosom to die that we might have life. Love true love for our fellow-men, evinces love to God. We may make a high profession, yet without this love it is nothing. Our faith may lead us even to give our bodies to be burned, yet without self-sacrificing love, such as lived in the bosom of Jesus, and was exemplified in his life, we are as sounding brass and a tinkling cymbal. [Cf: General Conference Daily Bulletin 03-20-91 para. 08] p. 292, Para. 5, [1891MS].

It is not merely the ministers who are missionaries; every soul who

has given himself to God is a missionary. Every one ought to feel that he is under obligation to God to win souls to Christ. [Cf: General Conference Daily Bulletin 03-20-91 para. 09] p. 293, Para. 1, [1891MS].

Many of the ministers that labor in different places have little success in winning souls to the truth. What is the reason of this lack?--They have not the living faith that takes God at his word. Those who have this vital connection with God, labor for the one object,--to save souls. They do not merely preach a sermon, but they feel that there is earnest work for them to do. They go to the houses of the people and sit down with the families, taking the Bible with them, and they become missionaries in the home, and wherever they are. [Cf: General Conference Daily Bulletin 03-20-91 para. 10] p. 293, Para. 2, [1891MS].

There are some who need to cultivate adaptability,--they need to adapt themselves to the situation,--and then they can do more good in families than they can while spending so much time in sermonizing. God wants you to take hold of the work, and act like men who carry the burden of souls continually. Then you will work earnestly to bring sheaves to the Master. [Cf: General Conference Daily Bulletin 03-20-91 para. 11] p. 293, Para. 3, [1891MS].

There are families right here in Battle Creek who should be in other places, working for the salvation of souls. Are you not servants of God? Have you not professed to be his servants, the soldiers of the cross of Christ? But whom are you serving? Where are your conflicts? Where are your trials? Where do you meet with opposition? In meeting opposition you are driven to the Lord of heaven for strength and support; you are driven to the gate of heaven, that the bright beams of the Sun of Righteousness may shine into your hearts. Then you will not merely tell what the requirements of God are, but you will tell of his grace and love, of his mercy and joy and peace, which lift you above the temptations that will assail you in every place. [Cf: General Conference Daily Bulletin 03-20-91 para. 12] p. 293, Para. 4, [1891MS].

Here in Battle Creek the church is large, and people cannot be looked after individually as in the smaller churches. Then how important that all who come here should decide not to be a dead weight, a burden, but to catch every ray of light from the throne of God, and to educate, educate, Educate themselves, that they may educate others. In doing this, it becomes evident that they are not dead,--they are alive. [Cf: General Conference Daily Bulletin 03-20-91 para. 13] p. 293, Para. 5, [1891MS].

And those who are connected with our institutions here can obtain a deeper experience, through earnest prayer and vital connection with God, that they may distinguish the temptations of the enemy amid the common duties and the business of life. Unless they feel the importance of making the improvement that is essential in their characters in order to be better men every day, and thus be enabled to carry the responsibilities that rest upon them, they will be found on the losing side. [Cf: General Conference Daily Bulletin 03-20-91 para. 14] p. 293, Para. 6, [1891MS].

The church, too, should be a living, active, working church. The members should not lay their weight upon others, but each should carry his own burden, and fill his allotted place as a worker together with God. What are you doing? God has given every man his work, and you are not to look to others; you are to look to your Master,--to him who has called you to his service. You are to do his will, notwithstanding that infirmities may be upon you. For we have infirmities, and defects of character, and therefore need the grace of God all the time. [Cf: General Conference Daily Bulletin 03-20-91 para. 15] p. 293, Para. 7, [1891MS].

If this church becomes a living, active church, its members will have a tender care for the youth among them; they will be looking after those whose hands are hanging down, whose feet have gone astray from the true, safe path. They will not stand idle, not knowing what is the matter with their brother or sister. They will have a living interest in the momentous issues that are before us for this time, and there will be a self-sacrificing people here. That is what God wants us to be. [Cf: General Conference Daily Bulletin 03-20-91 para. 16] p. 294, Para. 1, [1891MS].

But some have drifted into Battle Creek whom God has not sent here. If he should speak to them, methinks he would say, as he did to his prophet of old, "What doest thou here, Elijah?" In these words the Lord virtually said to Elijah, "I sent you to Ahab with a message, and how is it that you have strayed away here? Was it because Jezebel threatened to take off your head for bearing the living testimony which resulted in the death of the priests of Baal? What sent you here? Elijah heard the threats of Jezebel, but he did not wait to hear what God had to say. He fled for his life, and hid in a cave. But God did not leave him there. No, he called him out of the cave, and bade him stand with God upon the mount, and listen to his word. [Cf: General Conference Daily Bulletin 03-20-91 para. 17] p. 294, Para. 2, [1891MS].

Have the members of the Battle Creek church the true missionary spirit? Are they following the example of Christ? He did not remain in the pleasant courts of heaven and leave the world to perish. Do we see his example followed among us? Where are our home missionaries? May the Lord awaken an interest in the hearts of those who are guiding his work, that light may shine in the darkened places. Those who are content to sit under the clear light of truth from Sabbath to Sabbath, and do nothing to diffuse the light, will after a time lose it themselves. If we would keep the light, we must be constantly giving it to others. [Cf: General Conference Daily Bulletin 03-20-91 para. 18] p. 294, Para. 3, [1891MS].

Jesus did not neglect the villages. The record declares that "he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God, and the twelve were with him, and certain women, which had been healed of evil spirits and infirmities, . . . which ministered unto him of their substance." These accompanied Christ for the purpose of doing something. I want to know how the people who gather here from Sabbath to Sabbath are going to stand when the judgment shall sit, and the books shall be opened, and every one shall be judged according to the deeds done in the body? I want to know how we shall meet those souls unsaved whom we might have helped and

blessed. To God the souls of all are alike precious; there is no respect of persons with him. [Cf: General Conference Daily Bulletin 03-20-91 para. 19] p. 294, Para. 4, [1891MS].

The apostle Paul said, "The love of Christ constraineth us." It was this that impelled him to his arduous labors and burden-bearing in the cause of Christ. Thus he was constrained to carry the light of truth to those that were in darkness. And there is just as much necessity for us to bear burdens, and to feel that we are constrained. The same love that impelled Paul should impel us. [Cf: General Conference Daily Bulletin 03-20-91 para. 20] p. 294, Para. 5, [1891MS].

Are there not families here who will uproot from Battle Creek and go out to settle in some of the adjoining towns and villages, and there exert a saving influence? At first the people of these places may despise the truth, for they have heard much that is false and objectionable in regard to Sabbath-keepers. Now is it not the duty of some who are standing idle here, to go where they can represent Christ and his precious truth. Jesus might have stayed in the courts of heaven till to-day. He might never have come to our world, but he *chose* to do it. And why? Because he loved us. He gave his life for us; and what does he say in the word?--"Love one another as I have loved you." [Cf: General Conference Daily Bulletin 03-20-91 para. 21] p. 294, Para. 6, [1891MS].

When I was at Otsego, I asked the brethren if there were any Sabbath-keepers in the towns and villages around them. They said, not that they were aware of. I answered, "Then there is one thing that I would be aware of. I would see that the light of truth was shining in these places." Let a family move into each place,--a family whose members love Jesus, and who will walk with the cross of Calvary in view, who will lie low at the feet of Christ, because the more humble they are, the clearer will be their views of Christ and his matchless loveliness, and the great sacrifice that he has made to save perishing souls. [Cf: General Conference Daily Bulletin 03-20-91 para. 22] p. 295, Para. 1, [1891MS].

Jesus left the courts of heaven, he laid off his royal robes and his royal crown, to undertake the salvation of the world, to bring many sons and daughters to God. He clothed his divinity with humanity. That was a humiliation; but he came still lower. He was poor; he worked at the carpenter's trade with his father, and in this act gave honor to all labor and to all honest poverty. So let no one, whatever his position, feel at liberty to despise or oppress the poor, or to treat any soul with harshness; for Christ humbled himself to save all. [Cf: General Conference Daily Bulletin 03-20-91 para. 23] p. 295, Para. 2, [1891MS].

No matter where it is,--in the Sanitarium, the publishing house, the College, or any other department,--you are not at liberty to cherish a feeling of envy or jealousy, or to speak harshly or impatiently. If we are Christians, Christ dwelling in us will lead us to represent him in character; and when the love of Jesus lives in the soul, let me tell you that your harsh spirit, your haughty independence, your authoritative manner, will all be laid aside. You will then feel that you are yourself a sinner, in need of the grace of God, and that he has borne with you, and borne with you long and patiently. [Cf: General

Conference Daily Bulletin 03-20-91 para. 24] p. 295, Para. 3, [1891MS].

O, How long he has suffered us! How patient he has been with our mistakes! and yet many of us will do just as the man did who was forgiven the great debt, who went out and took his neighbor by the throat, saying, "Pay me that thou owest!" Such a man fails to remember how much he was forgiven, and he will act out his own impetuous, wicked disposition, and make offenders feel that they are in his power. There is a great deal of this work here in Battle Creek, but we want all who indulge this spirit to understand that unless they are converted, they will never see the kingdom of heaven. [Cf: General Conference Daily Bulletin 03-20-91 para. 25] p. 295, Para. 4, [1891MS].

What is our work in this world?--To win souls to Christ. Hence we are to study the life of Christ, for he is our example. At some of our camp-meetings I have seen men strolling around on the outside of the ground during the time of service. I asked, "Why are you here, instead of listening to the discourse?" "I know all about that subject; I have heard it several times," was the answer. "How do you know," I said, "but that God has given his messenger a word for you?" Such ones are in the position of the rich young man who came to Christ, saying, "What shall I do to inherit eternal life?" The answer was, "Keep the commandments." But he rejoined, "All these things have I kept from my youth up; what lack I yet?" [Cf: General Conference Daily Bulletin 03-20-91 para. 26] p. 295, Para. 5, [1891MS].

Thus many will say, "I have done the best that I knew." Then you should learn of Christ how to do better. If you are doing the best you know, then, for Christ's sake, put yourselves in the channel of light, where the bright beams of the Sun of Righteousness will shine into the heart, and you will know how to do better. God wants us to improve all our powers, and to make use of all the opportunities he has given us for soul-culture. He wants us to learn every day in the school of Christ. [Cf: General Conference Daily Bulletin 03-20-91 para. 27] p. 295, Para. 6, [1891MS].

Every one in the Office of Publication, needs, moment by moment, to receive wisdom from above. If there is light anywhere that he can get, he should be where he can receive it. And when the workers there feel as they should the responsibility of their position, it will make them solemn and prayerful in the doing of the work. They will do their best all the time. [Cf: General Conference Daily Bulletin 03-20-91 para. 28] p. 296, Para. 1, [1891MS].

Now we want light, and we may have it on this occasion if we will open our hearts to receive it. When we have done that, we shall understand that Battle Creek is missionary ground, and we are laborers together with God. We want to understand better how to work for souls. Right around us there are many, both young and old, that need our help. You can engage in missionary work right here, and thus be learning how to work for others; then you will be prepared to go out of Battle Creek to labor. [Cf: General Conference Daily Bulletin 03-20-91 para. 29] p. 296, Para. 2, [1891MS].

You are not here to gather around you a select few of your favorites, who virtually say, "You praise me, and I will praise you; you help me,

and I will help you." In doing this you will leave a large class uncared for,--souls for whom you are responsible before God. When you place yourselves where you should be in order to hear the voice of God, you will come before him every day, saying, "Speak, Lord; for thy servant heareth." "Lord, what wilt thou have me to do? And the Lord will give you a burden for souls, and will touch your lips as he did those of Isaiah, with a live coal from off his altar. [Cf: General Conference Daily Bulletin 03-20-91 para. 30] p. 296, Para. 3, [1891MS].

There are fields for labor opening everywhere, and calls for schools in every direction. Right in our own State are most favorable openings for missions, places where churches should be built, and the light of truth shine forth. But where is the means to sustain the work? [Cf: General Conference Daily Bulletin 03-20-91 para. 31] p. 296, Para. 4, [1891MS].

There is just as much self-denial required now as when we first started in the work, when we were only a little handful of people, when we knew what self-denial meant, what self-sacrifice meant, when we tried to get out the little papers, little leaflets, that should go to those who were in darkness. There are a few connected with the Office to-day who were with us then. For years we received no wages, except barely enough to furnish us with the plainest food and clothing. We were glad to wear second-hand clothes, and sometimes we had hardly food enough to sustain our strength. Everything else was put into the work. After a time my husband received six dollars a week, and we lived on that, and I worked with him in the cause. Others labored in a similar way. [Cf: General Conference Daily Bulletin 03-20-91 para. 32] p. 296, Para. 5, [1891MS].

Brethren, one after another of the old standard-bearers has fallen, and others have entered into their labors. We do not want you to forget that those men who have grown gray in the cause of God, and still survive, are not to be neglected or ignored. They should be highly esteemed for their works' sake. Those that have come in to take up the work, after it has been made a success, should walk very modestly. They should manifest the spirit of self-sacrifice. God means that the institutions here shall be carried on by self-sacrifice, just as the foundation was laid. [Cf: General Conference Daily Bulletin 03-20-91 para. 33] p. 296, Para. 6, [1891MS].

God wants every one here to receive of his Spirit. He wants to give us of his power. He wants us to acknowledge his dealing with us in the past. We are not to discredit or despise it and go to work in a different way. It is best for us to work where God works, and to recognize his leadings all the way along, from the time when the mighty cleaver of truth took us out from the world and made us a separate people. [Cf: General Conference Daily Bulletin 03-20-91 para. 34] p. 297, Para. 1, [1891MS].

I repeat that we should be missionaries; we want to "hold the fort." Wherever we can find among us men of ability, we should endeavor to bring them in and connect them with the work; but if they will not seek in every way to catch the light from heaven, that they may know how to lead the people in the right way, God can do without them. He is not dependent upon any human being or human ability. Your ability will

never give you an entrance into heaven. The question is, Are you walking with God? Is Christ abiding in your heart? Does the law of kindness proceed from your lips? Do you feel the necessities of those who need encouragement and help? Those who represent the cause must stand high before the people in order to win their confidence; and when; standing in God, you have the confidence of the people, the cause will be built up. [Cf: General Conference Daily Bulletin 03-20-91 para. 35] p. 297, Para. 2, [1891MS].

The God of heaven is the ruler over all. No man or set of men can rule in these institutions in Battle Creek. We want you to know, brethren, that God stands at the head. He will take charge of his own work. [Cf: General Conference Daily Bulletin 03-20-91 para. 36] p. 297, Para. 3, [1891MS].

God has chosen us to be a peculiar people among the nations of the earth, and through us he desires to send the light of truth to all the world. Are you doing your part in the work? God help you to feel that you are to deny self, to sacrifice self, remembering that Jesus for our sake became poor, that we through his poverty might be made rich. Christ is coming, and he is coming to investigate the work of every one,--to see whether it is wrought in God and in an unselfish way, or the opposite. [Cf: General Conference Daily Bulletin 03-20-91 para. 37] p. 297, Para. 4, [1891MS].

God does not want any to engage in this work except those who have the spirit of sacrifice, and who feel that God is with them, and that he has called them to share in the sacred work for this time. I want to see the blessing of God, the dews and the showers of grace, come upon his people in rich measure. Remember, he bids you to bring all the tithes and offerings into the storehouse, and he promises that if you do this, you shall have his blessing; that he will open you the windows of heaven and pour you out a blessing so great that there shall not be room enough to receive it. [Cf: General Conference Daily Bulletin 03-20-91 para. 38] p. 297, Para. 5, [1891MS].

When I see so little of the spirit of self-sacrifice manifested among us, I wonder if our people believe that Christ is soon coming. *Do you believe it?* A man will act out all the faith he has. We used to say so in 1843 and 1844. Brethren, do you now believe that the Lord is coming? Do you believe it in your hearts, or is it a mere theory, without any real faith or power? The world will present its proposals to draw you away from the work, and Satan will tempt you to accept them. If you can be easily divorced from the work, you may depend upon it the bribe will come, because Satan wants every soul that can he can lead. Now, brethren and sisters, we want to know who are on the sacrificing side; we want to know who will be on the side of God, the side of heaven, the side of eternal life. By Mrs. E. G. White. [Cf: General Conference Daily Bulletin 03-20-91 para. 39] p. 297, Para. 6, [1891MS].

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 imperiling their own souls and the souls of others. [Cf: General Conference Daily Bulletin 04-13-91 para. 01] p. 298, Para. 1, [1891MS].

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: General Conference Daily Bulletin 04-13-91 para. 02] p. 298, Para. 2, [1891MS].

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: General Conference Daily Bulletin 04-13-91 para. 03] p. 298, Para. 3, [1891MS].

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: General Conference Daily Bulletin 04-13-91 para. 04] p. 298, Para. 4, [1891MS].

"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: General Conference Daily Bulletin 04-13-91 para. 05] p. 298, Para. 5, [1891MS].

"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: General Conference Daily Bulletin 04-13-91 para. 06] p. 299, Para. 1, [1891MS].

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: General Conference Daily Bulletin 04-13-91 para. 07] p. 299, Para. 2, [1891MS].

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: General Conference Daily Bulletin 04-13-91 para. 08] p. 299, Para. 3, [1891MS].

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: General Conference Daily Bulletin 04-13-91 para. 09] p. 299, Para. 4, [1891MS].

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: General Conference Daily Bulletin 04-13-91 para. 10] p. 299, Para. 5, [1891MS].

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: General Conference Daily Bulletin 04-13-91 para. 11] p. 300, Para. 1, [1891MS].

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: General Conference Daily Bulletin 04-13-91 para. 12] p. 300, Para. 2, [1891MS].

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: General Conference Daily Bulletin 04-13-91 para. 13] p. 300, Para. 3, [1891MS].

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: General Conference Daily Bulletin 04-13-91 para. 14] p. 300, Para. 4, [1891MS].

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: General Conference Daily Bulletin 04-13-91 para. 15] p. 301, Para. 1, [1891MS].

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: General Conference Daily

Bulletin 04-13-91 para. 16] p. 301, Para. 2, [1891MS].

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: General Conference Daily Bulletin 04-13-91 para. 17] p. 301, Para. 3, [1891MS].

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: General Conference Daily Bulletin 04-13-91 para. 18] p. 301, Para. 4, [1891MS].

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: General Conference Daily Bulletin 04-13-91 para. 19] p. 302, Para. 1, [1891MS].

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: General Conference Daily Bulletin 04-13-91 para. 20] p. 302, Para. 2, [1891MS].

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: General Conference Daily Bulletin 04-13-91 para. 21] p. 302, Para. 3, [1891MS].

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: General Conference Daily Bulletin 04-13-91 para. 22] p. 302, Para. 4, [1891MS].

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: General Conference Daily Bulletin 04-13-91 para. 23] p. 302, Para. 5, [1891MS].

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: General Conference Daily Bulletin 04-13-91 para. 24] p. 303, Para. 1, [1891MS].

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: General Conference Daily Bulletin 04-13-91 para. 25] p. 303, Para. 2, [1891MS].

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: General Conference Daily Bulletin 04-13-91 para. 26] p. 303, Para. 3, [1891MS].

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: General Conference Daily Bulletin 04-13-91 para. 27] p. 303, Para. 4, [1891MS].

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: General Conference Daily Bulletin 04-13-91 para. 28] p. 303, Para. 5, [1891MS].

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: General Conference Daily

Bulletin 04-13-91 para. 29] p. 304, Para. 1, [1891MS].

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 doing 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: General Conference Daily Bulletin 04-13-91 para. 30] p. 304, Para. 2, [1891MS].

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: General Conference Daily Bulletin 04-13-91 para. 31] p. 304, Para. 3, [1891MS].

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 was 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: General Conference Daily Bulletin 04-13-91 para. 32] p. 304, Para. 4, [1891MS].

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: General Conference Daily Bulletin 04-13-91 para. 33] p. 304, Para. 5, [1891MS].

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 hast 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: General Conference Daily Bulletin 04-13-91 para. 34] p. 305, Para. 1, [1891MS].

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: General Conference Daily Bulletin 04-13-91 para. 35] p. 305, Para. 2, [1891MS].

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: General Conference Daily Bulletin 04-13-91 para. 36] p. 305, Para. 3, [1891MS].

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. [Cf: General Conference Daily Bulletin 04-13-91 para. 37] p. 305, Para. 4, [1891MS].

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: General Conference Daily Bulletin 04-13-91 para. 38] p. 305, Para. 5, [1891MS].

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: General Conference Daily Bulletin 04-13-91 para. 39] p. 306, Para. 1, [1891MS].

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 I 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: General Conference Daily Bulletin 04-13-91 para. 40] p. 306, Para. 2, [1891MS].

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! Mrs. E. G. White. [Cf: General Conference Daily Bulletin 04-13-91 para. 41] p. 306, Para. 3, [1891MS].

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me . . . Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." [Cf: The Home Missionary 07-01-91 para. 01] p. 306, Para. 4, [1891MS].

The blessed of the Father are those who have been ministering to Christ in the person of his afflicted ones, those who have been partakers with the Saviour in his work for the uplifting and blessing of fallen and suffering humanity. "The Son of man came not to be ministered unto, but to minister." He says, "I am among you as he that serveth." And pointing to his own example, he declares to his followers, "Whosoever would become great among you, shall be your minister; and whosoever would be first among you shall be your servant." Matt. 20:26, 27 (Revised Version). [Cf: The Home Missionary 07-01-91 para. 02] p. 307, Para. 1, [1891MS].

True worship consists in working together with Christ. "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." The love of Christ dwelling in the heart, will be manifested in earnest effort to accomplish the work which Jesus came to do. Kind words, deeds of benevolence, of tender care for the needy and the afflicted,--this is the fruit that grows naturally upon the good tree. [Cf: The Home Missionary 07-01-91 para. 03] p. 307, Para. 2, [1891MS].

Such was the fruit manifest in the life of that righteous man of whom God himself declared, "There is none like him in the earth, a perfect and an upright man." Job says, "I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him

that was ready to perish came upon me: and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me: my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not I searched out." [Cf: The Home Missionary 07-01-91 para. 04] p. 307, Para. 3, [1891MS].

The Saviour invites us to become patient toilers in a field which calls for self-denying labor; but it is a glorious work, and one that God smiles upon. When one's heart sympathizes with others burdened with grief and discouragement; when his hand clothes the naked, and the stranger is made welcome to a seat at his fireside and at his board, then heaven comes very near. Brethren and sisters, when you open your doors to Christ's needy and suffering ones, you welcome with them unseen angels, who minister to these children of want and sorrow. You are inviting the companionship of heavenly beings. They bring with them a heavenly atmosphere of joy and peace. They come with praises upon their lips, and an answering strain is heard in heaven. Every deed of mercy and benevolence makes music there. The Father from his throne beholds and numbers the unselfish laborers among his most precious treasures. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." [Cf: The Home Missionary 07-01-91 para. 05] p. 307, Para. 4, [1891MS].

Whoever succors the poor, or sympathizes with the afflicted and oppressed, or befriends the orphan, is brought into closer relationship with the pitying Saviour. He who is the Source of all blessing, has granted to men the privilege of becoming partakers of the divine nature, and in their turn, of diffusing blessings to their fellow-men. This is the highest honor, the greatest joy, which it is possible for God to bestow upon men. Those who thus become participants in labors of love are brought nearest to their Redeemer. He who refuses to become a laborer together with God, the man who for the sake of selfish indulgence ignores the wants of his fellow-men, is withholding from himself the richest blessings that God could give him. He shows that he has no connection with Jesus; for "if any man have not the Spirit of Christ, he is none of his." [Cf: The Home Missionary 07-01-91 para. 06] p. 307, Para. 5, [1891MS].

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. . . . Verily I say unto you, Inasmuch as ye did it not unto one of the least of these, ye did it not to me." [Cf: The Home Missionary 07-01-91 para. 07] p. 308, Para. 1, [1891MS].

Jesus identifies himself with his suffering people. *I was hungry and thirsty; I was a stranger; I was naked; I was sick; I was in prison.* While you were enjoying the food from your bountifully spread tables, I was famishing with hunger in the hovel or street not far from you. When you closed your doors against me while your well-furnished rooms were unoccupied, I had not where to lay my head. While your wardrobes were filled with changeable suits of apparel, upon which means had been squandered that you might have given to the needy, I was destitute of comfortable raiment. When you were enjoying health, I was sick.

Misfortune cast me into prison and bound me with fetters, bowing down my spirit depriving me of freedom and hope, while you roamed at liberty. [Cf: The Home Missionary 07-01-91 para. 08] p. 308, Para. 2, [1891MS].

What a oneness Jesus here represents as existing between himself and his suffering disciples! He makes their case his own. He represents himself as being, in their person, the very sufferer. Mark this, selfish Christian; every neglect on your part to care for the needy and to sympathize with those in distress, is a neglect of Jesus in the person of his saints. Our heavenly Father has blessings disguised in our pathway. Angels are waiting to see if we embrace opportunities within our reach of doing good,--waiting to see if we will bless others, that they in their turn may bless us. The Lord himself has made us to differ, some poor, some rich, some afflicted, that all may have an opportunity of developing character. The poor are purposely permitted to be thus by God, that we may be tested and proved, and develop what is in our hearts. [Cf: The Home Missionary 07-01-91 para. 09] p. 308, Para. 3, [1891MS].

The Father has manifested his love in giving to the world his only begotten Son, that all who believe in him should not perish, but have eternal life. In view of this infinite sacrifice to bless men, to make them happy, what self-denial and self-sacrifice are we willing to make as laborers together with God in the great plan of redemption? If the Lord bows his ear to hear your cry, to relieve you in trial, to comfort you in bereavement, to bind up your wounds, to sustain you in all your heart-trying tribulations, you know it is because he loves you. With such an example before you, how can you, as Christians, be heartless, selfish, unsympathetic? We have the pledge that while sin and want and misery shall exist, God, who spared not his own Son, but delivered him up for us all, will with him freely give us all things,--all things essential to his glory and our good. Then let us examine ourselves closely in the light of the revealed word of God, to see whether we are in the love of God, whether we are working for others as Christ has worked for us. [Cf: The Home Missionary 07-01-91 para. 10] p. 308, Para. 4, [1891MS].

All who have put on Christ, and are workers together with God, are like faithful minute men, ever ready to say, "Speak, Lord; for thy servant heareth." They do not call anything they possess their own, whether it be wealth, position, influence, talent, or learning; but they regard themselves as stewards of the grace of God, and servants of the church for Christ's sake. Their hearts are bound up with the heart of Christ. They are not cold and unimpressible, but their ears are quick to hear every cry from the fatherless, the widow, and those in need; and they never hear in vain. Be they laymen or ministers, they are messengers of God's mercy. [Cf: The Home Missionary 07-01-91 para. 11] p. 308, Para. 5, [1891MS].

In the fifty-eighth chapter of Isaiah are brought to view those who in the last days shall stand as reformers, who shall turn away their foot from the Sabbath, and repair the breach in the law of God. To them the Lord declares, "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt

be like a watered garden, and like a spring of water, whose waters fail not." [Cf: The Home Missionary 07-01-91 para. 12] p. 309, Para. 1, [1891MS].

Those who stand as reformers, bearing the banner of the third angel's message, are the ones who are to draw out the soul to the hungry, and satisfy the afflicted soul. They are to do the work of Christ with hearts full of compassion for the widow and the orphan. But how strangely has this work been neglected! Other denominations have provided homes for the homeless; why were we not, years ago, planning to care for these needy ones whom Christ has committed to us, and whom he declares to be representatives of himself? Why have our people been so slow to hear the earnest appeals for help? The grief and affliction of the widow and orphan should be our grief. Why have not the hearts of those who should be to them messengers of mercy, been stirred to relieve distress, to impart sympathy and consolation and counsel to those who hunger for it? Those who close their ears to the cries of the needy, will one day call, and the Lord will be deaf to their pleadings. But to those who exercise the tenderness and love of Jesus toward the poor and unfortunate, to those who are not eaten up with selfishness, whose souls are drawn out in pity and grief for the woes of others, the promise is given, "Thou shalt call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am [What will you have? What shall I do for you?]." The Lord has help all ready for those whose compassion is exercised toward the oppressed and the sorrowing. Our God is gracious, full of compassion and tender pity. Let us be like him. Those who are redeemed by the blood of the Lamb will, through the spirit given them by God, do all in their power to comfort the broken-hearted and the tempted, to relieve the oppressed, and to accomplish the work Christ has left them to do. [Cf: The Home Missionary 07-01-91 para. 13] p. 309, Para. 2, [1891MS].

There has been coming in among Seventh-day Adventists a disposition to be close and exacting with the poor, to be indifferent to their distress, to turn away impatiently from their appeals, when the Lord has made it our duty to be pitiful, kind, and courteous to the needy and the suffering. [Cf: The Home Missionary 07-01-91 para. 14] p. 309, Para. 3, [1891MS].

The true worshipers of God will work the works of Christ. They will be liberal to the needy; they will not turn the poor from his right, nor frame an excuse to avoid helping those who need help; they will love their neighbors as themselves, not hiding themselves from their own flesh, but considering the condition of the poor, the fatherless, and the widow; they will not appropriate to themselves any portion of the just earnings of those who may be under their control. "Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates: at his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee." "The righteous considereth the cause of the poor: but the wicked regardeth not to know it." [Cf: The Home Missionary 07-01-91 para. 15] p. 309, Para. 4, [1891MS].

"And the word of the Lord came unto Zechariah, saying, Thus speaketh the Lord of hosts, saying, Execute true judgment, and show mercy and

compassion every man to his brother: and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart." [Cf: The Home Missionary 07-01-91 para. 16] p. 310, Para. 1, [1891MS].

Job says, "If I did despise the cause of my manservant or of my maidservant, when they contended with me; what then shall I do when God riseth up? and when he visiteth, what shall I answer him? . . . If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; . . . if I have seen any perish for want of clothing, or any poor without covering; if his loins have not blessed me, and if he were not warmed with the fleece of my sleep; if I have lifted up my hand against the fatherless, when I saw my help in the gate: then let mine arm fall from my shoulder blade, and mine arm be broken from the bone. For destruction from God was a terror to me, and by reason of his highness I could not endure." If this same fear, and this love of righteousness were in our churches and in all our institutions, what a transformation would take place! "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he repay him again." "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness." [Cf: The Home Missionary 07-01-91 para. 17] p. 310, Para. 2, [1891MS].

Let no one say, "How doth God know? and is there understanding with the Most High?" for the Lord knows even the secret thoughts of the heart. Those who neglect the poor and needy, transgress the commandments of God. "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." "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward." [Cf: The Home Missionary 07-01-91 para. 18] p. 310, Para. 3, [1891MS].

The heart of the Christian is ever filled with gratitude to God, for he realizes that he is under immeasurable obligations to his Creator, that all his powers are under tribute; his works will testify of his loyalty to him who has done everything for him. A sincere Christian is not unappreciative of the mercies and blessings daily given him; and he longs to work in blessing others. He is constantly seeking for ways to be of service to the Master, to make his Saviour's name a praise in all the earth. [Cf: The Home Missionary 07-01-91 para. 19] p. 310, Para. 4, [1891MS].

All who will work as Christ worked, will see of the salvation of God, and will diffuse heavenly light and glory. At the foot of the cross they learn that piety which is ever seeking to bless humanity, to shed light and gladness and hope upon the hearts of all who are perplexed and sorrowful, to comfort the cast down, to relieve the oppressed, to sweeten the bitter waters of affliction which many are compelled to drink. In this way our words and works are representing Jesus, and through him the Father, to the world, thus increasing the knowledge of

God and of his Son in the earth. Mrs. E. G. White. [Cf: The Home Missionary 07-01-91 para. 20] p. 310, Para. 5, [1891MS].

Let every worker for Christ make it his highest aim to win souls, rather than to be looking at and teaching mere superficial requirements. Bend your energies to the fitting of living stones for the building of God. [Cf: The Medical Missionary 05-01-91 para. 01] p. 311, Para. 1, [1891MS].

True piety begins when all compromise with sin is at an end. When the soul has surrendered itself to do the will of God, there is no feeling of self-security. And if we live under the guidance of the Spirit of God, day by day, and hour by hour, we shall not fail nor be discouraged. [Cf: The Medical Missionary 05-01-91 para. 02] p. 311, Para. 2, [1891MS].

Those with whom God has intrusted his truth must possess the same beneficent spirit that Christ manifested. They must adopt the same broad plan of action. [Cf: The Medical Missionary 05-01-91 para. 03] p. 311, Para. 3, [1891MS].

The very best work you can do is to come as close to the people as possible, and reveal in life and character the work wrought upon your own souls by the Spirit of God. [Cf: The Medical Missionary 05-01-91 para. 04] p. 311, Para. 4, [1891MS].

Christ came to our world to represent the character of God, and the Saviour sends forth his servants as representatives of himself. Thus they are to represent both the Father and the Son. [Cf: The Medical Missionary 05-01-91 para. 05] p. 311, Para. 5, [1891MS].

Work for your own soul until self is subdued, until Christ recognizes his image in you. The most impressive lesson that you can give to those whom you educate, will be that of a Christ-like character. [Cf: The Medical Missionary 05-01-91 para. 06] p. 311, Para. 6, [1891MS].

Be careful to maintain the elevated character of the mission work. Let all connected with mission work, both men and women, ask themselves: "What am I? what ought I to be, and to do?" Let all consider that they cannot give to others what they themselves do not possess. [Cf: The Medical Missionary 05-01-91 para. 07] p. 311, Para. 7, [1891MS].

The cross of Calvary is placed between heaven and earth as a perpetual memorial, calling the attention to a holier world than this. It is the medium of a constant communication with the world of light; the mind is constantly drawn away from the earthly to the heavenly, surveying the attractions of Him who ever liveth to make intercession for us; and those who thus keep the heavenly world in view will be uplifted above this in their affections and pursuits. They will be in the world, but not of the world, moving among men as pilgrims and strangers, seeking a better country, even a heavenly. And by their influence they will take others with them. [Cf: The Medical Missionary 05-01-91 para. 08] p. 311, Para. 8, [1891MS].

Let your hearts be true to Jesus. Although you may feel that you are the least of all saints, you are members of Christ's body, and through him you are identified with all his human agencies, and with the

excellence and power of the heavenly intelligencies. "None of us liveth to himself." To each is assigned a post of duty, not for his own narrow, selfish interests; the influence of each is to be a strength to all. If we really believed that we were individually a spectacle to the world, to angels, and to men, we would as a church manifest a very different spirit from what we now do; we would be a living, working church. There are to be no silent partners; every member is to be a living stone in the building, catching the rays of divine light from the Sun of Righteousness, and reflecting them to the world. [From unpublished manuscript of Mrs. E. G. White.] [Cf: The Medical Missionary 05-01-91 para. 09] p. 312, Para. 1, [1891MS].

We have long felt that there was among us a great need of an orphans' home. We have seen the widowed mother with her fatherless children working far beyond her strength in order to keep her little ones with her, and prevent them from suffering for food and clothing. Many a mother has thus died from over-exertion. And how little has been done by us as a people for this class. Have we not come far short of our duty? We are not doing as much as is done by other denominations, when in view of our faith it is right that more should be expected of us than of others. [Cf: The Medical Missionary 06-01-91 para. 01] p. 312, Para. 2, [1891MS].

Those who have the good things of this life, were they unselfish, were they Christ-like, would feel it a solemn duty to help these struggling ones in their time of perplexity, want, and bereavement. The Lord has placed in the hands of his agents here upon earth sufficient to help the needy, so that if each of his agents would work unselfishly, as Christ worked, none need suffer for the necessities of life, nor would any be left to hunger for words of tender sympathy. But selfishness and pride say, "Pass them by; if you attempt to help all, you will have your hands full and your hearts full." Hearts full of what?--Of the pitying love and tender human kindness and sympathy of Christ. Is not this fullness far more desirable than the heart full of self-love, self-caring, self-exaltation? Let the mind of Christ become your mind, and the works of Christ become your works, and then you will keep the fast that Isaiah describes:-- [Cf: The Medical Missionary 06-01-91 para. 02] p. 312, Para. 3, [1891MS].

"Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens?" Find out what the poor and suffering are in need of, and then, in love and tenderness, help them to courage and hope and confidence by sharing with them the good things that God has given you. Thus you will be doing the very work that the Lord means you to do. "Let the oppressed go free." Do not rest till you break every yoke. It is not possible for you to neglect this and yet obey God. [Cf: The Medical Missionary 06-01-91 para. 03] p. 312, Para. 4, [1891MS].

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thine house? When thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?" How much of this hiding has been done! How many have closed the eyes and locked the door of the heart, lest a softening influence should prompt them to works of kindness and charity! The work of Christ never ceases. His tender love and goodness are inexhaustible; his mercy is over all the children of men. The Lord Jesus means that you shall be

blessed in imparting to his needy, suffering ones. He has made men his co-partners. "We are laborers together with God." Has not Christ, by both precept and example, plainly taught us what we should do? We are to work, imbued with his spirit, as we look to the cross, ready if he bids us, to leave all for his sake. He who lives to please himself is not a Christian. He has not been created anew in Christ Jesus. [Cf: The Medical Missionary 06-01-91 para. 04] p. 313, Para. 1, [1891MS].

The Christian feels that no other being in the universe has the claim to him which Jesus has. He is a purchased possession, bought by the costly price of the blood of the Lamb. He is to devote himself unreservedly to Christ; his thoughts, his words, and all his works are to be subject to the will of Christ. [Cf: The Medical Missionary 06-01-91 para. 05] p. 313, Para. 2, [1891MS].

The world's Redeemer, the householder, intrusts his goods to his own servants, but not for them to invest and use extravagantly for themselves. Reason, ability, knowledge, affection, property, have been received from Jesus, and are to be held as a precious trust for his service, to bring honor and glory to his name. In life and character the Christian is bound up with Christ in the plans of mercy for the great work of blessing humanity. His character is to be a reproduction of the character of Christ; the unselfish, self-sacrificing life of Jesus will be copied by every soul who loves the Redeemer. He who lives to please himself is not a Christian. He has not been created anew in Christ Jesus. [Cf: The Medical Missionary 06-01-91 para. 06] p. 313, Para. 3, [1891MS].

The Christian's life will testify that he is governed by other laws than those which the world obeys,--laws of a higher order than those that control the lovers of the world. The will of God, our Creator, is to be made manifest in us, not only in the name we bear, but in our life of self-denial. We are to give evidence that we are influenced and controlled by unselfish principles. All our purposes and pursuits should stand in distinct contrast to the selfishness of the world. [Cf: The Medical Missionary 06-01-91 para. 07] p. 313, Para. 4, [1891MS].

Oneness with Christ enables men to wield an influence far above that of the renowned of this world. While copying the example of Christ, they have, with his grace, power to benefit the church and the community. Their influence is felt just in proportion to the distinctness of the line of demarkation which separates them in spirit and principle from the world. [Cf: The Medical Missionary 06-01-91 para. 08] p. 314, Para. 1, [1891MS].

As union is strength, the Source of all power, of all goodness, mercy, and love, takes finite, human beings into co-partnership with himself for the purpose of imparting his divine power to human agencies, to diffuse his influence and extend it far and near. When one is allied to Christ, a partaker of the divine nature, his interest is identified with that of all suffering humanity. As we look aright to the cross of Calvary, every nerve of heart and brain will thrill in sympathy for the human misery in all parts of our world. Those who are created anew in Christ Jesus will realize the wretchedness of sin and the divine compassion of Christ in his infinite sacrifice for fallen man. Communion with Christ imparts to them tenderness of heart; there will be sympathy in their looks, in the tones of the voice; and earnestness

of solicitude, love, and energy, in their efforts, which will make them powerful through God in winning souls to Christ. [Cf: The Medical Missionary 06-01-91 para. 09] p. 314, Para. 2, [1891MS].

As Christ's workers we have done much in a heartless, compulsory way. We want now to hide in Jesus, and separate all selfishness and vanity from our work. We should do nothing by halves. Entire consecration is required. Keep to the self-denying, self-sacrificing side of the line. Step not into the path of self-aggrandizement. Do not live a life of selfish indulgence. Let the line of demarkation between the church and the world be plain and distinct, so that it can be discerned by both men and angels. [Cf: The Medical Missionary 06-01-91 para. 10] p. 314, Para. 3, [1891MS].

I call your attention to the sure results of heeding the Lord's admonition to care for the afflicted: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily." Is not this what we all crave? O, there is health and peace in doing, the will of our Heavenly Father. "Thy righteousness shalt go before thee; the glory of the Lord shalt be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." [Cf: The Medical Missionary 06-01-91 para. 11] p. 314, Para. 4, [1891MS].

Let Christians now repent before God of their half-hearted work. Let them regard themselves as only threads in the great web of humanity, and without delay redeem the time and represent to the world a pure, unselfish benevolence. Representing in character the attributes of Christ, they may carry forward to a glorious completion the work which he left them of reconciling the world unto himself. [Cf: The Medical Missionary 06-01-91 para. 12] p. 315, Para. 1, [1891MS].

Brethren and sisters, I ask you carefully to consider the matter which is now presented before you, in the proposal to erect an orphans' home. Think of the wants of the fatherless and motherless. We have long desired to see an enterprise set on foot for the care of these helpless ones. A good move was made at the late General Conference in the representation of the subject to our brethren assembled, and in the decision that an orphans' home should be established. Now that the impetus has been given to the work, by those who realize the great need let every one stand ready to act a part in helping it forward. [Cf: The Medical Missionary 06-01-91 para. 13] p. 315, Para. 2, [1891MS].

The Lord said to Peter, "Feed my lambs." This command is to us, and the orphans' home is to aid in its fulfillment. It is not designed in this enterprise merely to provide food and clothing for the homeless ones, but to place them under the care of teachers who love and fear God, and who will educate them in the knowledge of God and his Son. [Cf: The Medical Missionary 06-01-91 para. 14] p. 315, Para. 3, [1891MS].

Workers are needed here. The Lord Jesus Christ calls for men and women who are large-hearted, and inspired with enthusiasm at the cross of Calvary. The cause of humanity calls for those who are cultivated and self-sacrificing, who will work as Christ worked. There is plenty of material in our ranks, persons who only wait to be called into active labor. [Cf: The Medical Missionary 06-01-91 para. 15] p. 315, Para. 4, [1891MS].

And there are plenty of orphans who need our help. Take these children and present them to God as a fragrant offering. Ask his blessing upon them, and then mold and fashion them according to Christ's order. Will our people accept this holy trust? Because of our shallow piety and worldly ambition, shall those for whom Christ has died, be left to suffer, to go in wrong paths? Let there be serious thought on this matter. [Cf: The Medical Missionary 06-01-91 para. 16] p. 315, Para. 5, [1891MS].

Who are qualified and will offer themselves for a service that is commended of God? We want not novices, but workers who have the word of God abiding in them, whose principles are drawn from the Bible, the expression of the divine wisdom. We want those who will teach as Jesus taught, in simplicity; for this will give solidity to the character of children and youth. We want teachers who will bring them up in the fear and admonition of the Lord, educating with kindness and love, leading on in the wisdom of God from strength to strength. Teachers are needed who will not lead the children and youth into fashionable and artificial life, which with its false ideas of happiness and character would press with cruel force the very life out of the children. The eye is to be fixed not on the world's maxims, but upon Jesus. Those who learn of Jesus can teach the way of the Lord. God's word is the rule of action, and the Lord will come very near to those who undertake this most important work. [Cf: The Medical Missionary 06-01-91 para. 17] p. 315, Para. 6, [1891MS].

As the homeless and helpless ones are placed where they can obtain knowledge and happiness and virtue, and become sons and daughters of the heavenly King, they will be prepared to act a Christ-like part in society. This is the vocation for which they are to be educated,--in their turn to help the needy, to work for orphans. Thus the good work will be perpetuated and extended. Is not all this missionary work in the highest sense? While the gospel is to be carried to those afar off, those also that are nigh should receive attention. By Mrs. E. G. White. (To be Continued.) [Cf: The Medical Missionary 06-01-91 para. 18] p. 316, Para. 1, [1891MS].

A worthy object to be had in view is to provide a place of rest for our ministers who through age or illness are unable to labor. This matter has been neglected. Our people have not felt as they should the necessity of making arrangements to care for the ministers who through labor in the cause of God become feeble and cannot longer bear the burden and heat of the day. [Cf: The Medical Missionary 07-01-91 para. 01] p. 316, Para. 2, [1891MS].

As we travel, we see generous provision made for the veterans who fought in the war for our country. These men bear the scars and life-long infirmities that tell of their perilous conflicts, their forced marches, their exposure to storms, their suffering in prison. And all

these give them a just claim upon the nation they helped to save,--a claim that is recognized and honored. But what provision have Seventh-day Adventists made for the soldiers of Christ? While we plead for a home for the orphans, we urge also that a ministers' home should be provided. This matter has been referred to again and again, but no decided action has been taken in reference to it. As a people, we should feel that we have a duty to do in this matter. Every church member should feel an interest in all that concerns our human brotherhood in Christ. We are members one of another; if one member suffers, all the members suffer with him. [Cf: The Medical Missionary 07-01-91 para. 02] p. 316, Para. 3, [1891MS].

Our ministers who have labored earnestly, forgetful of self, to win souls to Christ, and who sink down in the battle wearied and ill, must not be left to struggle through life in poverty, or to feel that they are paupers. Often ministers are appointed to a field of labor which they know is detrimental to their health, but they venture, hoping to be a help and blessing to the people, and not willing to shun trying places. After a time they find health failing, and they must have a change of climate, and even a change of work. Often this is tried without bringing relief; and now, what are they to do? [Cf: The Medical Missionary 07-01-91 para. 03] p. 316, Para. 4, [1891MS].

With what pleasure and restful peace would the worn and weary laborer look to a quiet home where his just claim to its hospitality would be recognized! [Cf: The Medical Missionary 07-01-91 para. 04] p. 317, Para. 1, [1891MS].

"If there be among you a poor man of any of thy brethren, within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother; but thou shalt open thy hand wide unto him, and shalt surely lend him sufficient for his need in that which he wanteth. Thou shalt surely give him, and thy heart shall not be grieved when thou givest unto him; because that for this thing the Lord thy God shalt bless thee in all thy works and in all thou puttest thy hand unto." [Cf: The Medical Missionary 07-01-91 para. 05] p. 317, Para. 2, [1891MS].

"If thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him; yea though he be a stranger, or a sojourner; that he may live with thee. Take no usury of him, or increase; but fear thy God that thy brother may live with thee." [Cf: The Medical Missionary 07-01-91 para. 06] p. 317, Para. 3, [1891MS].

The faithful laborers for God have for Christ's sake given up worldly prospects, choosing poverty rather than pleasure or riches; and when they are no longer able to labor, and have not means for their own support, it is but just that their wants and the needs of those dependent upon them should be provided for. When sickness or infirmity comes upon them, let not our ministers be burdened with the thought, "What will become of my wife and little ones, now that I am no longer able to supply their necessities?" [Cf: The Medical Missionary 07-01-91 para. 07] p. 317, Para. 4, [1891MS].

A fund should be raised especially for ministers who are unable to labor. We cannot be clear before God unless we make every reasonable effort in this matter without delay. [Cf: The Medical Missionary 07-01-

91 para. 08] p. 317, Para. 5, [1891MS].

There are among us some who will not see the necessity of this move, but their opposition should have no influence with us. We must not regard their complainings. Let those who purpose in their hearts to be right and do right, move steadily forward to the accomplishment of a good work, one which God requires to be done. [Cf: The Medical Missionary 07-01-91 para. 09] p. 317, Para. 6, [1891MS].

This is a work which calls for the co-operation of all. Money is needed for these enterprises. There are many who are at their ease, who have postponed the work of doing good with their substance, but shall it be so any longer? Shall we love money so well that we will bury it in the world? Already the Orphans' Home has been started. The ground has been purchased, and now the enterprise must not be left to languish. [Cf: The Medical Missionary 07-01-91 para. 10] p. 317, Para. 7, [1891MS].

The help of every one is needed. The mites from every source are to be carefully treasured. The humble gift of the widow, the limited sum from the poorer class, is not, in the sight of God, inferior to the larger offerings; the Lord will add his blessing to the gift, making its errand of mercy fruitful in accordance with the whole-hearted cheerfulness with which it is bestowed. If the affluent give grudgingly, longing to have every dollar to invest in speculation, or other worldly enterprises, they will receive no reward. We urge that the money usually invested for picture-taking shall now be put to a higher and holier use. Seek to reach all souls within the sphere of your influence. The ardor of youth is needed. The young should put away vanity, and restrict their wants. In your expenditure consider that it is God's money that you are handling, and that you must render an account for its use. [Cf: The Medical Missionary 07-01-91 para. 11] p. 318, Para. 1, [1891MS].

The aged are losing their hold on this life. I appeal to them to make a right disposition of their Lord's goods. Give back to the Lord his own while you live. Remember that you are God's stewards, and be faithful to bring into his treasury the means intrusted to you. Do not fail to attend to this while you have your reason. [Cf: The Medical Missionary 07-01-91 para. 12] p. 318, Para. 2, [1891MS].

As age comes upon us, it is our duty to make a disposition of our means to the instrumentalities that God has established, to make his truth and name a praise in the earth. This work has been greatly neglected, but it must now receive more attention. Satan is using every device to divert the means so much needed away from the Lord who gave his own life for perishing souls. I ask, Shall not these earthly treasures be sent beforehand to heaven, that we may lay up our treasure in bags that wax not old? I would especially urge the aged who are soon to make a disposal of their means, to remember the wants of those who have ministered faithfully in word and doctrine. Will my brethren arouse to a sense of their God-given responsibilities? Should health and life fail, place your means where it can be invested in the cause of God, and thus be put out to the exchangers and be constantly accumulating. As the light of truth is brought before others who receive it, and in their turn use their talents in God's cause, the work progresses, and talents increase. I call upon the church as a

whole, and upon its individual members, to render to God his own intrusted capital with interest. Thus you shall have treasure in heaven. [Cf: The Medical Missionary 07-01-91 para. 13] p. 318, Para. 3, [1891MS].

The whole church is charged with a solemn responsibility in every branch of its operations. If its members follow Christ, they will deny the desire for self-gratification, the love of dress, the love of elegant houses and furniture, that they may extend the cords of love far and near. Instead of making a vain display to excite the envy of others, they will manifest a holy emulation in supporting the weak and aiding the suffering members of Christ's body. [Cf: The Medical Missionary 07-01-91 para. 14] p. 319, Para. 1, [1891MS].

Brethren and sisters, as this appeal in behalf of the needy comes to you, I hope that you will respond. Let every member take a lively interest in this good work. Do not let Jesus be disappointed in you. The word of God abounds with instruction as to how we should treat the widow and fatherless, and the needy, suffering poor. If all would do the work of the Master, the widow's heart would sing for joy, and hungry little children would be fed, the destitute would be clothed, and those ready to perish would be revived. [Cf: The Medical Missionary 07-01-91 para. 15] p. 319, Para. 2, [1891MS].

And what a blessing would come to the workers! To many who are now indolent, selfish, and self-centered, it would be as a life from the dead. There would be among us a revival of heavenly charity and wisdom and zeal. [Cf: The Medical Missionary 07-01-91 para. 16] p. 319, Para. 3, [1891MS].

The work before us may seem great, but, brethren, the heavenly intelligences are looking on, and when, imbued with zeal for Christ's honor, we place ourselves in the channel of God's providence, these heavenly messengers will impart to us a new spiritual power, so that we shall be able to combat difficulties and triumph over obstacles. Let 1891 be signalized as a year in which was planned and begun a God-like enterprise for the relief of suffering humanity. By Mrs. E. G. White. [Cf: The Medical Missionary 07-01-91 para. 17] p. 319, Para. 4, [1891MS].

[From a private letter, written by Mrs. E. G. White.] [Cf: The Medical Missionary 09-01-91 para. 01] p. 319, Para. 5, [1891MS].

"I wish we were all health reformers. I am opposed to the use of pastries; they are unhealthful; no one can have good digestive powers and a clear brain who will eat largely of rich cookies, cake, and all kinds of pies, or take a great variety of food at one meal. When we do this, and then take cold, the whole system is so clogged and enfeebled that it has no power of resistance, no strength to combat disease. [Cf: The Medical Missionary 09-01-91 para. 02] p. 319, Para. 6, [1891MS].

"When will people learn that the appetite is not to be indulged at the expense of health? When men and women are always ailing, I inquire, 'Is there not a cause?' We want to be right, to do right, and then be cheerful and happy, believing that the Lord will bless us every day while we fight the good fight of faith, overcoming appetite and passion in the oft-repeated conflict, overcoming as Christ overcame, by meeting

the enemy with, 'It is written.' [Cf: The Medical Missionary 09-01-91 para. 03] p. 320, Para. 1, [1891MS].

"O, how many are weak and sickly who might be strong if they kept a clear conscience and were brave in God, seeking to keep the way of the Lord, to do justice and judgment. The body as well as the soul is to be treated as the Lord's property, and never to be marred or abused by the indulgence of perverted appetite or debased passions. '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.' Eternity as well as time is to be kept in view in our relation to earthly as well as heavenly things. Disregard of principle in any relation of life will tell not alone to the injury of the body, but to the injury of the soul as well. It is a sin in any one to oppress the hireling in his wages, or to rob him of his due, because it can be done and he dare make no appeal; but it is as really a sin to defraud the body, and thus defraud the soul of its due, enfeebling both physical and mental powers through the gratification of selfish or perverted appetites or passions. [Cf: The Medical Missionary 09-01-91 para. 04] p. 320, Para. 2, [1891MS].

"Those who are not doers of the word are not Bible Christians; the conscience is sullied, the principles of God's law are violated, sacrificed upon the altar of lust. Such are wounding their own souls, and deforming their character; and their influence, conscious or unconscious, is leading other souls into false, forbidden paths. Such persons, whatever their position or profession, are sure to make a failure; for their foundation is not laid upon the Rock, but on sliding sand. Walking in the way of the Lord is walking in the path of self-denial, and living not to please ourselves; setting the Lord ever before us." [Cf: The Medical Missionary 09-01-91 para. 05] p. 320, Para. 3, [1891MS].

"Fear God and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." [Cf: Sabbath School Worker 01-01-91 para. 01] p. 320, Para. 4, [1891MS].

These are the words of Solomon, the wisest king that ever wielded a scepter. Here is the testimony of a man of experience, one who had wisdom from God. We know that we love and fear God when we keep his commandments, when we are seeking to walk in God's way. When we are searching carefully for his counsel and guidance, and instruction in his word, we will not try to make of none effect the words of Jesus Christ, but will try to get beneath the surface, and will try to understand the deep spiritual meanings, and seek by holy endeavor, day by day, to follow the example of obedience of the Lord Jesus Christ. [Cf: Sabbath School Worker 01-01-91 para. 02] p. 320, Para. 5, [1891MS].

The Lord would have the teachers of our Sabbath schools examine themselves whether they be in the love of God. There will be tests and provings of God to try the character in the experience of all who are working in the cause of God. The teachers should be constantly learning and striving for a more thorough understanding, a right judgment in the things of God. There is danger of the teachers becoming self-confident, and so filled with self-esteem that they will not realize their own deficiencies, that there is with them a narrowness of ideas, and they

do not broaden or expand. They do not become more and more capable, but more and more self-important. They do not bring Jesus into their hearts and into their experiences. The teacher should cultivate his powers, cultivate his speech so as to speak distinctly, giving intelligent articulation. The mental powers should be cultivated, not be left so weak, and the powers of thought so confused that they cannot explain nor understand the doctrine of our faith. If the teacher is not one of sincere piety, of purity, of self-denial, of willingness to endure inconvenience, then he is not fit for the great and solemn work. It is the duty of the teacher to test his own powers, his own spirit, and understand his true position before God, by close examination. [Cf: Sabbath School Worker 01-01-91 para. 03] p. 321, Para. 1, [1891MS].

Those whose duty it is to select teachers should be guarded, and not urge those into the school who are not fitted to exert a good influence. How is the teacher's behavior? Is he punctual? Is he cleanly and neat? This should have attention, for these qualities are essential in a teacher. How can he enjoin these necessary acquirements upon the class unless they have an example of punctuality, of neatness, composure, and order? If the teacher is not in his place, and the class are left to amuse themselves, and the teacher comes rushing in breathless, behind time, the influence is leading to non-punctuality and disorder. [Cf: Sabbath School Worker 01-01-91 para. 04] p. 321, Para. 2, [1891MS].

The one who shall accept the responsibility of teacher, if not fully qualified, if he senses the responsibility of his position, will do his utmost to learn. He will cultivate reverence, cheerfulness, and firmness. Let the deportment be of that character that your class will be educated to have solemn thoughts and reverence toward God. While the ideas may be presented in simplicity, the language, when speaking of God, of Christ, his sufferings, his resurrection, as realities to you, should carry the minds up high above earthly things and make them feel that they are in the presence of the Infinite One. The Sabbath school is no place for that class who skim the surface, who talk fluently and in a spirit of levity of eternal, testing truths which are higher than the heavens and broader than the worlds. The behavior of a class will represent the character of the teacher in the example which they have before them. If they are rude, and continue so, if irreverent, then there is a cause, and the matter needs to be thoroughly probed. The teacher may have reverence and yet be cheerful. And in the place of flippancy of manner, he should be a searcher for the deep things of God. Any affectation will not be natural. Let the class receive the impression that religion is a reality; that it is desirable, for it brings peace and rest and happiness. Let not your class receive the impression that a cold, unsympathetic character is religion. Let the peace and glory of Christ's presence within make the face speak his love, the lips utter thankfulness and praise. [Cf: Sabbath School Worker 01-01-91 para. 05] p. 321, Para. 3, [1891MS].

Those who are in the habit of communing with God will have his light reflected in the countenance. Children hate the gloom of clouds and sadness. Their hearts respond to brightness, to cheerfulness, to love. While a teacher should be firm and decided, he should not be stern, exacting, and dictatorial. A dignified authority is required in the teacher else he lacks that ability which will make him a successful teacher. Children are quick to discern any weakness or defect of

character in the teacher. The deportment is making its impression. The words which you utter will not give them the right mould unless they see in your character the model. A correct Christian character exemplified in the daily life will do a great work in the character-building of your class, more, far more than all your teachings and oft-repeated lessons. God has so related us individually to the great web of humanity that unconsciously we draw from others with whom we are brought into contact, their ways, practices, and habits. And God forbid that the least of one of these little ones shall be left to walk from the path cast up for the ransomed of the Lord to walk in. Let the teacher have that practical godliness that the character and the love of Jesus will be revealed in him. [Cf: Sabbath School Worker 01-01-91 para. 06] p. 322, Para. 1, [1891MS].

The Sabbath school is not a place of entertainment, to amuse and divert the children, although, rightly conducted, it can be all of this; but it is a place where children and youth are educated, where the Bible is opened to the understanding, line upon line, precept upon precept, here a little and there a little. It is a place where the light of truth is to be imparted. Not all who teach in our Sabbath schools qualify themselves for the work. Let every teacher feel that he must know more; he must be better acquainted with those with whom he has to deal, better acquainted with the best methods of imparting knowledge; and when he has done the best he can, that he has come far short. Do not deal out to the intelligent minds of children words without the moisture or dew of grace. Do not make plain truths dry and uninteresting. Do not clothe in mystery that which is clear and simple. Be careful not to advance a thought that would lead them to misapply the Scriptures. The teacher himself must learn the truth before he can teach it. You cannot impart that which you yourself have not learned. Unless you have yourself learned of the great Teacher, you cannot impart the right kind of knowledge. Truth and principle must be woven into the education in such a way that the child comprehends it. [Cf: Sabbath School Worker 01-01-91 para. 07] p. 322, Para. 2, [1891MS].

The highest principles, the loftiest truths, the purest motives, are to be brought into the education. There is a very large amount of careless, inefficient teaching in an indiscriminate way, and the real value of the soul and its salvation are treated in such an indifferent way that religion is not understood. Truth must be brought into the mind so that the intellect can lay hold of it as truth that will, if practiced, save the soul. The teacher must have the love of God in his heart by experimental knowledge else he cannot impart the knowledge to children and youth. The Sabbath school should be a good training school. Men who are but youth should not with their small experience and limited knowledge engage in actual labor to be an educator to others. This period is the most critical in the life of youth. Mrs. E. G. White. [Cf: Sabbath School Worker 01-01-91 para. 08] p. 322, Para. 3, [1891MS].

Our Sabbath schools are not what the Lord would have them to be, for there is altogether too much dependence placed upon form and machinery, while the life giving power of God is not manifested for the conversion of souls, for whom Christ died. This order of things must be changed if our Sabbath schools meet the purpose for which they exist. We must have consecrated teachers, who love God supremely and their neighbors as themselves. The Lord has made ample provision that teachers may have

increased ability from Sabbath to Sabbath, that they may teach to some purpose, working as for time and eternity. We need in our schools young men and women who have vital godliness, not a cheap, superficial experience, but a deep inward piety that results from learning daily in the school of Christ, that they may impart to others the precious lessons which Christ has taught them. [Cf: Sabbath School Worker 12-01-91 para. 01] p. 322, Para. 4, [1891MS].

Those who are satisfied with following a certain dry order, of going through a round, will miss the mark, and fail of the work that should be done by a Sabbath school teacher, but if those who engage in this important branch of God's cause are Christians in the full sense of the word, doing the work given them of God in his fear, working with love for souls, for whom Christ died, they will be laborers together with God. When superintendents and teachers give themselves without reserve to God, they will not only resolve, but put their resolutions into effect. As soon as the workers in Sabbath and day schools enter upon their proper work, with a full realization of their dependence upon God, the grace of Christ will be supplied to unite with their human effort. It is important that every worker should understand that conviction and conversion of souls follow the cooperation of the human effort with the divine power. Entire consecration of soul must be maintained as much by the teachers and superintendents of our Sabbath schools as by the ministers in our pulpits, for all alike are engaged in the work of bringing souls to Christ. Each in his place is to work as did Christ, in the spirit of love for the erring and impenitent. This is what Christ would see in the Sabbath school work. [Cf: Sabbath School Worker 12-01-91 para. 02] p. 323, Para. 1, [1891MS].

The teachers should set a right example before the youth, in spirit, in deportment, and in dress they should be attired in plain, simple garments, and their spirit should be as humble as a child's, yet pure and elevated, for they stand in the presence of God to represent the character of Christ to their scholars. In the spirit of devotion, with tenderness of heart, they should look upon their charges, remembering that Jesus said, "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. The angels of God that behold the face of the Father in heaven are looking upon the children and youth whom you, as living agents for God, are teaching the way of salvation. Think of this, superintendents and teachers, you are in the presence of heavenly angels, doing work the character of which will testify to your fidelity or unfaithfulness to Christ. [Cf: Sabbath School Worker 12-01-91 para. 03] p. 323, Para. 2, [1891MS].

If teachers would ever bear in mind that it is the Holy Spirit that must reveal to the soul glimpses of heavenly things, and that as they work in the Spirit of Christ, this heavenly agent is impressing the mind with divine truth; if they would ever realize that angels are about them, that they are standing upon holy ground, much more efficient work would be done in our Sabbath schools. The teachers would not be devoid of spiritual grace and power, for they would have a realization of the divine presence; they would understand that they were but the human agents through whom Christ was imparting his heavenly light. Their labors would be instinct with earnestness and power, and they would know that the Spirit helpeth their infirmities. [Cf: Sabbath School Worker 12-01-91 para. 04] p. 323, Para. 3,

[1891MS].

The superintendents and teachers in our Sabbath schools must be converted, rescued from their habitual insensibility. The precious lessons of truth must not be taught in a tame, lifeless way; but by daily communion with the Lord, by a reception of the bright beams of the Sun of Righteousness, life giving power must be added to their efforts to win souls to Christ. They must continually keep the mind stayed upon Christ, that the thoughts and impulses may be of a spiritual character, and that their manner and method of teaching may be subject to the dictation of the Holy Spirit. The Holy Spirit in its highest manifestation to men is to enable them to put forth their best energies, as God is working in them to will and to do of his own good pleasure. [Cf: Sabbath School Worker 12-01-91 para. 05] p. 323, Para. 4, [1891MS].

"Without me," Christ says, "ye can do nothing." The worker is not to be left alone. The Spirit of God is given unto him that he may will and do of God's good pleasure, that he may make no provision for the flesh to fulfill the lusts thereof. Then, teacher, follow the leadings of the Spirit. As the Spirit of God draws the hearts of the children and youth, you draw with tenderness and love, inviting them, and pleading with them to give their hearts to God. [Cf: Sabbath School Worker 12-01-91 para. 06] p. 324, Para. 1, [1891MS].

The children and youth are Christ's purchased possession; he has bought them with an infinite price. Jesus loves the little ones. He looks with pity upon the young, for he knows how Satan will seek to attract them into the broad way, making it look enticing to their eyes, and Jesus bids the angels to take special charge of these inexperienced souls, in their homes, in their school life, and in the Sabbath school. The Spirit is continually striving with them, seeking to draw them to God, and the laborer together with God will feel his responsibility, and will earnestly work to win souls to Christ. [Cf: Sabbath School Worker 12-01-91 para. 07] p. 324, Para. 2, [1891MS].

The scholars in your class may be perverse and stubborn, inclined to evil, they may severely test your patience, and yet their hearts are soil into which you may sow heavenly seed that will bear a harvest for good. If the teacher is not imbued with the Spirit of God, he will become discouraged, lose his self-control, and by an impatient word, by a severe reprimand may cut off all his influence, and make a failure of his work. [Cf: Sabbath School Worker 12-01-91 para. 08] p. 324, Para. 3, [1891MS].

The Sabbath school teachers have need of walking carefully and prayerfully before God. They must labor as those who must give an account. They are given an opportunity to win souls for Christ, and the longer the youth remain in impenitence, the more confirmed they become in their resistance of the Spirit of God. With increase of years it is probable that there will be a decrease of sensibility to divine things, a diminished susceptibility to the influences of religion. Every day Satan works to fasten them in their habits of disobedience, their spirit of impatience, and there is less probability that they will become Christians. And what shall be the account finally to be rendered by indifferent teachers? Why does moral diffidence bind the soul of the teacher, and make him reluctant to put forth proper efforts for the

conversion of precious souls of youth and children? Why not let the Holy Spirit create an atmosphere about the soul that will drive away moral darkness and bring heavenly light to others? [Cf: Sabbath School Worker 12-01-91 para. 09] p. 324, Para. 4, [1891MS].

The truly converted laborer in the Sabbath school will not be moulded after the customs and practices of the world, but will stand in moral independence. He will set an example that will be consistent with his profession, coming out from the world, and maintaining a separation from its spirit and fashions. He will not be turned in the least from his steadfast purpose to be one with Christ, nor yield an iota from his stand of fidelity to God, in opposition to pride, to indulgence in selfish amusement, to expenditure of means for the gratification of inclination or love of display, but will be an example in spirit, deportment, and dress. [Cf: Sabbath School Worker 12-01-91 para. 10] p. 324, Para. 5, [1891MS].

Sabbath school worker, which will you meet, the standard of Christ or that of the world? Oh, will you not say, "I will lift the cross and follow Jesus"? Will you not cultivate his tenderness in persuasion, his earnestness in exhortation, and exemplify the exalted principles of the truth, manifesting in life and character what the religion of Christ has done for you? Shall we not all heed the exhortation of the apostle, "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." [Cf: Sabbath School Worker 12-01-91 para. 11] p. 324, Para. 6, [1891MS].

There is need of representing genuine religion before the youth. Such religion will prove a vital power, an all-pervading influence. From heart-felt devotion, joyousness, freshness, and continual growth, will spring, and this is the religion that the youth must behold if they are to be drawn to Christ. This kind of religion will leave its divine impression upon souls, and its possessor will be renewed both mentally and physically by the refreshing grace of God. [Cf: Sabbath School Worker 12-01-91 para. 12] p. 325, Para. 1, [1891MS].

Try it for one year, you who are educators and teachers in our Sabbath and day schools, and see if you will not be able to say, "The Lord hath wrought wondrously for us, for many souls have been brought to the Master, as precious sheaves for the heavenly garner." Mrs. E. G. White. [Cf: Sabbath School Worker 12-01-91 para. 13] p. 325, Para. 2, [1891MS].

(A talk presented at Harbor Heights, Mich., Aug. 20, 1891.) There is much talk in regard to our journey to Australia, but I cannot see my [way] clearly to go. Brethren say that Sister White will have no such burdens to bear, as she has here in America, that she can write her books so much more readily without carrying so many responsibilities, but I know it is no use to tell them that all their flattering anticipations on my behalf do not lessen my ideas that going to Australia means work, responsibility to bear a message to the people who are not what the Lord would have them to be. If it were not thus, I would feel authorized to remain in America. As it is, I dare not mention the state of things in the office [of publication in Australia] presented to me, for I am then sure they would firmly conclude I must go. [Cf: Sermons and Talks, Volume 1 p. 156 para. 01] p. 325, Para. 3, [1891MS].

There is work to be done there, and although those who have been there all testify that they will gladly receive any message that the Lord will give me to bear to them, I am not so sanguine in regard to this as my brethren in Australia. They know nothing of me and my work personally, only through my writings. Reproof is not pleasant to the natural heart, and the reproof coming to the people, as I know it will come to them, will meet with opposition. Already envy and evil surmisings and jealousies are at work, lest someone shall have a higher place in the work than themselves. There is want of spiritual knowledge, spiritual eyesight to discern the work that needs to be done as the Lord shall open the way. [Cf: Sermons and Talks, Volume 1 p. 156 para. 02] p. 325, Para. 4, [1891MS].

The same enemy that has wrought upon human hearts in America, leading human minds to feel wise in their own conceits, is working upon the human minds in that far-off country. The work is now almost [at] a standstill. A messenger must be sent to Australia, but God forbid it should be I. I long for rest, for quietude, and to get out the *Life of Christ*. There is a cloud over the workers in Australia. The work must be reconstructed from its foundation of the office building, and there is not being done that which must be done in warning the world. The work of the Lord is aggressive. There should be a large number of souls converted to the truth in Australia. [Cf: Sermons and Talks, Volume 1 p. 156 para. 03] p. 325, Para. 5, [1891MS].

As I stood before you Monday and spoke to you, the power of the Lord came upon me. The light previously given me flashed upon my mind. I had to speak. I knew that there must be a different mold put upon the work. I have been shown of the Lord that there must be a setting [of] things in order. There is not harmony between the workers sent as missionaries from America. There are envious feelings [as to] which shall be the greater. The Lord is ready to work for His people if they will come where He can safely bless them, seeking to answer the prayer of Christ that His disciples may be one as He is one with the Father. [Cf: Sermons and Talks, Volume 1 p. 157 para. 01] p. 325, Para. 6, [1891MS].

Workers have been sent from America. The Lord will send by whom He will, and you will meet with great loss unless you take heed how you hear. There has been a spirit unlike Christ. There has been a jealousy among you, lest the American brethren shall have too much influence in your midst and too much to say in regard to the plans to be devised to be followed; and there is the enemy at work to sow tares while men slept, for they were not watching and praying and guarding the garden of the soul, because you do not take heed how you hear. To take heed how you hear is to sit at the feet of Jesus and learn of Him. [Cf: Sermons and Talks, Volume 1 p. 157 para. 02] p. 326, Para. 1, [1891MS].

Those who are teachers should feel the necessity of being taught, learning of Jesus Christ through His sent messengers, that they may communicate to you, that you may communicate freely to others as you have received. Ministers and people should show the same earnestness to learn the truth anew, and receive it afresh, as to learn it the first time. It will bear repetition and will need to be oft repeated, to be appropriated, being heard from other lips. [Cf: Sermons and Talks,

Volume 1 p. 158 para. 01] p. 326, Para. 2, [1891MS].

The gems of truth become dimmed in our possession unless we are increasing in love for the truth, and practicing that faith which works by love and purifieth the soul. The gems of truth grow lusterless to the receiver unless put to a practical use. Hearts must be softened and subdued by the Spirit of God, receiving the truth in the soil of an humble, contrite heart. Isaiah 57:15-19. They will be active, and willing to be refined, longing to be purified and ennobled by the truth. And thus they show its power upon human minds by what it accomplishes for the receiver. If the teachers of the truth think their own ways are perfect and, begin to criticize the messenger the Lord sends, be sure you will reap that which you have sown. You will reap the fruit born of your criticism. [Cf: Sermons and Talks, Volume 1 p. 158 para. 02] p. 326, Para. 3, [1891MS].

We are too busy with intensity of desire to glorify His name through the human agents, because self is magnified, and should He work for the one who is not possessing humility, should He give him success, then he would take it for granted he is all right, and not see that he needs daily the converting power of God that he may be a vessel unto honor. [Cf: Sermons and Talks, Volume 1 p. 158 para. 03] p. 326, Para. 4, [1891MS].

I have been shown that the work in the publishing interest would have been far in advance of what it is today were it not for the spirit of self-sufficiency, selfishness, and self-importance, and expressed sometimes in words but more in actions, "We know all about this matter, and we need not to be told, to be advised, or counseled," when this very spirit which was manifested revealed they needed to be educated, and needed to seek counsel of their brethren in many things. Why? Because they had larger experience. [Cf: Sermons and Talks, Volume 1 p. 158 para. 04] p. 326, Para. 5, [1891MS].

Now the Lord has taken notice of this spirit which has been cherished, and He has not been pleased. Angels are sent down from heaven to give you knowledge only through the cooperation with human agencies. [Cf: Sermons and Talks, Volume 1 p. 159 para. 01] p. 326, Para. 6, [1891MS].

Now, the Lord has presented to me that in New Zealand and Australia there are many things that have been done that have displeased the Lord. There has been a determined spirit which has been inclined to consider that those who had come to the truth in Australia and New Zealand had sufficient wisdom to manage matters in the office of publication and in the churches without counseling with those men whom the Lord had sent from America for this very purpose, that the wisdom of their years of experience should be of advantage to them in Australia, that men who have ability may receive knowledge of experience as well as from those whom the Lord has sent to do His own work in the most perfect way, and that the mistaken finite man shall not mar and retard His work. [Cf: Sermons and Talks, Volume 1 p. 159 para. 02] p. 327, Para. 1, [1891MS].

The Lord is not pleased with the spirit that has been manifested by Brother Scott. He has naturally a selfish nature. He is self-centered and his influence has not been correct and amicable in the office. He

had a jealous spirit, fearing others should get credit which he desired. He encircled things in his arms, [and] followed his own judgment in their management. His actions were [saying], This is my line of work; please do not step on my territory. It was unfortunate that he came to Australia, for men should have been placed here who were wholly surrendered to God, that had not a taint of selfishness. He also estimated his own capabilities too highly, and losses were sustained. If he had only been willing to ask counsel, he would have avoided many blunders. [Cf: Sermons and Talks, Volume 1 p. 159 para. 03] p. 327, Para. 2, [1891MS].

Other things that some of our brethren brought from America revealed a want of judgment, a want of discernment and solid experience. They did not advance the cause of God, as it should have been, but rather increased expenses without bringing in an equivalent. They walked in this new missionary field in the sparks of their own kindling, The aftersight of these things made the brethren suspicious of all that comes from America. [Cf: Sermons and Talks, Volume 1 p. 160 para. 01] p. 327, Para. 3, [1891MS].

Some have thought that if the Lord honored them to have a connection with the work that it was their privilege to carry it forward in their own way and according to their own plans. The Lord knew what the sure result would be in doing this. They might have all the zeal and earnestness, but that ambition must be sanctified. These men must have that knowledge that comes from men who have been led and instructed of God--they are [men who] have had long training and learned their trade under the special divine Teacher--else they will make many blunders. [Cf: Sermons and Talks, Volume 1 p. 160 para. 02] p. 327, Para. 4, [1891MS].

It is in mercy that the Lord has sent at great expense to the conference from time to time men and women from America, some to make a short stay, others to abide with them longer to impart to them the lessons which they have themselves had to learn in a long experience in connection with the work of God. And as the work is not theirs but the Lord's, they will get out of their place in attempting to monopolize it and think they can run it without counseling with God's delegated workmen of larger experience. [Cf: Sermons and Talks, Volume 1 p. 160 para. 03] p. 327, Para. 5, [1891MS].

The Lord's work must be done not according to men's finite judgment, but according to [God's] mind, according to the light He has been pleased to give from time to time to the workers. And in any new place or countries where the truth has found a foothold, men of experience have thought they could manage the whole matter if the American brethren would only keep out of their way. This was the mind of finite men but far from being the mind of God, for He has placed in connection with His missions in all parts of the world men who had experience as managers. [Cf: Sermons and Talks, Volume 1 p. 160 para. 04] p. 327, Para. 6, [1891MS].

The Lord will not at present leave the work solely in the hands of those in Australia who are brought into the truth, to run His own work after their limited experience. The thought of their heart and inclination to do this is positive evidence in the sight of the Lord and in the sight of His workers that they are not competent to do this

without the counsel and guidance of that wisdom, that knowledge, that has been obtained [by] experience, by mistakes that have been made in certain lines which have brought losses and great discouragement to themselves and to the workers. [Cf: Sermons and Talks, Volume 1 p. 161 para. 01] p. 328, Para. 1, [1891MS].

The Lord God of heaven sees not as finite men. He knows the result of every movement. And God designs [that] His own work in the advance movements shall not be trusted to any who have not had orders from Him under similar circumstances. He has sent delegates to you from America [to] help you with their counsel. Remember, God has seen your need, and because He loves you He has sent you help. [Cf: Sermons and Talks, Volume 1 p. 161 para. 02] p. 328, Para. 2, [1891MS].

There is need of seeking the Lord daily. There are precious entrusted capabilities in a business line whose hearts are interested in the work in the publishing house. The Lord is testing and proving those men whether they will confine themselves to merely business transactions without consecrating themselves to the work, having discernment that it is God's work, that His mold and superscription must be upon it. If they are willing to give themselves unreservedly to God, the result will be they will be qualified by the Holy Spirit to be faithful stewards of the Lord to stand firm as a rock to principle. They will be men whom God will endow with [wisdom] to devise and plan and execute.-- Ms 29, 1891. (MR 900.52) [Cf: Sermons and Talks, Volume 1 p. 161 para. 03] p. 328, Para. 3, [1891MS].

September 3, 1891. Everything connected with God's work is to teach; everything during campmeeting is to do good. It is to present this people before the world as standing refined, with nicety of purpose, with wise plans, and for everything to be presented before them in such a way that it has a telling influence upon unbelievers. This people is a model people, and that is the way it ought to be. The truth is a sacred truth. Everything that is connected with the truth is to stand upon the highest elevation. Here are some things presented to me regarding our campmeetings, written about one year ago while I was at Petoskey, Michigan. [Cf: Sermons and Talks, Volume 1 p. 163 para. 01] p. 328, Para. 4, [1891MS].

We are never to graduate in this Word until Jesus shall change us to the future life, and then we shall learn through all eternity. You are ever to be a learner if you are to be a teacher, presenting things new and old. We shall be continually discovering rich veins of precious ore in this Word. It is a priceless treasure for God's people. There is not a moment of time that we are to spend in indolence, but we are to be all the time having our hearts open for the Spirit of God to rest upon us. [Cf: Sermons and Talks, Volume 1 p. 163 para. 02] p. 328, Para. 5, [1891MS].

You need at campmeetings to labor to teach in different lines, as Christ did. Few sermons were preached by Christ. He was the great Teacher, and crowds gathered wherever He went, to listen to His instruction, and He taught as one having authority, and knew that He was teaching the truth. He spake as never man spake. [Cf: Sermons and Talks, Volume 1 p. 163 para. 03] p. 328, Para. 6, [1891MS].

Ministers must be educated to work after the divine model. Many of you

love to teach, but you have not taken up the work of teaching in the simplicity of the gospel of Christ. The people will listen to sermon after sermon, which are often double the length they should be, and they can retain but few points of the discourse because their minds have been all the time on temporal, earthly things. Therefore they hear with such earthly thoughts that the truth of God does not make any impression. It does not reach to the very depths of the soul, and the plowshare of truth does not go deep enough. Then they go from the meeting and fall back where they were before. The sermons being often double the length they ought to be, the words lose their force upon the minds of the hearers. Other things come in to choke the seeds of truth. The truth of God must be made impressive point by point. It is for their eternal interest to know. So deeply must the seed of truth be planted that it will become firm, and bear fruit to the glory of God. . . . [* Ellipses on pages 2 and 3 indicate where Mrs. White read extracts relating to the work in Michigan, which extracts were not reported.] [Cf: Sermons and Talks, Volume 1 p. 164 para. 01] p. 329, Para. 1, [1891MS].

Now, when the truth is being presented, there are applications that need to be made, and appeals to press it right home for a decision, for an important decision. Who is there when this truth is being presented? Somebody besides you. The devil and his angels are there to catch away the seeds of truth. Are these all? Angels of God and Jesus Christ are on the ground. Then what? When you seek to impress the truth upon the heart, you will be a co-laborer with Jesus Christ. . . . [Cf: Sermons and Talks, Volume 1 p. 164 para. 02] p. 329, Para. 2, [1891MS].

I want to tell you that God does not want us to go with a sad, morose countenance, gloomy and despondent. He does not want us to do any such thing. He wants us to look at the bright beams of the Sun of righteousness, and catch these bright beams that they may shine in all the chambers of the mind, that they may shine in the soul-temple, and therefore you can bring forth from the treasure-house of the heart the precious things of God, for out of it are the issues of life. . . . [Cf: Sermons and Talks, Volume 1 p. 165 para. 01] p. 329, Para. 3, [1891MS].

Now, brethren, I have read this much, but it is a small part of what I have in reference to Michigan. I sat here last Monday while in your conference the resolution was discussed. [The resolution recommended that the tithe of the Battle Creek church, which previously had been appropriated to the General Conference use, again all be given to the Michigan Conference.] I was too weak to open my lips at that time. I did not dare to do it. My heart was so weak and throbbing so painfully that I felt that it might be at the cost of my life if I attempted to speak, because I knew that if I spoke I would feel deeply over these points. As I went home and was adjusting some of my papers for Australia, I came across some messages which had been written, and I copied some of them. [Cf: Sermons and Talks, Volume 1 p. 165 para. 02] p. 329, Para. 4, [1891MS].

I see that the principle, not the money value, that was presented at that time before I left was not in accordance with the light that God had given me. It will not help your case any. It will only place you where you will not do the very things that God means shall be done. I did not understand that when the matter was presented here, that it was

the tithes from the Battle Creek church, but that it included the whole of Michigan; but after I went home it presented itself clearly to my mind. [Cf: Sermons and Talks, Volume 1 p. 165 para. 03] p. 329, Para. 5, [1891MS].

Now, if that resolution is passed, that you shall in Michigan keep all your tithes, it is the heaviest weight that you have ever brought upon Michigan, and you will realize it the coming year. If you want that weight to be lifted from your souls, you had better rescind the action taken on that resolution, and let it stand where it was. I know there is a deficiency in all Michigan. It has been presented to me again and again. They are folding their arms and saying, There is an abundance of tithes. Here is the Battle Creek church which gives so much; they do not need my tithes; but I guess I will place my tithes here where they will serve self. There is not one-twentieth part being done that might be done. [Cf: Sermons and Talks, Volume 1 p. 166 para. 01] p. 330, Para. 1, [1891MS].

This matter was presented before me in 1888, and I was bearing a message to the Michigan Conference something of the very import I am bearing to you now; but I never act upon these things immediately unless the Spirit of God urges me, and now I feel urged by the Spirit of God to say that there is not a more liberal-hearted people in the world than in Michigan. They do not want anybody to help them out, but are selfish, covetous, and withholding from the cause and work of God. [Cf: Sermons and Talks, Volume 1 p. 166 para. 02] p. 330, Para. 2, [1891MS].

When I understood how the matter was, I had not a single question about the matter in my mind. I tell you, brethren, that in the place of withholding, you ought to give more liberally, for fields are opening everywhere. Souls are coming into the truth, and many of them never heard a discourse. I wish you could hear the pitiful appeals they are making to me. They say, I want your books. I want *Patriarchs and Prophets*; I have no money to buy. I want Vol. IV; I have no money to buy it. I want the *Testimonies*, but have nothing with which to purchase them. These appeals keep coming in continually. Can I forbear helping them? I have sent armfuls of books away without receiving a cent for them, because I know that they should have these things, and the truth of God is entering everywhere. [Cf: Sermons and Talks, Volume 1 p. 166 para. 03] p. 330, Para. 3, [1891MS].

There are missions that must be supported. I remember when I was in Switzerland, how oppressed they were for want of means. Ask a man how much he is receiving for his labor, and he says \$150 a year. He had five in his family and labored for that amount. Now, that man was pressed for the necessities of life. You would think you were starving if you were living on that much. You do not know how it is. I know how it is. It will do you good to tell you. One-half of the world do not know how the other half is living. While you have the comforts of life, you ought to do God's will in helping others. [Cf: Sermons and Talks, Volume 1 p. 167 para. 01] p. 330, Para. 4, [1891MS].

When over in Oregon, Elder Loughborough made an appeal to the conference in Upper Columbia that they should donate to that conference. The conference needed it very much. The power of the Spirit of God circulated through that meeting. It was all light in the Lord,

and they were so lifted up that they said they would do it. After that meeting passed, I do not know how it came in, whether somebody proposed it to them or not, but they said, We need all this money in our conference. I do not know who put it into their minds, but it worked just like leaven. All they needed was to make them think that they were really martyrs, and that more was required than they could give. These men were in a position of backsliding from God. [Cf: Sermons and Talks, Volume 1 p. 167 para. 02] p. 330, Para. 5, [1891MS].

I went into Oregon when my husband was stricken with paralysis, and bore my testimony, and the power of God rested upon me. Next year I went into Upper Columbia. There were all these men of wealth. Those who had the most were complaining the most. Here they were with all their complaints, when I stepped into the desk and asked what they were complaining about. I knew what they were complaining about, and said to Brother Miller, "You invested so much money in the cause. What did you do after you pledged this much? You went and talked your disaffection, and God cut your crops down according to your withholding. According to this He has cut down your crops. We want to elevate this conference," said I, and turned around to Brother Van Horn, and told him to put my name down in place of Brother Miller's. "I will stand where he stands. I will be responsible for him." I called for another in the same way, and when I called for a third, they got ashamed and began to feel that they would not allow Sister White to pay their money. [Cf: Sermons and Talks, Volume 1 p. 168 para. 01] p. 331, Para. 1, [1891MS].

"Now," said I, "Elder Van Horn told me how much money was paid by the General Conference to put the truth into Oregon. Now tell me how much money Oregon has paid to the General Conference?" It fell short something near \$1,000 of what the General Conference had purely invested for them to bring the truth to them. That was a showing they had not looked at. They were ashamed of this. The light of heaven has not shone upon some of them since that time. [Cf: Sermons and Talks, Volume 1 p. 168 para. 02] p. 331, Para. 2, [1891MS].

It means something to trifle with God. Suppose God should stop letting His blessings come to us. True, Michigan may not have been able this year to pay some of her indebtedness to her ministers. What if they did carry it a year and did more to bring up the resources in general? This is the work to be done, and I tell you that if you expect the blessing of God to rest upon you, you must put into the treasury that which will support the interests of the cause in different places. Those who have been investing their means in order to bring the truth into the different places in Michigan will stand in the light of heaven as doing the very work they ought. [Cf: Sermons and Talks, Volume 1 p. 169 para. 01] p. 331, Para. 3, [1891MS].

You do not want this matter to stand just where it is. It will be the saddest experience in the life of those who have traveled over many places in Michigan; but do not let God's displeasure rest upon you. I do not believe that you mean it shall be so. I want to see this matter placed just where it was before. There is enough in Michigan to sustain every aggressive movement that shall be made in Michigan; but there are some who feel that if the cause can get along without it, they will invest it in their own special interests. God forbid that they should do this. Let us clear the King's highway. Let us make intelligent efforts to do everything in the sight of heaven we ought to do to bring

His approbation and love upon us. I have more to bring before you, but I will say no more now. [Cf: Sermons and Talks, Volume 1 p. 169 para. 02] p. 331, Para. 4, [1891MS].

[Later.] I could not understand that resolution when Elder Corliss read it, but I returned home, and the Spirit of the Lord impressing me, I know in myself that that was a mistake. Then reading this which I have presented to you, I copied it from that which I had written. It is not because the means of the Battle Creek church go to the General Conference that you are in this condition. It lies right within yourselves. If you are for God, He will be for you, and if you set the work in order in the churches as it ought to be, and bring them up in finances as they ought to be, you would have a surplus in the treasury next year, and the amount that goes from the Battle Creek church to the General Conference will go for the universal wants of the cause in different places where the work must be built up. [Cf: Sermons and Talks, Volume 1 p. 170 para. 01] p. 331, Para. 5, [1891MS].

The Word of God has signified that people must be raised up to stand in the end. This matter, and much more I shall read you before I leave the ground, shows that there is an inward working right among yourselves and the churches that must take place, and then the finances will be brought up, if there is no robbery toward God. There is robbery toward God now. Now bring this up; let the conscience be touched; let God work upon your minds; and you will see salvation in your midst. [Cf: Sermons and Talks, Volume 1 p. 170 para. 02] p. 332, Para. 1, [1891MS].

There are ministers who have not fed the flock of God. While their salaries have been paid, they are not men who are converted to God. There must be a weeding out of ministers; for they are not converted. We want to have the talent right in among us that has worked up to be used in our conference. But if there is no spirituality to discern where that talent is, or to train and discipline it for the work, what then? Why if there is talent in other fields, do not say, "We are going to furnish our own talent here in Michigan, and we do not want anybody to work in Michigan unless they are Michigan men." Who told you to prescribe for God? Who told you to say what men should be over you? This is contrary to all the light that God has given me. You have no right to pick and choose according to your plans. No, indeed. Ask God to send out the very men who will help you most; to send you the very men that are qualified to take and elevate and carry the churches in your place to a higher standard. That is what you are to do. When you do this, God will work with you. When we do this, He will lift what we are trying to lift. [Cf: Sermons and Talks, Volume 1 p. 170 para. 03] p. 332, Para. 2, [1891MS].

If you are going to lay your mark how God is to work, He will work in an entirely different way from your mark. Every man must be in that position so that when he wants God the worst, he can get Him. We want God to teach us and lead us, and we should yield ourselves to him as little children, to learn in His school. These strong minds, these iron wills, how they must break before Jesus Christ can pour His Spirit into their hearts! [Cf: Sermons and Talks, Volume 1 p. 171 para. 01] p. 332, Para. 3, [1891MS].

What we want is to be empty of self. We want Jesus Christ to work in

us and by us and through us, and then we shall see the salvation of God. You say, "I am going to take just the men that are in Michigan." Is that the way God works? Not at all. You say, "Lord, Thou knowest just the men that will help us the most; give them to us, and we will accept them and uphold them." That is the way to do, and God will help you in doing it.--Ms. 11, 1891. (MR 900.27) [Cf: Sermons and Talks, Volume 1 p. 171 para. 02] p. 332, Para. 4, [1891MS].

[Sermon by Mrs. E. G. White at the California Camp Meeting, Healdsburg, California, Sabbath, September 26, 1891.] [Acts 1:3:12, quoted.] And we read in another place, "They returned to Jerusalem with great joy" [Luke 24:52]. Now, what made that joy? Was it because their Lord was leaving them? No, it was not that. It was because of the promise that He would come again, and that the Holy Spirit should come upon them. [Cf: Sermons and Talks, Volume 1 p. 172 para. 01] p. 332, Para. 5, [1891MS].

You see, He bids them tarry in Jerusalem until a certain time; and when was it? Until the Holy Ghost should come upon them. We have altogether too little to say in our churches, in our camp meetings, in our assemblies, in our homes, about the descent of the Holy Ghost upon the people of God. The explanation is given here in the 14th chapter of John [as to] what is the Holy Ghost. "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 I have said unto you" [verse 26]. [Cf: Sermons and Talks, Volume 1 p. 172 para. 02] p. 332, Para. 6, [1891MS].

Why could they not receive it and accept it while Jesus Christ was with them on the earth? It is because of the false ideas which are constantly put forth by those who are in error, by those who are in darkness concerning the truth. The Pharisees, the Jews, the scribes and the rulers, were teaching for doctrine the commandments of men--mark, not "the commandments of God," but "the commandments of men." [Cf: Sermons and Talks, Volume 1 p. 172 para. 03] p. 333, Para. 1, [1891MS].

These ["commandments"] had become so magnified, and they had listened to the misinterpretation of Scripture from their rulers and teachers so much, that they became confused and it seemed impossible to separate the truth from the error, the mysticisms of Satan's devising; the real from the false, the genuine from the spurious; and it was by constant repetition of the truth and what the truth means that they could get hold of correct ideas of what the Saviour meant. And the Saviour was full, oh, full of light and knowledge, and how He longed to communicate this fullness to His disciples; but He said, "I have yet many things to say unto you, but ye cannot bear them now" [John 16:12]. [Cf: Sermons and Talks, Volume 1 p. 172 para. 04] p. 333, Para. 2, [1891MS].

I want to tell you, dear friends, just now prior to the second appearing of Christ, you mingle with the earth, you mingle with the world; your business, your cares, your perplexities crowd upon you; the earthly becomes supreme, the heavenly subordinated to the earthly. Thus it was with the disciples. In order for them to understand the words of God and the Scriptures, there must be an application of the truth, a special divine enlightenment which they had not hitherto had; and He tells them that when the Holy Ghost shall come, the Comforter, He

should bring all things that Christ had said unto them to their remembrance, and there would be an opening of their understanding. [Cf: Sermons and Talks, Volume 1 p. 173 para. 01] p. 333, Para. 3, [1891MS].

When Christ met with the men as they were traveling to Emmaus, they saw in Christ only a man toiling, traveling like themselves; but He was the resurrected Son of God. And He asked why they were so sad, why they were conversing in such sadness. Why, they asked of this Stranger, are you only a stranger in Jerusalem, and do you not know what has taken place? that Christ, a mighty Man, a prophet that was mighty in power-- why, wicked hands have taken and crucified Him. And then Christ opened to them the Scriptures, commencing at Moses and the prophets. He went right down and traced His very history, the Christ of God, and showed them that everything that had transpired was written there in the Scriptures, and laid [the prophecies] open to their understanding; but they could not take it in. [Cf: Sermons and Talks, Volume 1 p. 173 para. 02] p. 333, Para. 4, [1891MS].

And when the disciples came to their place of abode, and they urged Christ to come in and abide with them because the day was far spent, in breaking of bread He revealed Himself unto them. They could, by the very manner in which He handled the bread, see the very marks--Christ's ways--and then, lo, the cruel marks of His crucifixion; and then He vanished out of their sight. Now they turned to one another and said: "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" [Luke 24:32]. What was it that made the heart burn within them? It was the illuminating power that was in the Scriptures that quickened their faith. [Cf: Sermons and Talks, Volume 1 p. 174 para. 01] p. 333, Para. 5, [1891MS].

When we search the Scriptures with humble heart, when we take right hold of the truth as it is in its simplicity lying open in the Bible, when we believe it to be verity and truth, the heart will warm, it will kindle with the love of God, and from our hearts we can say ["Did not our heart] burn within us?" We realize that again and again. When in the institutions where they have been studying the Scriptures, how the tears would flow, and what gladness would be in the heart! There was not a particle of enthusiasm, only just that which was received by the precious jewels of truth that were unfolded to the hearers. This is what we want. We want the Bible for our standard. [Cf: Sermons and Talks, Volume 1 p. 174 para. 02] p. 334, Para. 1, [1891MS].

Why is it that it is not a greater comfort to us? Well, I will tell you why. Christ has said that "ye cannot serve God and mammon" [Matt. 6:24]. The one is against the other. However long you have been a professor of religion, even if it has been 20 or 40 years, if you have not learned to seek first the kingdom of God and His righteousness, you do not know God, neither are you acquainted with Jesus Christ if you allow the spirit of the world to come in and absorb the mind and take the whole attention. [Cf: Sermons and Talks, Volume 1 p. 175 para. 01] p. 334, Para. 2, [1891MS].

Who gave you that mind? It was God. What right have you to commit day by day, hour by hour, week by week, month by month, and year by year, a system of robbery against God. What right have you to take the gift of reason, the gift of intelligence, and put that intelligence and reason

largely to your own benefit in worldly profit? We are to yield ourselves up, all that there is of us. [Cf: Sermons and Talks, Volume 1 p. 175 para. 02] p. 334, Para. 3, [1891MS].

Men in positions of trust, positions in our institutions, you become self-centered; you bring commercial business in. Men of responsibility that stand in positions of trust have contracted too big and heavy burdens to stop to pray. You are to consider the words of Christ, "Without me ye can do nothing" [John 15:5]. Leave Christ out of your service and you cannot distinguish between the common and sacred fire. Oh, they are too crowded with the cares of life for them to pray. What is their positions before God? You can go on and load yourself with burdens and with cares and perplexities, and live [a secular life]. "Without me ye can do nothing." Now, what is the use to leave Jesus out of the question and go on with your bungling work, botchwork, and with your affections centered upon the things of this world, and absorbed and controlled by the business part--the temporal things of this life and that which is of no value to us--and that which is of eternal moment to us is put away as a thing to be taken up transiently, when most convenient? If you go to meeting, you cannot keep awake because you have robbed God of the nerve brain power in pressure of worldly cares and of the physical and of the spiritual. You have not been drinking of the life streams which made glad the city of our God. You have not been drinking of the snow of Lebanon, but you have been drinking at the malarious streams in the valley; and what you want [lack] is religion. It is what you will have to have or you will never enter the kingdom of God. [Cf: Sermons and Talks, Volume 1 p. 175 para. 03] p. 334, Para. 4, [1891MS].

When the question was asked if there were many that should be saved, Christ said, "Strait is the gate, and narrow is the way, . . . and few there be which go in thereat" [Matt. 7:14]. Why? Because "wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat" [verse 13]. They do not need to hunt to find it; they do not need to seek; they do not need to strive. They can drift with the current of the world. They have the maxims; they have their standard; they have the spirit of the world. The line of demarcation between saint and sinner is obliterated. [Cf: Sermons and Talks, Volume 1 p. 176 para. 01] p. 334, Para. 5, [1891MS].

Now, if God has ever spoken by me, unless there is a reformation in our institutions, unless there is a reformation all through our churches, unless your eyes are opened by the baptism of the Holy Ghost, you will be lost just as surely as was Judas. You would sell your Lord just as readily as Judas sold Him for 30 pieces of silver, because Satan comes in with his temptations. His temptation is a bribe: All this will I give thee if thou wilt worship me. And many who suppose themselves loyal will sell their precious souls to Satan; and the things that are of interest, and that will live through eternal ages, are made a matter of minor consideration. You call the world an atom and you call an atom the world. You get that atom right before you, seeking for supremacy in these things, and talk of principles being maintained while worldly customs and worldly, unprincipled dealing is entered into and called principle to be maintained. Ungodly ambition is taking possession of the man not having an eye single to the glory of God but first for the glory of self. You get yourself and this atom right between you and your God, and you do not bring eternity into your

reckoning. [Cf: Sermons and Talks, Volume 1 p. 176 para. 02] p. 335, Para. 1, [1891MS].

Brethren and sisters, we had better come to our senses now, without delay. We had better cry for the vitalizing power of God to come upon us, and cure us of our spiritual paralysis. And, unless there is a thorough arousing, and you begin to cry unto God and change your course of action, you will be rated either with the unbeliever or you will be in that position that you have a name to live while you are dead; and your influence in the world is a living curse. Just because of your profession you lead people in the road to death and hell, and the account that God is to settle with you in the judgment you will not want the court to meet, for it decides your case forever. [Cf: Sermons and Talks, Volume 1 p. 177 para. 01] p. 335, Para. 2, [1891MS].

We are here for a purpose. Here are souls to save. There is a voice to be raised among the people of God. "Cry aloud, spare not." Why, what is it? What is the matter? "Show my people,"--Oh, it is God's professed people, is it?--"their transgression, and the house of Jacob their sins" [Isa. 58:1]. [Cf: Sermons and Talks, Volume 1 p. 177 para. 02] p. 335, Para. 3, [1891MS].

What we all need is a conscience, and with many it is dead. What souls need is to die to self and be born again. Conscience needs a resurrection. What is wanted is to know what religion is; to know what it is to have a living connection with the God of heaven; to know God and Jesus Christ, whom He hath sent, for we read, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" [John 17:3]. Then there is a knowledge. Why, I ask you, do you devote so little time to prayer, so little time to your Bibles, searching the Word that you may be sure you are following the directions therein given that you may secure eternal life? Why do you feel so little burden to consecrate yourselves and your household to God? Why do you make it a mere form of worship? Many of you would be terribly surprised if Christ should answer your prayers. You do not expect it. You are not making calculations for it. You have a form, and the prayers of many of you do not rise any higher than your head. What do we want? Repentance of your sins. Confess your sins before God and be converted, that your sins may be blotted out when the time of refreshing shall come and He shall send Jesus [see Acts 3:19, 20]. [Cf: Sermons and Talks, Volume 1 p. 178 para. 01] p. 335, Para. 4, [1891MS].

Now then, on this occasion we have been teaching here and talking about the love of God, how freely He is to forgive your sins. It is all so. It was a whole Saviour that hung on Calvary's cross, and that is just where your condemnation comes in. It is because of the immensity and fullness of the sacrifice, and retaining your spiritual poverty and your spiritual death, that you do not lay hold of the hope set before you in the gospel and benefit yourself with the great and infinite sacrifice which has been made in your behalf. What can you answer to God in the day of final accounts? What can you say, that you have not received the missionary spirit to work for the conversion of souls? [Cf: Sermons and Talks, Volume 1 p. 178 para. 02] p. 336, Para. 1, [1891MS].

Place some of you in a position of responsibility where any souls will

be under you, and you will oft manifest the tyrant. You will order around God's property as though they were your own, not human beings; order them around in a manner that would hurt the dignity of even dumb creatures. Is that the spirit that is going into heaven? Is that the spirit that is to dwell with Him who dwells in light unapproachable? I tell you, Nay. These persons who exalt themselves to rule are to be converted through and through, experiencing the new birth Christ instructed Nicodemus he must have or he would never see the kingdom of God. [Cf: Sermons and Talks, Volume 1 p. 179 para. 01] p. 336, Para. 2, [1891MS].

Religion is a personal matter. We are not saved by companies; we are not saved by having our names on the church books; we are not saved by numbers. The matter is, How is it with my soul? Have I made the surrender to God? Luke 10. Read the test made to Christ, "What shall I do to inherit eternal life?" Christ responds to the lawyer, "What is written in the law? how readest thou?" (Read the whole on this point.) Am I converted to God? Has His transforming power made me a new man? Am I kind? Have I the attributes of Christ, or the attributes of Satan? Am I polite to God whose property in souls I am responsible for? Am I kind? Am I patient? Am I tender? Do I have the love of Christ for the souls for whom He has died? [Cf: Sermons and Talks, Volume 1 p. 179 para. 02] p. 336, Para. 3, [1891MS].

What we want is purity; what we want is love. None of your love-sick sentimentalism, but we want faith that works by love and purifies the soul. Have we it today--that love that Jesus had for us that He laid on the altar of sacrifice, that as a man He can make a sacrifice for the perishing souls of those in the world for whom Christ had died? He gave Himself a full and complete and perfect offering. He left the glory that He had with His Father before the world was; He came into our world to be a man of sorrows and acquainted with grief; wounded for our transgressions, bruised for our iniquities; the chastisement of our peace was upon Him; with His stripes we are healed. [Cf: Sermons and Talks, Volume 1 p. 179 para. 03] p. 336, Para. 4, [1891MS].

What have we done as laborers together with God? Have we denied self? Have we lifted the cross? Have we manifested the intense interest for the work to be done in connection with the Lord Jesus Christ to save the souls ready to perish? It is our work to manifest the intense earnest desire to save souls proportionate with the greatest work God has committed to mortals. Then why so indifferent? Why so faithless? Why so worldly-minded? How can we meet the Lord in peace with our present showing? [Cf: Sermons and Talks, Volume 1 p. 180 para. 01] p. 336, Para. 5, [1891MS].

Is there anyone that has any cause for boasting? Is there anyone that feels that he is very apt, and has great talents? Who gave them to him? They came to him from Jesus Christ. Then what are you doing with them? Are you employing these talents to represent to the world godliness and self-denial and self-sacrifice? If you do this, then it is you are imitating our Saviour Jesus Christ. What we want is religion, Christlikeness in character; what we want is the descent of the Holy Ghost. Talk it in your meetings; talk it in your families; pray to God for it. But let me tell you, it does not come upon a man that has made his soul the highway for worldly thoughts, for impure thoughts, for sensual thoughts, for corrupting thoughts; nor for the performance of

wicked actions. [Cf: Sermons and Talks, Volume 1 p. 180 para. 02] p. 337, Para. 1, [1891MS].

We point the sinner to One who can take away the sin of the world. He does not cover the world with His righteousness, but He takes it away, until sinners repent and wash their robes of character and make them white in the blood of the Lamb. And the heart that is divested of self is ready for something else. That is the inflowing of the Holy Ghost. Then you can no more repress it; it will come out. You will begin to work for the depressed and the suffering. You will forget self. Self will not be exalted, but you will forget self, and you will be hid with Christ in God. When self is hid with Christ in God, then the Spirit of Christ will flow forth in conversation. "Be ye holy," says the apostle, "in all manner of conversation" Peter 1:15 . [Cf: Sermons and Talks, Volume 1 p. 181 para. 01] p. 337, Para. 2, [1891MS].

When Jesus Christ can present you before the Father spotless, the gates will be opened to you and you can go in; but if your soul is stained, and if your soul is spotted, the record is there and you must meet it in the judgment. [Cf: Sermons and Talks, Volume 1 p. 181 para. 02] p. 337, Para. 3, [1891MS].

What we want is the deep movings of the Spirit of God. What we want is to be sanctified of God here, body and spirit. "Thou shalt love the Lord thy God with all thy heart"--not two-thirds of it, not a quarter of it--"with all thy heart, and with all thy strength, and with all thy mind; and thy neighbor as thyself." [Cf: Sermons and Talks, Volume 1 p. 181 para. 03] p. 337, Para. 4, [1891MS].

Now, Jesus Christ did not come to man in His own divine character, but He clothed His divinity with humanity. He came to our world in His human nature, and in compassion, that you might behold Him. You could not behold Him if He had the light even of an angel. But He takes our nature; He comes right to us in the world to work for us, to teach all souls what we must do to be saved. And now every one of us can receive Him, believe on Him, if we will. But we are represented as the ten virgins, five of whom were wise and five foolish. They profess to be Christians. They profess to be religionists. But half of them have no oil of grace in their lamps, their hearts. [Cf: Sermons and Talks, Volume 1 p. 181 para. 04] p. 337, Para. 5, [1891MS].

I beg of you to institute the inquiry, How many of you have the Holy Spirit of God, represented as oil in the vessel with the lamp. Here is the light; you have the truth, the precious gems of truth offered to you--the glorious unfolding of the truth from the Word of God. The coming of the Lord is presented before you, "Prepare to meet thy God." This subject is not dwelt upon half as much as it should be; preparation is essential. God has not given us any time to stop. [Cf: Sermons and Talks, Volume 1 p. 182 para. 01] p. 337, Para. 6, [1891MS].

Some will say, It is no use now for us to raise money to send missionaries into foreign countries, because the time is so short it would not accomplish anything. Yes it will. You had better use your money in that way [rather] than have it left for the great day of conflagration to consume it. [Cf: Sermons and Talks, Volume 1 p. 182 para. 02] p. 338, Para. 1, [1891MS].

There are thousands that do not feel the least responsibility to pay any tithes to God. They refuse to give to the Lord His own lent talents to them that they may trade upon them and double them. He knows you by name. He has all your names on His record. He knows the sum to a penny, and how much you have robbed Him of, His own lent money. He has given you the amount for your own sustenance and put His hand on a small portion; but you cannot see that God should receive any returns from you, that He has any right to it, so you use it all selfishly and rob God's treasury. God forbid that you should think that way, and continue this robbery. There is no reason why you cannot see the plain truth on this important subject, only because you have the selfishness of your own wicked heart right before you that you don't want to see, and that you don't mean to see. [Cf: Sermons and Talks, Volume 1 p. 182 para. 03] p. 338, Para. 2, [1891MS].

But there is a time coming when every case shall be judged according to their works. Every action of robbery, of appropriating the Lord's tithe money, will be considered, unless you repent of your robbery toward God, that we may come to Him with His own and, as David said, "Of thine own, oh Lord, we freely give thee" [see 1 Chron. 29:14]. It is God that has given us everything. As we sit at our table He has given us this provision; through Jesus Christ it comes. The rain, the sunshine, the dew, and everything that is a blessing to us, He has given us, and yet many are so hard-hearted, so full of selfishness, that they cannot see the claims that God has upon them. Not all, thank God! There are many of us glad to give back to the Lord His own, and give it freely. We give it as freely as did David. Of Thine own, we freely give Thee. [Cf: Sermons and Talks, Volume 1 p. 183 para. 01] p. 338, Para. 3, [1891MS].

Then, if there have been any that have been robbing God here, you may say, "I don't see it in the Bible." Yes you do. You are lying to God; you do see it. Your cases have been presented, specified in Malachi. You see it and you cannot help it, because if you have reasoning powers you can see it. But you do not want to see, and you encourage blindness of mind lest your selfishness should die, and Christ should come in and take possession of you. I am thinking of the judgment. I do not want to stand in debt to God, robbing God of the tithe and the offerings, and have Him say to me, as my name is called, "Ye are cursed with a curse." I do not want to hear that from the Master. I want to hear Him say, "Well done, thou good and faithful servant." [Cf: Sermons and Talks, Volume 1 p. 183 para. 02] p. 338, Para. 4, [1891MS].

Now, we are wondering why it is that we do not have more of the grace and power of God. You begin to institute Bible classes in your churches, at your homes, and humble yourselves before God, and earnestly pray and weep before Him, and give yourselves to Him without reservation; you would find that there is nothing in the way. [Cf: Sermons and Talks, Volume 1 p. 184 para. 01] p. 338, Para. 5, [1891MS].

He says, "I stand at the door, and knock." What is the matter? Oh, you did not hear Him? Many don't hear when the Lord says, "This is My portion; give Me My portion. You may have the rest, but give Me My portion in tithes and offerings." So He knocks; He knocks, but you do not hear Him. What is the matter? Because the din of the world is

sounding in your ears and you do not hear. You cannot stop long enough to seek God earnestly and listen to hear what the Spirit hath to say unto you. May God help us individually that we may divest ourselves of everything which separates the soul from God, and [may] there be such a reformation here in California that you have not dreamed of. You will see the salvation of God which will go through your minds, and the many souls that will be converted unto Him. That is everything to us. [Cf: Sermons and Talks, Volume 1 p. 184 para. 02] p. 339, Para. 1, [1891MS].

When they tell me of losses of temporal goods, I feel like this: It is not a soul. But the loss of a soul is of higher estimate than the whole world. "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what will a man give in exchange for his soul?" [Mark 8:36, 37]. Please consider how you will settle this question with your Maker, just now, without delay. [Cf: Sermons and Talks, Volume 1 p. 184 para. 03] p. 339, Para. 2, [1891MS].

Now let us bring eternity into our reckoning. Let us live for God every day. We do not know at what time our period of life closes and He will come to us saying, "Give an account of thy stewardship." We each have a work to do. I will tell you when He will come to our world: After the gospel of His kingdom has been brought to all parts of the earth; and you had better be in a hurry. God help us to be faithful in the discharge of our duty to preach the gospel to all people, tongues, and nations; that we may arouse to our God-given responsibilities; that we may divest ourselves of every particle of selfishness; that there may be no money expended in flowers or feathers, or in decoration of the body; you cannot afford it. It may be at the cost of a soul. The time that you occupy in self-serving you want to be seeking to open your Bible to awaken the souls that are perishing around you out of the truth, that are ready to die. [Cf: Sermons and Talks, Volume 1 p. 184 para. 04] p. 339, Para. 3, [1891MS].

Christ died that every soul might become a missionary. You need not look upon the ministers; you need not say they carry the burdens. They do carry the burdens, and the reason so many have fallen into the grave is because they carried the burdens that some of you refused to lift. They carry the burdens that you will not take upon your soul. If you would before God keep your own soul clean, if before God you would cleanse yourself from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of God, your ministers would be where they could go forth, and your prayers could follow them like sharp sickles into the harvest field. But the temptations of the world have crazed you; the world has benumbed you; the world has paralyzed you; and we want now to get above the world and behold Christ, our only hope, that our eye shall be fixed upon Him who is the One altogether lovely and the Chief among ten thousand. [Cf: Sermons and Talks, Volume 1 p. 185 para. 01] p. 339, Para. 4, [1891MS].

We want to know, brethren, if you are going to make the surrender to God. We want to know if you will consider that everything has been done for you that a God could do. We want to know if you consider that all heaven--just think of it!--all heaven has been poured out to you in one gift, with Jesus Christ. When God gave His Son He gave with Him the richest treasures of heaven. It is yours, if you will cooperate with Him. He gave all heaven; all heaven He gave in that one gift. All

heaven is at our command. All heaven we may claim. When the minister goes forth to labor he can say, "I go in the strength of the God of Israel. I have no confidence in self. I have no confidence in my finite ability, but I have a standing promise from One who says, 'I am with you always, even unto the end of the world.'" You have no lack of power then. What more assurance do you want? "If he abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" [John 15:7]. Do you believe it? Do you believe the promise? [Cf: Sermons and Talks, Volume 1 p. 186 para. 01] p. 339, Para. 5, [1891MS].

We have been so earthly; we have been talking of earthly things; we have had our conversation upon common and earthly things until eternity has been dropped out of our reckoning. Shall we bring it in? God help us that we may arouse as we never have done before. I tell you, it is an individual work. Do not look at another and say, "They have defects in character; they are thus and so." "What is that to thee? follow thou me." I speak of Peter. Said the Lord Jesus Christ, "What is that to thee? follow thou me" [John 20:22]. He told Peter what should happen to him, and then Peter says, pointing to John, "What shall this man do?" Well, now, you just keep your eye single to the glory of God. What is it to keep the eye single? What does it mean? It means that you should let the world go out of your reckoning, and let the eternal realities come in. God help us to be Christians at home. [Cf: Sermons and Talks, Volume 1 p. 186 para. 02] p. 340, Para. 1, [1891MS].

Now I want to tell you what a saint is. A saint in heaven is just what he is in his own family at home. If he is a Christian at home he is a Christian in the church. He will be a good Christian in heaven. Now, God has placed us on trial here. How is it with you? Are you going to stand the test? He will bring circumstances around you to prove you and see whether there is any defilement of character in you. If there is any debasement, if there is any carnality, if there is any satanic tendency, He will bring you over the ground in one way, and then He will bring you over the ground in another way, and then He will test you upon one point, and then He will test you upon another. We are here to be tested and proved. [Cf: Sermons and Talks, Volume 1 p. 187 para. 01] p. 340, Para. 2, [1891MS].

What does it amount to? If you have the Spirit of Christ you will love every soul for whom Christ died. Not with a love-sick sentimentalism. Not with base affection. Nothing like that. You will love as Christ loved. You will want to carry that burden for souls, oh how carefully, that there shall not be any occasion given to the youth, or to those of mature age, that shall bring in or make occasion of their stumbling or being turned out of the way, or a channel for an impure thought. Create an atmosphere where the soul can be kept open and clean before God our Maker. [Cf: Sermons and Talks, Volume 1 p. 187 para. 02] p. 340, Para. 3, [1891MS].

Ah, the sin of licentiousness, it is terrible! It is upon many, many that are here. They are corrupting their souls and yet they seem to think that they are Christians. Some do not know what sin is. They do not know what an offense it is to God to defile the soul-temple. But I call upon you to clear the King's highway. There are immense responsibilities that are resting upon our churches here in California where they have had the grand light of Bible truth, the precious

message of truth in His Word. It is for the saving of the souls of the people. [Cf: Sermons and Talks, Volume 1 p. 187 para. 03] p. 340, Para. 4, [1891MS].

Such responsibility! It is to represent the faith you possess. It is to stand in the integrity of our soul. If you will be faithful to God, self shall be crucified. Self shall die, and Christ Jesus shall lie in us, and He shall be the hope of our calling. We will represent Jesus Christ to the world. Inquire sincerely, "Am I a Christian?" If I am a Christian I am looking unto Jesus, the Author and the Finisher of my faith. In Him my hopes of eternal life are centered. [Cf: Sermons and Talks, Volume 1 p. 188 para. 01] p. 340, Para. 5, [1891MS].

If all those that handle the Word of God, ministering to the people, will cleanse their hearts from all iniquity and all defilement, and shall come to God with clean purpose of heart, as little children, they shall see of the salvation of God. Jesus will walk in our midst. We have now the invitations of mercy to become vessels unto honor, and then we need not worry about the latter rain; all we have to do is to keep the vessel clean and right side up and prepared for the reception of the heavenly rain, and keep praying, "Let the latter rain come into my vessel. Let the light of the glorious angel which unites with the third angel shine upon me. Give me a part in the work. Let me sound the proclamation. Let me be a co-laborer with Jesus Christ." Thus seeking God, let me tell you, He is fitting you up all the time, giving you His grace. You need not be worried. You need not be thinking that there is a special time coming when you are to be crucified. The time to be crucified is just now. Every day, every hour, self is to die; self is to be crucified; and then, when the time comes that the test shall come to God's people in earnest, the everlasting arms are around you. The angels of God make a wall of fire around about and deliver you. [Cf: Sermons and Talks, Volume 1 p. 188 para. 02] p. 341, Para. 1, [1891MS].

All your self-crucifixion will not do any good then. It must be [done] before the destiny of souls is decided. It is now that self is to be crucified--when there is work to do; when there is some use to be made of every entrusted capability. It is now that we are to empty and thoroughly cleanse the vessel of its impurity. It is now that we are to be made holy unto God. This is our work, this very moment. You are not to wait for any special period for a wonderful work to be done; it is today. I give myself to God today. [Cf: Sermons and Talks, Volume 1 p. 189 para. 01] p. 341, Para. 2, [1891MS].

What if one should go out from this meeting while he is looking forward a week, or a month, or a year before he surrenders to God, and the cars should strike him as they [did] our Sister Rowland? Are you ready to make the surrender now? You are to put away your sin right now when you see it, but do not make leeway [that] you are going to overcome by degrees; you are going to try little by little to give up sin. Now, while it is called today, heed the invitation and harden not your hearts. [Cf: Sermons and Talks, Volume 1 p. 189 para. 02] p. 341, Para. 3, [1891MS].

Oh my soul, why not leave the cursed thing today? Sin crucified my Lord. Why not turn from it with loathing? Why not love the things that Christ loved, and hate the things that Christ hated? He has made

provision ample enough for you that you can through Him be more--yea, more--than overcomers. Then what do you want? Do you want a second crucifixion of Christ? You cannot have that. You must look to Calvary. You must take the blood by faith and apply it. You must wash in it. You must be cleansed by the already shed blood of Jesus Christ. It can cleanse you to the utmost. [Cf: Sermons and Talks, Volume 1 p. 189 para. 03] p. 341, Para. 4, [1891MS].

I love Him; I love Him for He first loved me. He has broken my heart; He has broken it, and it is not good for anything unless it is broken. Your heart is not good for anything unless it is broken. God help us that we may this very day surrender to God. There is a work to be done here. There is a work to be done in the church--a wonderful work. You are to love as you never have loved before. You are to pray to Him as you never have prayed before. You are to seek Him as you never have sought Him before. Are you going into a monastic cell as Martin Luther did to scourge yourself? The question is asked: "Shall I give my firstborn . . . for the sin of my soul?" [see Micah 6:6-8]. Is it burnt offerings and sacrifices that God requires? He says, "My soul is full of them." It is not that. It is a contrite heart; it is that you walk humbly, and deal justly, and show mercy. This is your work. [Cf: Sermons and Talks, Volume 1 p. 190 para. 01] p. 341, Para. 5, [1891MS].

Take right hold of it now. Why wait any longer? Why not take God right at His word? Say, "Here Lord, I give myself away, 'tis all that I can do." If Satan comes with his hellish temptations, tell him No, there is no place in my soul for it; my soul is ravished with the love which is expressed upon Calvary; I cannot allow any of this wickedness to come into my soul; it crucified my Lord. [Cf: Sermons and Talks, Volume 1 p. 190 para. 02] p. 342, Para. 1, [1891MS].

Now brethren and sisters, we want religion; we want the baptism of the Holy Ghost. You want to be getting ready for missionaries. You do not know who may be called, but Satan wants to keep you all the time in the darkness of unbelief; he wants to keep you in the lowlands; he wants to keep you in darkness and sin. Will you break the fetters? Will you go free? Will you say, "Simply to Thy cross I cling; in my hand no price I bring"? Just myself, that is all He wants. He wants yourself--just as you are. [Cf: Sermons and Talks, Volume 1 p. 190 para. 03] p. 342, Para. 2, [1891MS].

May God help us to look and live. May God strengthen our hearts to trust in Him. He is coming, brethren, in a little while. Here are sorrows and troubles. Here is one brother that has been suffering with rheumatism and with agony, sleepless nights. There is rest, brother; there is rest in a little while. We shall see Him as He is, and we shall be made like Him. Rest, rest in the kingdom of God. Go on a little longer; suffer a few days longer, and there is an eternity of happiness and bliss; that is what you want. The crown of righteousness is for the overcomer. Every one of you, think of this. In the morning think of it, now today I must look at that crown. I must run for it. I must run the race for it. And that crown is mine if I overcome. But if I do not overcome, and am overcome of Satan, I lose that crown; another gets it. Shall we not try to win the crown of everlasting life? If we lose heaven, we lose everything. If we gain heaven, we gain everything. [Cf: Sermons and Talks, Volume 1 p. 191 para. 01] p. 342, Para. 3,

[1891MS].

I see matchless charms in Jesus. I do not want any greater reward than He presents to us. I do not want any larger reward than that. I want to live for God, not for the world. I want the eye single to His glory. Let us every one--in the morning, and at noon, and at night--lay ourselves before God as His property, not our own, and fight the good fight of faith. Today you are not to have the faith of tomorrow. You have only faith for today; tomorrow you will find faith when that comes; so don't worry about tomorrow. It is today, Am I the Lord's? Today have I the witness of His Spirit? Today does my name come upon the lips of the great Advocate of heaven? Today am I walking in harmony with Jesus Christ and heavenly angels? The heavenly intelligences are at work to bring the light of the knowledge of the truth as it shineth in the face of Jesus Christ, to humanity. [Cf: Sermons and Talks, Volume 1 p. 191 para. 02] p. 342, Para. 4, [1891MS].

Am I a co-laborer with Jesus Christ? What is the matter? It is because you have robbed God all through the week. You have committed robbery of God, and you have no part in His work. God help you to be converted. Some of you may be touched and say, "I don't like such straight preaching." I cannot help it if you do not. There must be somebody. "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins" [Isa. 58:1]. We want your help, brethren, every soul of you. [Cf: Sermons and Talks, Volume 1 p. 192 para. 01] p. 342, Para. 5, [1891MS].

What is the word that comes from the watchman on the walls of Zion? "The morning cometh, and also the night" [Isa. 21:12]. Both are coming. The watchman has to give the note of warning. Every watchman on the walls is to take up the note and to sound it to the people. What do the people do--just sit and gape at the watchman? They have got, in their turn, to catch the trumpet sound, then to take it up and sound it through the churches; not call, "Watchman, come here, come here," because of this note, of this warning here in our church. Give it yourself, because you are connected with God. Give it yourself, because you are the channel [of] light. Catch the words all burning from the throne of God and give them to the people. That is what you are to do. Instead of quarreling [about] who shall be the greatest; instead of dissension, instead of strife, God help you to be converted. What you want is to become as little children. [Cf: Sermons and Talks, Volume 1 p. 192 para. 02] p. 343, Para. 1, [1891MS].

I want heaven. Do you want it? We shall all see just how much we want it. We shall see just how much faith we have. For the Lord is coming and He is right at the door. We have but a little time to work, and if we let the world come in here and absorb all our attention and all our means, how can it be said of you in the judgment, "Enter ye in. Well done, good and faithful servant"? Where is your goodness and faithfulness? Was it on your farm? Was it in working with your hands? You can be faithful there, but you have something else to do. There is a world to be warned; there is a world to be saved; there is a sinner to be converted. While you are asleep the sinners are perishing; Satan is sowing his tares. You want to be wide awake in your churches. All heaven is interested for you; why not be interested for yourselves? "Open the door, and I will come in," said Christ. Will you open it? Will you let Him in? Will you be zealous and repent of your

backsliding, your lack of love, your coldness, your indifference? [Cf: Sermons and Talks, Volume 1 p. 192 para. 03] p. 343, Para. 2, [1891MS].

What we want is Jesus. What we want is His love. What we want is the elevation and ennobling of character. What we want is to die to self right here--not wait until some future period. We want to make the consecration here. Oh, I am so thankful that it is not too late for us to be righteous. I am so thankful we have a Jesus. I am so thankful that He is able to cleanse us from all sin! I am so thankful that I can hope for His blessing. I am so thankful that I can hide in Him now, and that I can accept His light and give it forth to others. May the Lord breathe upon us His Holy Spirit, and may we grow up into Christ, our living Head. We want this salvation today. We don't want to wait; we don't want to dispel Christ by our unbelief. We want to take right hold of Him because He has told us to do it; and He says--now listen, I want you to hear every word of it--"Let him take hold of my strength, that he may make peace with me; and he shall make peace with me" [Isa. 27:5]. "Come now, and let us reason together. . . ; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" [Isa. 1:18]. Will you come? Will you believe? Will you let Him reason with you? Will you commit the keeping of your soul unto Him as unto a faithful Creator? [Cf: Sermons and Talks, Volume 1 p. 193 para. 01] p. 343, Para. 3, [1891MS].

God grant that we may live in the light of His countenance, and at last hear Him say, "Come up higher; enter thou into the joy of thy Lord." What is that joy? Seeing sinners converted. That is joy. Let us go to work and see if you cannot help some poor, despondent soul that is crushed under the weight of discouragement. See if you cannot win some soul to Christ. You are bigger in your own eyes than you ought to be, but just see if you cannot win somebody to Christ; and as you win them to Christ you will become smaller and smaller in your own eyes, until you feel as though you were nothing. When you feel in that way, then Christ to you is everything. [This was followed by an altar call; many responded. See report in *Signs*, October 12, 1891.]--Manuscript 35, 1891. (MR 900.23) [Cf: Sermons and Talks, Volume 1 p. 194 para. 01] p. 343, Para. 4, [1891MS].

(Sabbath morning sermon, Healdsburg, California, Camp Meeting, Sept. 19th, 1891.) "I pray for them: I pray not for the world, but for them which Thou hast given Me; for they are Thine. And all Mine are Thine, and Thine are Mine; and I am glorified in them" (John 17:9, 10). [Cf: Sermons and Talks, Volume 1 p. 195 para. 01] p. 344, Para. 1, [1891MS].

Mark the words. It is Jesus Christ that is praying to His Father, "and all Mine are Thine, and Thine are Mine; and I am glorified in them." [Cf: Sermons and Talks, Volume 1 p. 195 para. 02] p. 344, Para. 2, [1891MS].

Is it truth? Are we Bible believers? Is Christ glorified in us? I want you to consider this. He is speaking of the oneness and that unity that shall exist with Christ and His disciples. In that unity, in that oneness, Christ is glorified in us. Now I would have you consider how very light a matter many of us make of seeking to preserve this unity. Why, this unity with believers in and through Christ is the great

strength of the church! The oneness, the love which through their faith and unity exists with God's people through faith in Christ, is a power. [Cf: Sermons and Talks, Volume 1 p. 195 para. 03] p. 344, Para. 3, [1891MS].

How earnest, how decided, how determined should be our efforts to answer the prayer of Christ that we may have that harmony one with another for which Christ died to perfect; that we may be one with Christ; for, unless we are constantly laboring for this harmony and this unity, we shall certainly fail of answering the prayer of being one with Christ as He was one with the Father. [Cf: Sermons and Talks, Volume 1 p. 195 para. 04] p. 344, Para. 4, [1891MS].

(You will see I have contracted a severe cold on this journey. It is very difficult for me to speak at this time, but perhaps I can make you hear. I hope I can.) [Cf: Sermons and Talks, Volume 1 p. 196 para. 01] p. 344, Para. 5, [1891MS].

In this oneness God is glorified. In division and dissension and differences and pulling apart Satan is glorified, and all heaven looks with astonishment upon those who claim to be children of God. Have [they] not served the enemy long enough in this line? "And now," prayed Christ, "I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in Thy name: those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now I come to Thee; and these things I speak in the world, that they might have My joy fulfilled in themselves" [verses 11-13]. [Cf: Sermons and Talks, Volume 1 p. 196 para. 02] p. 344, Para. 6, [1891MS].

Who? Believers in Jesus Christ. That they might have the joy of Christ fulfilled in us through love and unity as His disciples. What is that joy? Who for the joy that was set before Him endured the cross, despised the shame, and is forever set down at the right hand of God. What was the joy? Was it the joy that we feel when we think that we are in a very important position in this life? Is that the joy? No. What was the joy? In seeing sons and daughters brought to Jesus Christ because they have given their life to the service of Christ, of soul saving. [Cf: Sermons and Talks, Volume 1 p. 196 para. 03] p. 344, Para. 7, [1891MS].

That is the joy that Christ had. That is our joy. And when we possess this joy we shall love souls and work for souls for whom Christ has died. You will not be in the position that you will think, "My way is right, and I will carry this through on my line"; and thus you dishonor your Creator, because Christ's prayer is against you, and you are against the prayer. Therefore how can you have His joy fulfilled in you when you have a spirit of self-exaltation and you are not at oneness with Jesus Christ? [Cf: Sermons and Talks, Volume 1 p. 196 para. 04] p. 345, Para. 1, [1891MS].

What we want today is to be constantly studying the life of Christ and working every day of our life to answer the prayer of Christ that you may be one in His love, and work for unity. The prayer that He offered to His Father is to exercise interest and love for souls. You want in

every work, in your spirit, in your thoughts, in your actions, to be cherishing the love of Christ which He has prayed might exist. You want that faith that works out your salvation after the divine similitude. Why, you tell us that by our works we are not saved! Nevertheless, you are not saved by any evil works; but you have that faith that works out a character after the divine similitude. It is a faith that works out a unity of action, brother with brother, and every hour of your life if you are standing in living connection with God. You manifest His love. It works in your home life. [Cf: Sermons and Talks, Volume 1 p. 197 para. 01] p. 345, Para. 2, [1891MS].

There is no fretfulness seen in the home if Christ is the peace principle exercised in your soul. There is no uncourteousness there. There is no roughness or sharp speech there. Why? Because we believe and act out that we are members of the Royal Family, children of the Heavenly King, bound to Jesus Christ by the strongest tie of love--that love which works by faith and purifies the soul. [Cf: Sermons and Talks, Volume 1 p. 197 para. 02] p. 345, Para. 3, [1891MS].

You love Jesus and you are constantly at work to overcome all selfishness and be a blessing and comfort and strength and a support to the souls He has purchased with His blood. I cannot see why we should not the more earnestly try to bring the peace of Christ right into our family, than to labor for those that have no living connection with us; but if we have religion in the home, it will extend outside of the home. You will have it everywhere. You will carry it with you to the church. You can carry it with you when you go out to your work. It will be with you wherever you shall be. What we want is religion in the home. What we need is the peace principle which shall control our spirit and our life and character after the Christlife. He has given us His example. God help us that we may walk and work intelligently to this end. [Cf: Sermons and Talks, Volume 1 p. 198 para. 01] p. 345, Para. 4, [1891MS].

There is no virtue in your prayers to God when you get right up from your prayers and begin to speak sharp words and make yourself disagreeable in your family. When you get up from your prayers and begin to fret and to find fault with everything and with God Himself--for this has been done--your prayers don't go any higher than your head. Shall we now have that faith that works by love and purifies the soul here where this reformation means so much? Well, that is what we want; because the latter rain is coming, and we want the vessel all cleansed from its work of impurity. We want the vessel to be a vessel unto honor, fit for the Master's use. There are vessels to dishonor, and there are vessels to honor. Now we want to make our choice, and reveal we choose to be a vessel unto honor. [Cf: Sermons and Talks, Volume 1 p. 198 para. 02] p. 345, Para. 5, [1891MS].

There is not a quarreling man--no matter if your profession is as high as heaven--nor a quarreling woman; not one that loves to talk and berate and wound and injure the souls and reputation of God's people, that will ever enter the portals of the city of God. Why? Because there would be a second rebellion in heaven. What we need now is to be students, to learn in the school of Christ to perfect a Christlike character. [Cf: Sermons and Talks, Volume 1 p. 199 para. 01] p. 346, Para. 1, [1891MS].

"Come," says Jesus. "Come," says Christ your Saviour, "learn of Me; for I am meek and lowly in heart." His arm is extended, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." He has told you where to go. "Come unto Me," every one of you, "and I will give you rest." Do you believe it? Do we believe the word of God today? Do we believe just what He tells us? What is the matter with us, that we do not have more freedom, and that Christ is not glorified in us? It is because we don't believe Him. Every soul will act out all the faith that he has. [Cf: Sermons and Talks, Volume 1 p. 199 para. 02] p. 346, Para. 2, [1891MS].

If we are weary, if we are heavy laden, why, then, come right to the great Burden Bearer. Say, "Here, Lord, I come just as I am. I come because I am sinful. I come because I am needy. I come because I am wholly dependent, and I want to drink in this life of the waters of life. I want to drink of the streams of salvation which flow from the throne of God." [Cf: Sermons and Talks, Volume 1 p. 199 para. 03] p. 346, Para. 3, [1891MS].

Well, then, if you drink, how shall we know that you have been drinking? How will anyone know that you have been drinking? Will you go out and begin to kick and scold your cattle, and beat them, and bruise them? They are God's dumb animals and cannot retaliate. He made them. You must respect your cattle. Will you rise from prayer and begin to scold and fret at your children, and at the circumstances and things that transpire in your house? Will you do it? Well, what shall we think of you? We will think you are an agent of the devil, that is what; we think the thoughts that such a course of action produces. Whatever your profession, however high it may be, if the truth your profess does not have influence enough on you to change your natural heart, to convert you to be kind and courteous, and to give you a new heart and a new mind, seek the true character now. [Cf: Sermons and Talks, Volume 1 p. 199 para. 04] p. 346, Para. 4, [1891MS].

Now what does every man and woman need? A conversion to God. That is what he needs. Then what? Why, we begin to cherish this love which Christ had. We are converted. We love one another. We see that every individual has his own individual trials. We see that every soul that we are brought into connection with knows what it is to battle with the powers of darkness if they ever overcome. "We," saith the True Teacher, "fight not against flesh and blood," but we fight "against spiritual wickedness in high places." [Cf: Sermons and Talks, Volume 1 p. 200 para. 01] p. 346, Para. 5, [1891MS].

Well, we know Satan is against us; we know the whole confederacy of evil is united and works with the evil men and women. Satan and his angels and evil men are there manifested to attempt to deceive, to allure, and to make our lives uncomfortable and unhappy and wretched by words and actions, and is it not very poor policy for professed Christians to open the door of their house and say to the devil, come in? Many are doing this. Is it not the most wretched policy for you to give place to the devil, and then you judge [that] everybody is your enemy, and you are the enemy of everybody, and thus you talk and thus you act. [Cf: Sermons and Talks, Volume 1 p. 200 para. 02] p. 346, Para. 6, [1891MS].

Is the joy of Christ in you? Is Christ glorified, or God glorified in

you? Verily, verily, I say unto you, unless you are born again you never can see the kingdom of heaven. [See John 3:3] You may have addicted yourself to fretting and to scolding for a long while, but it has not perfected your Christian character. Now suppose you change the order of things and you begin, when Satan begins to put in the word of complaint, to find fault, you begin to sing a song, if it is the simple hymn, "I will follow Thee, my Saviour, Wheresoe'er my lot may be." Just begin to sing. Do you think that will please the devil and the confederacy of evil angels? No; they will get out of your presence as soon as possible. You have garrisoned the soul against them. [Cf: Sermons and Talks, Volume 1 p. 201 para. 01] p. 347, Para. 1, [1891MS].

Well then, what shall we do? We shall pray more in the spirit and understanding also. We shall talk more comfortable words because the heart is converted. We will lift up the weights that are upon the souls, knowing that they are tempted of the devil and, in our turn, we will not make ourselves tempters. Now that is what we will do when converted. You try it, and you will see what that will do for you, and you will see that you are exercising a faith that works--that works by love, which purifies the soul. [Cf: Sermons and Talks, Volume 1 p. 201 para. 02] p. 347, Para. 2, [1891MS].

And then I will tell you what else to do. Keep the praise of God on your lips. You have had so little of it that it is a strange song. Now, we want to learn that song because in heaven the angels are constantly offering praise and thanksgiving and glory to the God of heaven. Therefore we want to catch the strain here, and heaven is much nearer to earth than we think, and we are much nearer to heaven than we imagine, because the heavenly intelligences are all through such an assembly as this. [Cf: Sermons and Talks, Volume 1 p. 201 para. 03] p. 347, Para. 3, [1891MS].

Is that all? No. The heavenly helpers are with you in your family. Those angels want that family [to be] a sample of the family in heaven. Those angels are at work to mold, to fashion, and to make every family after the divine family. Well then, would it not be very poor policy to speak and act like sinners, to awaken an element in your family which will set them all at variance, and make them unhappy and miserable? But this work is done daily by unconverted men and women who claim to be followers of Christ. But God help us to be converted, that we may show forth the praises of Him who hath called us out of darkness into His marvelous light. [Cf: Sermons and Talks, Volume 1 p. 202 para. 01] p. 347, Para. 4, [1891MS].

Well then, how shall we know that we have been drinking of the living streams of salvation? How shall we understand this? Oh, the heart is changed; out of it are the issues of life. The good man bringeth out of the treasure of his heart good things. Now we are to learn and are to know by their words and works who are converted. The evil man bringeth out of the treasure of his heart evil things, showing he is under the control of Satan. Every word is a seed. We are scattering it in words and actions--sowing seed--and then what will the harvest be? God help us that we may sow unto life eternal, that we may reap the precious grain in this life, and then the good works will cause souls to be converted. [Cf: Sermons and Talks, Volume 1 p. 202 para. 02] p. 347, Para. 5, [1891MS].

I want to tell you that you have every reason to rejoice today. Christ says, "Come, come unto Me, and I will give you rest." What have we to rejoice in? That Christ is not in Joseph's new tomb, and a great stone rolled before it. Where is He? Where is Jesus? He has arisen; He has risen from the dead; He has ascended on high. He is our Advocate, and He pleads in our behalf before the Father. We have a Friend at court. Thank God, we have a Friend at court! Then offer up your petitions. The righteousness of Christ is there. The perfection of Christ is there. [Cf: Sermons and Talks, Volume 1 p. 202 para. 03] p. 347, Para. 6, [1891MS].

You may look up and say, "Oh, I am discouraged; I am in despair; I feel so terrible," and all this! What have your feelings to do with the matter? Do tell me. What have your feelings to do with these matters? Are they stronger than the word, the immutable word of Jehovah? Which is stronger? Is not the word of God a solid basis? Is it not the Rock of ages? Well now, what will you do? Hide in that Rock. Let your heart go out to Jesus who has bought you as His own property with the price of His sacred life-blood. [Cf: Sermons and Talks, Volume 1 p. 203 para. 01] p. 348, Para. 1, [1891MS].

There are thousands that have been addicted to complaining; they are chronic grumblers. But all such will never enter heaven. How can you be cured? Christ tells you: "A new heart will I give you." Do they profess to believe the truth? I shall know it when there is a change in that unruly member, the tongue. "A new heart will I give thee." We shall find in the place of a stirring up by the leaven of disaffection, we shall find there are words that cement; there are words that bind together. They will not see something in everyone around them to find fault with but themselves, and expatiate upon other's evil. But they are beginning to look and say, Am I right? Have I that love, that faith that works by love and purifies the heart for the second, the latter rain, the descent of the Holy Spirit of God? [Cf: Sermons and Talks, Volume 1 p. 203 para. 02] p. 348, Para. 2, [1891MS].

Now, some will tell you, and they will begin to reckon, and reckon, and reckon when the latter rain is coming. I would rather that you would reckon right now whether you have brought eternity into your reckoning concerning your individual self. Consider whether you have brought eternity daily to view. If you are right with God today, you are ready if Christ should come today. What we need is Christ formed within, the hope of glory. We want that you should have a deep and earnest longing for the righteousness of Jesus Christ. Your old, tattered garments of self-righteousness will not give you an entrance into the kingdom of God, but that garment that is woven in the loom of heaven--the righteousness of Jesus Christ--will. It will give you an inheritance among the sanctified. That is what we want. It is worth more than all the worldly gain; it is worth more than all your farms; it is worth more than all the honor that finite beings can bestow upon you. [Cf: Sermons and Talks, Volume 1 p. 203 para. 03] p. 348, Para. 3, [1891MS].

What we want to know is, Are you individually, daily preparing that you can unite with the family of heaven? Are you quarrelsome here? Are you finding fault with your household here? If your are, you will find fault with them in heaven. Your character is being tested and proved in

this life, whether you will make a peaceable subject of God's kingdom in heaven. [Cf: Sermons and Talks, Volume 1 p. 204 para. 01] p. 348, Para. 4, [1891MS].

Now let the parents go to work for their children. Don't let them hear a fretful word spoken in the house. Tell them angels are there watching over them and they must enter into no sinful practice. Tell them the heavenly intelligences are looking upon them, and don't allow a word to be spoken from your lips to educate your children in words to dishonor God. Ah, there are scores here that need to be converted on this line, and unless they are converted, they never will know what the love and joy of Christ is in the heart, and can never be translated to live with the heavenly family. [Cf: Sermons and Talks, Volume 1 p. 204 para. 02] p. 348, Para. 5, [1891MS].

But we hope this meeting will be a time when you will surrender to God. We hope it will be a time when you will place yourself fully in Christ's love. He is coming in a little while, and when we think of it every one of you may look back and consider what your life has been. Consider how you have had the truth. Summer after summer line upon line, testimony after testimony, has come from heaven to you, and the Word, the precious Word of God--and yet, where is your reform? Where is the cleansing of the soul temple? Where is the fitting up for the finishing touch of immortality? What are you doing? Have you that faith that works, or have you that faith which does not do anything for you? [Cf: Sermons and Talks, Volume 1 p. 205 para. 01] p. 348, Para. 6, [1891MS].

The truth of a heavenly origin converts the soul. The truth from heaven has an influence upon the human life and upon the human character that is elevating, ennobling, sanctifying, refining--making us more and more like Jesus; and thus we are changed through the sanctification of the truth from glory to glory. What is the glory? It is the character--"From character to character." And we are fitting for heaven in this life, that we may see Jesus and that we may be like Him; that we may reflect His image, and from character to character marching, marching right straight along; step by step you keep with the Leader, and He is leading you. Who is it? The Light of the world, the Truth, the Life.--all these combined, and He is leading in straight paths. You are never left without angels' care. Do you respond and seek to perfect a true righteous character? Will you be led? That is the question, the whole question of your salvation today. Will you be led? [Cf: Sermons and Talks, Volume 1 p. 205 para. 02] p. 349, Para. 1, [1891MS].

I want to read still more. The last I read was, "And all Mine are Thine, and Thine are Mine; and I am glorified in them." Is it so? Is God glorified in you? Are you a gossiper? Are you a faultfinder? Are you suspicious? Are you jealous? Is God glorified in you? No, indeed! The devil is glorified in you, and he is wonderfully pleased with you. But what we want is to change that order by being converted to God right here and not to wait until we get off of this tent ground. What we want is to be clad with the robes of Christ's righteousness. We want to be built up in the most holy faith. We want to rejoice in Jesus Christ. [Cf: Sermons and Talks, Volume 1 p. 205 para. 03] p. 349, Para. 2, [1891MS].

Now I read some verses further than this: "And now come I to Thee; and these things I speak in the world, that they might have"--what?--"My joy fulfilled in themselves." Well now, this is the privilege of every individual soul. The joy of Christ fulfilled in themselves. Think that this can be done; believe that it can be done. Act it; and you will find that you are brought into a purer atmosphere; you are breathing the atmosphere of heaven--not the atmosphere of hell, but the atmosphere of heaven--and when you breathe in that atmosphere, and this atmosphere surrounds the soul, all that come within the sphere of your influence are benefited and blessed. [Cf: Sermons and Talks, Volume 1 p. 206 para. 01] p. 349, Para. 3, [1891MS].

The "joy fulfilled in themselves." What does it mean? Why, I get up in the morning, [and] I don't feel any particular joy. When I wake up, I don't feel that wonderful joy; perhaps some days, sometimes I do. But then what? Looking unto Jesus, who is the author and finisher of our faith, I begin to look up to Jesus for His presence, His light, and His love. A very simple thing. I thank God that He has kept me through the night. I am so thankful that He is a living Saviour. I am so grateful that He lives to make intercession for me; that He is not in Joseph's new tomb. He is a living Saviour and ready to bless me. Well then, I believe that He means I shall be blessed. He died for me that I might be blessed, and that His joy might remain in me, therefore I keep my mind in that channel. I educate it; I train my tongue; I train my thoughts; I train all that there is of me that I may fasten it upon Jesus Christ. [Cf: Sermons and Talks, Volume 1 p. 206 para. 02] p. 349, Para. 4, [1891MS].

Oh, evil things come in between me and the Saviour. It is the hellish shadow of Satan. I see that shadow and darkness; shall I fall under it? Well, when I was coming in the cars in the evening and in the night season I looked at the moon, there was a whole bank of clouds it went into. Now, I thought, we will see what that moon does. I kept my eyes upon it, and soon I began to see that there was a bright, brightness coming into the cloud. The darkness of the cloud did not put out the moon nor its light, but the light kept shining. The moon in its brightness began to scatter and lighten and brighten the darkness until it rolled back and revealed the glory and light of the moon, and then its glory lighted up the clouds all around us. There is what we want to be. [Cf: Sermons and Talks, Volume 1 p. 207 para. 01] p. 349, Para. 5, [1891MS].

Satan is not dead by any means. He is working to bring the shadow of death over your souls. Will you let him do it? Will you let him make you look at the darkness, and talk of the darkness? We are just to be like that moon. Light up all our way by faith. Through the shadow of darkness and of death Thou art the light of heaven. We are to talk of heaven and of heavenly things. We are to become more and more heavenly-minded. Now all the faith that you profess--we shall know something about it. You need not think that you can shut it up in a box like a nice perfume, and keep it there or in a bottle. But we shall know just the measure of your faith. How? By your works. By the fruits that you bear. If you have Christ abiding in your heart, you will talk Christ. [Cf: Sermons and Talks, Volume 1 p. 207 para. 02] p. 350, Para. 1, [1891MS].

If you have Christ abiding there, you cannot fret or scold. You cannot

make others unhappy and wretched and miserable. No. Because Christ is there, His joy is there, His peace is there. You want everybody to have peace; you want them to have comfort; you want them to have good hope; you want them to have courage, and you keep talking of Jesus and His love--what He has done for me. Now we lose sight of this; we lose sight of it. You look and see what Christ has done for you again and again, and the precious victories He has given you, and then as you look at things you talk of these. Don't you see, every trial sinks into insignificance in comparison with this? [Cf: Sermons and Talks, Volume 1 p. 208 para. 01] p. 350, Para. 2, [1891MS].

Paul looked at it, and now let us hear his language--just listen to it--"I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" [Rom. 8:18]. When? At that time. "Revealed in us." Now let us make the reckoning. "I reckon," he says, Well, then, let us begin to reckon. We have reckoned long enough that the darkness is worthy to be dwelt upon. Now we reckon that the trials of this present time are not worthy to be compared with the glory. Well then, let us talk of the glory. Let us talk of what Christ is to you, what Christ is to me. Just talk in that way. What is He to you? A present Saviour; and if He is not a present Saviour, He is not worth anything to you. You need not think He will be of any advantage to you. [Cf: Sermons and Talks, Volume 1 p. 208 para. 02] p. 350, Para. 3, [1891MS].

Is He my Saviour? Can I lay hold upon His merits this very hour? Can I commit the keeping of my soul to Jesus Christ today? Yes. How? What assurance have I? I point you to Christ of Calvary. Can you stand under the shadow of the cross and there talk your crosses, your darkness, your wicked feelings? Can you do it? Dare you do it? You never dare to do it when standing under the shadow of the cross, because all that infinite sacrifice was made to make me love God. It was made that I might reflect the image of God in Jesus Christ. Well then, when all this sacrifice has been made for me, shall I let everybody know that it amounts to something? Shall I let the world know that Jesus, the precious Saviour, has made all this infinite sacrifice that He might be formed within, the hope of glory, and that I might rejoice in His love? [Cf: Sermons and Talks, Volume 1 p. 209 para. 01] p. 350, Para. 4, [1891MS].

Well then, why talk darkness? Why talk rebelliousness? Why not lift yourself up in the holier, purer atmosphere? Why talk all the time that you don't feel as you want to feel? Take hold of Jesus Christ. As you feel after His hand, He takes that hand. He puts it in His; He lifts you up. Well then, be lifted up. Don't let your body, like the body of death, [remain] in darkness, [so] that nothing can lift it. Come where the light is, and let it reveal its glory--glorious beams that come from Jesus Christ through you. Talk hope; talk courage. Cease your faultfinding, and let us talk of heaven and heavenly things. [Cf: Sermons and Talks, Volume 1 p. 209 para. 02] p. 350, Para. 5, [1891MS].

The more you do, you are shaped into the same image. Talk doubt, and you will find plenty of doubt. Talk darkness and you will find plenty of darkness and, more than that, you will have a terrible harvest to garner. You cannot afford it. Time is too precious. Every moment is golden. Every word is to be a treasure of life. Every word is to be of

value to help somebody; and if you cannot, don't speak. Silence is excellent. Keep still, and, if you speak, let the law of kindness be on your lips. By thy words shalt thou be justified, and by thy words thou shalt be condemned" [Matt. 12:37], because by your words you show whether Satan is abiding in the heart or whether Jesus Christ is abiding there. [Cf: Sermons and Talks, Volume 1 p. 209 para. 03] p. 351, Para. 1, [1891MS].

"Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me" [Rev. 3:20]. Let us answer the knock. Let us open the door. That is our part of the business, and then the glory of God shall pervade our souls. What then? We shall be one in Christ Jesus. "I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." Well, shall we be engaged in hating one another? The world, He says, hated them. But shall we be working to annoy and make unhappy and hate one another? Is that our business? God forbid. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." [Cf: Sermons and Talks, Volume 1 p. 210 para. 01] p. 351, Para. 2, [1891MS].

Now, we want to be kept from the evil. "They are not of the world, even as I am not of the world. Sanctify them through Thy truth. . . . As thou hast sent Me into the world, even so" I also send them into the world. [It is] just as much your work to act out right in the world as it was the work of Christ to redeem. He sent you into the world. You are to be the light of the world. You are to show the distinction between the spirit of Christianity and the spirit of the worldling. You are to show the controlling influence of the power of God upon the human heart. God help us that we may be sanctified through the truth; and that sanctification shall have its influence to leaven those that are around us. Not the leaven of malice; not the leaven of jealousy; not the leaven of evil surmisings, but it is the leaven of the spirit of Jesus Christ, which is sent down from heaven, called the Holy Ghost, and that Spirit affects the heart and the character. [Cf: Sermons and Talks, Volume 1 p. 210 para. 02] p. 351, Para. 3, [1891MS].

Now, God wants His converting power to come on this occasion. There are some that come to our meetings--they will sit all through the meetings; they have borne a few words of testimony now and then; they have gone home and done just exactly [the same as], if not worse than, before. Why? Because they had not the new heart. What is the new heart? It is the new mind. What is the mind? It is the will. Where is your will? It is either on Satan's side or Christ's side. Now it is up to you. Will you put your will today on Christ's side of the question? That is the new heart. It is the new will, a new mind. "A new heart will I give thee." Then let us begin right here. [Cf: Sermons and Talks, Volume 1 p. 211 para. 01] p. 351, Para. 4, [1891MS].

Conversion is simple, very simple. Let us commence right here to come into the kingdom of heaven. How? As a little child. Just as simple as simple can be. You may get all your mysteries of the new birth, and you cannot make anybody understand it, or understand it yourself. But the best way for you is to give your mind to Jesus Christ. And the mind is the will to put it on, and do just as Matthew did. [Cf: Sermons and Talks, Volume 1 p. 211 para. 02] p. 351, Para. 5, [1891MS].

The Lord Jesus came to Matthew. He was in a very unpopular business, and all the Jews looked upon them [publicans, as people] to be despised, and Christ said to Matthew, "Matthew, follow Me." Did he say, "O Lord, when I get good enough I will follow you"? Did he say, "O Lord, when I have this agony, this awful agony for my sin, then I will come"? [Cf: Sermons and Talks, Volume 1 p. 212 para. 01] p. 352, Para. 1, [1891MS].

Well, that is what many of you are saying. No, Matthew rose up and followed Him. He was walking in the light, because he could not follow Christ unless he was walking in the light. Well then, what are we to do? We are just to believe as simply as a little child. We are to take our position on the Lord's side, and we are to be Christ's children because He wants us to be, and because He died that we might be; and will we be? [Cf: Sermons and Talks, Volume 1 p. 212 para. 02] p. 352, Para. 2, [1891MS].

I love Jesus. I had things trouble me before I went on the cars. I was afraid the shadow would hang over me all the way; and I could not forbear as I would wake up in the night season, saying over and over, "I love the Lord; I love the Lord; I know I love Thee; Oh, I love Jesus who gave His life for me. I love the souls of all those for whom Christ has died." And thus I feel the sweet comfort of peace and hope and light and love in my heart. Well, let us educate our minds; let us educate our thoughts. [Cf: Sermons and Talks, Volume 1 p. 212 para. 03] p. 352, Para. 3, [1891MS].

Now I am not going to hold you here, but I do want that the converting power of God should be in your midst. There is a great work to be done for many souls, but they don't see it. They don't realize it enough to go to work. Why, how, you say, can I be going to work to help myself? How can I do it? God works, and all you have to do is to cooperate with Him, and let Him work. Work in harmony with God. But He never works unless the human agent wills that He shall work, and works with Him. Then, with the human and the divine combined, we can make a glorious success. We will have the victory. Will you let Christ work on your human mind? Shall this glorious opportunity in 1891 pass over and work no decided change in our ideas and feelings? Go to work, brethren; go to work, sisters. I appeal to you to go to work. [Cf: Sermons and Talks, Volume 1 p. 212 para. 04] p. 352, Para. 4, [1891MS].

Christ is coming, and Christ is to be revealed in you, if you will only allow His image to be revealed in you. Fall on the Rock and be broken. What did they do to Moses? They took that atom of humanity, the heavenly intelligences, and put him in the cleft of the rock, and the hand of God over the rock. Now, what you want is to be in the cleft of the rock. You want to break in pieces before God your pride, yourself, your folly, your wickedness, your dishonesty, your corruption of heart, your licentiousness, your impurity. You want to fall on that Rock, and then if the superscription of the divine plays upon you, that the love of Christ may abide with you and Jesus be in your heart. [Cf: Sermons and Talks, Volume 1 p. 213 para. 01] p. 352, Para. 5, [1891MS].

God help you to begin the work right here; not to wait for the ministers to stir you up to a wonderful excitement. God wants intelligent Christians. He wants you to count the cost of the battle.

He wants you to count whether you can war against Satan and his spiritual wickedness in high places. He wants you to see the plan of the battle, of the confederacy of evil, and then He wants you to see that angels are in the army, that the Captain of our salvation is at the head. It is they that do the warring. It is they that do the work, and we cooperate, coincide, and work with them. [Cf: Sermons and Talks, Volume 1 p. 213 para. 02] p. 352, Para. 6, [1891MS].

Now, that is our work. Will you commence the warfare here against lust? Will you commence it against wickedness? Will you commence it against impurity? Will you be fitting up for the home in heaven above? God help you right here to be converted. You want to go from this meeting with your affection lighted up with the glory of God, saying, Hear what the Lord has done for me. He has put a new song in my mouth; even praise to our God. Well now, commence to praise God. And praise Him with heart and soul and voice. The devil doesn't want you [to], because you would be a living witness to them that you had drunk of the living waters, and he doesn't want you to praise God. Still, shall we disappoint the devil? Shall we please Jesus Christ? [Cf: Sermons and Talks, Volume 1 p. 214 para. 01] p. 353, Para. 1, [1891MS].

Well, let us work as intelligent Christians, and may we hear the beautiful testimony from your lips, "I love Jesus, and I know that He loves me." Then the world will see [that we] have been with Jesus and have learned of Him. This is the lesson that we want you to learn in the school of Christ. [Cf: Sermons and Talks, Volume 1 p. 214 para. 02] p. 353, Para. 2, [1891MS].

[This was followed by an altar call. The response was good. See report of camp meeting in *Signs*, October 12, 1891.] (MR 900.38) [Cf: Sermons and Talks, Volume 1 p. 214 para. 03] p. 353, Para. 3, [1891MS].

[Sermon by Mrs. E. G. White at Greenville, Michigan, April 18, 1891.]
Text: "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. And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1:8-11). [Cf: Sermons and Talks, Volume 2 p. 93 para. 01] p. 353, Para. 4, [1891MS].

These words of Jesus were spoken just before He ascended to heaven. Immediately after His ascension the disciples returned to Jerusalem from the mount called Olivet, and with a few others had a most wonderful meeting, as recorded in the verses following. A cloud of holy angels had escorted Jesus into the heavens, and the disciples returned with joy. Why were they so joyful? Not because Jesus had left them, but because of the promise to come again. Just a short time before He had told them that in His Father's house were many mansions, and that He would go to prepare a place for them, and if He went, He would come again and receive them unto Himself, that where He was, there they might be also. This promise, renewed by the angels, gave great joy to the disciples. [Cf: Sermons and Talks, Volume 2 p. 93 para. 02] p.

353, Para. 5, [1891MS].

We expect the same. Does it fill our hearts with hope and joy? If our friends go on a long journey, their promise of return gives us great joy. But here the Friend of all friends promises to come again. Are we pleased at His coming? We are to do just as the disciples did, meet together and be of one mind. [Cf: Sermons and Talks, Volume 2 p. 93 para. 03] p. 354, Para. 1, [1891MS].

He said if He went away He would send the Comforter, and this Comforter "shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). And when the Holy Spirit should come upon them they would testify of Him. Human beings were to become partakers of the divine nature. But it is impossible to connect with heaven and communicate light to others while you are careless in words and actions. Truth has its work to do upon the heart and life. It sanctifies the receiver. [Cf: Sermons and Talks, Volume 2 p. 93 para. 04] p. 354, Para. 2, [1891MS].

We hear much talk about faith. We want faith that amounts to something. What we need is faith that works. And how does it work? By love. And what does it do? It purifies, sanctifies, the soul. As we look to the cross erected on Calvary, love takes possession of the soul. It brings the will of man into subjection to God. "If ye love Me, keep My commandments." These words are from the lips of the divine Teacher, and He further promises, "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. I will not leave you comfortless" (John 14:15-18). [Cf: Sermons and Talks, Volume 2 p. 94 para. 01] p. 354, Para. 3, [1891MS].

Do you believe it? I do, and I believe it because I have the evidence in me, the sure promise of One who is Truth. I have no right to be comfortless in this world, for it needs light. Neither have you. All should be where they can lay hold of Him by living faith. When Christ was upon earth, the people flocked to Him and were comforted in His presence. After He ascended, He fulfilled His promise. He sends the Comforter to be with every believing, obedient child, wherever he may be. [Cf: Sermons and Talks, Volume 2 p. 94 para. 02] p. 355, Para. 1, [1891MS].

We ought to be the most happy people in the world, because He is all in all to us. He has told us He would be a counselor, guide, strength, support and a tender, sympathizing friend. He is everything we need, the first, last, and best in everything. We want to praise Him in the morning, at noon, and at night; ever having the door of our hearts open and inviting Jesus to come and there abide. "If a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him" (John 14:23). [Cf: Sermons and Talks, Volume 2 p. 94 para. 03] p. 355, Para. 2, [1891MS].

We are glad to see so many here today. But how many present have brought the Comforter with them? Is Jesus shining forth in their life and character, and are their hearts filled with praise and thanksgiving? There is work for everyone to do for Jesus. How many take

into account the record of our works kept in the books in heaven? How many feel the responsibility of perishing souls? How many come into close connection with Jesus and sense the need of forming a perfect character after the likeness of Christ? This character is not to be dropped upon you by and by from heaven, but it is to be developed here. [Cf: Sermons and Talks, Volume 2 p. 94 para. 04] p. 355, Para. 3, [1891MS].

Here we see ministers in the congregation, but how few [there are] compared with the many who are without God and without hope in the world. The vast field takes in the whole world. When the Master went away He gave to every man his work. Not a soul of you present, who believes in Jesus Christ, has done his duty unless he labors most interestedly for the salvation of others, realizing the price paid for their souls. [Cf: Sermons and Talks, Volume 2 p. 94 para. 05] p. 356, Para. 1, [1891MS].

The present time is our day, our opportunity to work. We are not to live for self. It is of the highest consequence to us that we improve our opportunities and privileges to be honored as laborers together with God. Time is precious, and should be filled with earnest work, the worker constantly improving. [Cf: Sermons and Talks, Volume 2 p. 95 para. 01] p. 356, Para. 2, [1891MS].

Jesus knew our danger. He tells us in John 15:16, "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My name, He may give it you." He ordains that you individually shall bear fruit. [Cf: Sermons and Talks, Volume 2 p. 95 para. 02] p. 356, Para. 3, [1891MS].

Some are satisfied to spend their whole time in laying upon the foundation hay, wood, and stubble, and what does it amount to? Nothing; their lifework is lost for time and lost to God for all eternity. If lost, our portion will be with unbelievers and hypocrites. There will be no reward for a mere profession of faith. (I Cor. 3:9-14.) The fruit which remains will be as gold and silver. Fires cannot consume these. This is what our work must be. [Cf: Sermons and Talks, Volume 2 p. 95 para. 03] p. 356, Para. 4, [1891MS].

What kind of work is to be of value and abide? The same work is to be manifest to the world that Christ did, when He was in the world. Our minds must be drawn away from self and centered upon Jesus. There should be organized effort in every church in the land; yes, it is greatly needed in every church in Michigan. (John 4:35, 36.) There is work for every soul of you. You don't need to wait to be forced into the work. [Cf: Sermons and Talks, Volume 2 p. 95 para. 04] p. 356, Para. 5, [1891MS].

We need an experience similar to that which Isaiah had when he saw the cherubim calling "Holy, holy, holy." "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory. [Cf: Sermons and Talks, Volume 2 p. 95 para. 05] p. 357, Para.

1, [1891MS].

"And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. [Cf: Sermons and Talks, Volume 2 p. 95 para. 06] p. 357, Para. 2, [1891MS].

"Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me" (Isa. 6:1-8). [Cf: Sermons and Talks, Volume 2 p. 95 para. 07] p. 357, Para. 3, [1891MS].

When he caught sight of the throne of God he said, "Woe is me, for I am a man of unclean lips." Every worker chosen of God will feel thus. But the seraphim touched his lips with the live coal from off the altar and told him that his iniquity was taken away and his sin purged. And then as Isaiah heard the call, Whom shall I send? and who will go for us? he answers, Here am I; send me. He did not feel fit to be sent till the refining Spirit came upon him. [Cf: Sermons and Talks, Volume 2 p. 96 para. 01] p. 357, Para. 4, [1891MS].

We want that the hearts of all in this congregation shall be stirred. Is it not time we should awake out of sleep? How long before you will realize your great need of divine power? Not the ministers only; there is work for every soul. [Cf: Sermons and Talks, Volume 2 p. 96 para. 02] p. 358, Para. 1, [1891MS].

Lift up Jesus, the Man of Calvary. Lift Him up in prayer, lift Him up in song. We have something to do to let the light flash into our own minds and hearts, and then to let it shine forth to others. In the judgment, when brought face to face with souls with whom you have come in contact, what can be your feelings when you realize that you have not warned those who were perishing in their sins? How will it appear to you in that great day--the little effort you have made in self-denial, in self-sacrifice, for the salvation of others? What is the matter? Haven't we reason given us of God? Have we not hearts to feel, minds to consider and to use to His glory? [Cf: Sermons and Talks, Volume 2 p. 96 para. 03] p. 358, Para. 2, [1891MS].

Who enters through the gates into the city of God? Those who keep His commandments. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14). What constitutes the commandments of God? The first four are to love God supremely, the last six, to love our neighbor as ourselves. And can you do this and not show them the way of salvation in and through Christ Jesus? [Cf: Sermons and Talks, Volume 2 p. 96 para. 04] p. 358, Para. 3, [1891MS].

"And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up; that whosoever believeth in Him should not perish, but have eternal life" (John 3:15). The value of life is illustrated by the efforts made by man to save and retain this, the present, physical

life. But this life in Christ Jesus, for which we are striving, is eternal. We hear a great deal about faith. We want to be sure that we have a genuine faith, the faith that works, that beholds the uplifted Saviour. That faith lays hold upon infinite power and labors to bind souls to the great heart of Jesus. With Jesus in the heart you cannot repress words of love. [Cf: Sermons and Talks, Volume 2 p. 96 para. 05] p. 358, Para. 4, [1891MS].

If Jesus abides in you, it is to some purpose. You cannot then enjoy light and trifling conversation. Said Isaiah, I am a man of unclean lips. And how true this is of many who profess to be Christians. If you talk as any worldling talks and act as any worldling acts, you dishonor the Christ you profess to love. You need to be converted daily, to honor Christ by every word. Be ye holy in all manner of conversation. When you sit at the table, you are to eat, giving thanks to God, of the very best foods for making the best blood and the clearest intellect. We want sharp-thinking men and women. [Cf: Sermons and Talks, Volume 2 p. 97 para. 01] p. 359, Para. 1, [1891MS].

It is not right for us to devote time, brain, bone, and muscle to gathering in the things of earth and drop eternity out of our reckoning. We should gather sheaves for the Master's garner. The Lord may say, Whom shall I send? But your earthly ears do not hear. The Lord wants us to expand, to grow like the seed introduced into the soil-- first the blade, then the ear, then the full corn in the ear. Progress is wanted. [Cf: Sermons and Talks, Volume 2 p. 97 para. 02] p. 359, Para. 2, [1891MS].

Some have asked, What shall I do to receive the Holy Ghost? Ask God to search your hearts as with a lighted candle. Do nothing for selfish gratification. Suppose that Christ's professed followers were representatives of Christ in our earth, would not worldlings see this and take knowledge of such that they had learned of Jesus? Will not such be a power? We want the religion of Christ. This will bring forth the fruits of love, joy, and peace. The desire of the Master is not for a scanty supply, but to bear it in abundance. [Cf: Sermons and Talks, Volume 2 p. 97 para. 03] p. 359, Para. 3, [1891MS].

John 15:17-21 points to the opposition between Christ and the world, and to the persecution inflicted upon Christ and His followers. The world does this because they know not the Father who sent Jesus into the world. We do not want to be so ignorant. We want to know Christ, whom to know aright is life eternal. [Cf: Sermons and Talks, Volume 2 p. 97 para. 04] p. 359, Para. 4, [1891MS].

In John 15, He points you to trials, to conflicts. He asks if you can endure the conflict; then He points to eternal realities and shows you the thousands of angels sent to be ministers to those who are heirs of salvation. Though He shows the armies arrayed against you, yet He tells you that you need not be discouraged, for the Captain of the Lord's host is with you as with the Lord's people in Joshua's time. There is the Captain of our salvation who is at work for everyone. What we want is to know how to fight the battle. The victory is not in the minister or the layman, but in the Captain of the Lord's host who fights the battle for us. He dwells with him who is of a contrite spirit. We are to humble our hearts. [Cf: Sermons and Talks, Volume 2 p. 97 para. 05] p. 360, Para. 1, [1891MS].

We fight not against flesh and blood, but against principalities, and powers, and spiritual wickedness in high places, and God is with us. We are not to consider that the smartness of men will bring success. One may have all the learning possible for a human being to comprehend, and yet he may be alone, and without Christ he can do nothing. Do you walk humbly before Him? Have you a cherishing of inward sins, heartburnings against any? Are you seeking God with all your heart? Now, we can bear to be separated from everything else but the Spirit of God. We want the inspiration of the cross, making us to fall helpless, and the Lord will lift us up. Christ prayed not that His followers should be taken out of the world, but that they might be kept from the evil that is in the world. We can go through the world as did Enoch. The world was then no more favorable for the formation of Christian character than it is in our time. [Cf: Sermons and Talks, Volume 2 p. 97 para. 06] p. 360, Para. 2, [1891MS].

Because iniquity abounds, the love of many is growing cold; but shall we cover our light on account of this? The prevalence of greatest iniquity should be the time of the greatest earnestness of the people of God. As you see the love of many waxing cold, you should work to show Christ to the world. [Cf: Sermons and Talks, Volume 2 p. 98 para. 01] p. 360, Para. 3, [1891MS].

The law and the gospel are interwoven as warp and woof. Here mercy and truth have met together, and righteousness and peace have kissed each other. We want to come to God's standard. He has a law governing human intelligences and it is for our happiness to observe it. We are to love God. Love leading to disobedience is the inspiration of the devil; love leading to obedience is the inspiration of Heaven. [Cf: Sermons and Talks, Volume 2 p. 98 para. 02] p. 361, Para. 1, [1891MS].

Come out from among them and be ye separate, says the Lord; and again, Cleanse yourselves. But how are we to know that we have impurity? The law of God shows this. The first four commandments point out duty to God, and the last six allow no selfishness toward our fellow men. When I see that I fail, I flee to the Stronghold. I know that He pardons sins of ignorance. Jesus is a sin-pardoning Saviour. Jesus kept His Father's commandments, and He says, Blessed are they that do; they shall enter in. [Cf: Sermons and Talks, Volume 2 p. 98 para. 03] p. 361, Para. 2, [1891MS].

When we obey we shall have happy families. Teach the children the commandments of God forever. This was important in Israel's time and it is none the less so now. All your profession of keeping the commandments will not give you an entrance to the city. Bind them on your heart and carry them out in every act. There is One who sees it all, and He says, I have set before thee an open door. Through this was shown the throne of God, overshadowed by the rainbow of promise, the token of the everlasting covenant, showing that mercy and truth are met together, and drawing from the beholder praise to the Lord. [Cf: Sermons and Talks, Volume 2 p. 98 para. 04] p. 361, Para. 3, [1891MS].

Will you not from this very day try to represent Christ to the world? You will have a refuge. You will be sunny Christians. We have been gloomy long enough. Had we not better come out of the cave, stand with God, and we will have Christ with us so that we can talk of redemption

as did the disciples when they had been with Jesus and learned of Him. [Cf: Sermons and Talks, Volume 2 p. 99 para. 01] p. 361, Para. 4, [1891MS].

Carry the light of Jesus. Carry it to your neighbors. When we bring Christ into our experience, there will be a loving of one another, there will be an unlocking of the hardest hearts. God can take a worm and thrash a mountain. If we humble ourselves and have His converting power every moment, His righteousness will be our covering. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; and the glory of the Lord shall be thy rereward" (Isa. 58:8).--Ms. 27, 1891. [Cf: Sermons and Talks, Volume 2 p. 99 para. 02] p. 362, Para. 1, [1891MS].

The Holy Spirit.--Christ, the great Teacher, had an infinite variety of subjects from which to choose, but the one upon which He dwelt most largely was the endowment of the Holy Spirit. What great things He predicted for the church because of this endowment. Yet what subject is less dwelt upon now? What promise is less fulfilled? An occasional discourse is given upon the Holy Spirit, and then the subject is left for after consideration.-- MS-20-1891. [Cf: Notebook Leaflets, Volume 2 p. 154 para. 01] p. 362, Para. 2, [1891MS].

A Device of the Enemy.--We are to pray for divine enlightenment, but at the same time we should be careful how we receive everything termed new light. We must beware lest, under cover of searching for new truth, Satan shall divert our minds from Christ and the special truths for this time. I have been shown that it is the device of the enemy to lead minds to dwell upon some obscure or unimportant point, something that is not fully revealed or is not essential to our salvation. This is made the absorbing theme, the "present truth," when all their investigations and suppositions only serve to make matters more obscure than before, and to confuse the minds of some who ought to be seeking for oneness through sanctification of the truth.-- Letter 7-1891. [Cf: Notebook Leaflets, Volume 2 p. 156 para. 04] p. 362, Para. 3, [1891MS].

Time of Trouble Diary. I thank the Lord for a good night's rest. I slept until three o'clock. I did not sleep much the night after the Sabbath; for during the night a very impressive scene passed before me. There seemed to be great confusion and the conflict of armies. A messenger from the Lord stood before me, and said, "Call your household. I will lead you; follow me." He led me down a dark passage, through a forest, then through the clefts of mountains, and said, "Here you are safe." There were others who had been led to this retreat. The heavenly messenger said, "The time of trouble has come as a thief in the night, as the Lord warned you it would come." [Cf: Unpublished Manuscripts, Volume 1 p. 14 para. 1] p. 362, Para. 4, [1891MS].

I awoke at twelve o'clock, with such an impression on my mind as I shall never forget. [Cf: Unpublished Manuscripts, Volume 1 p. 14 para. 2] p. 363, Para. 1, [1891MS].

"Ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom:

and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved; And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." [Cf: Unpublished Manuscripts, Volume 1 p. 14 para. 3] p. 363, Para. 2, [1891MS].

"Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing." (Matt. 24:6-14, 42-46.) [Cf: Unpublished Manuscripts, Volume 1 p. 15 para. 1] p. 363, Para. 3, [1891MS].

I was shown some things concerning the preaching brethren. I saw their energies and strength were exhausted in laboring for a church that do not generally appreciate their labors. I saw that it would be better for the church to be thrown upon their own effort for a time. I saw they must be laborers. I saw that the principal part of Bro. Hutchin's and Bro. Sperry's labors have been to keep the church together. They have taken the burden of the church upon themselves, to dig around it, labor and labor for them until the church would, after the brethren had gotten a little victory, enjoy it, but make scarcely any effort for it themselves, and in a few weeks are sleepy and need the same effort made for them again. They tire and exhaust the strength of the worn-out servants of God. Again the servants of God plow through and get a little victory to be lost as easily as before. But when with their own faith and wrestling with God they obtain the victory, then it is lasting. They know then how much it costs, and they will preserve their consecration. I saw that so much of the efforts of these brethren should not be spent upon a world-loving and sleepy church. I saw that those who have not yet embraced the truth are anxious to hear, and these brethren should go where at the present time they can accomplish the most good with their feeble strength. The church must arise. They do not heed the message to the Laodicean church. There are those in the church who love this world better than they love Jesus. They love their treasures here better than they love heaven or eternal life, and with [... line missing] speaks to a lukewarm church, Be zealous and repent; but they scarcely hear the message. A few are afflicting their souls. A few are heeding the counsel of the true witness. Unless the church speedily arouses they will go into darkness, be ensnared and overcome by the enemy. I saw we are in the investigative judgment. Soon judgment will be pronounced on our works and our actions which are passing in review before God. A solemn, awful period! Who realize this great work? I saw that those who do not now appreciate, study, and dearly prize the word of God spoken by His servants will have cause to mourn bitterly hereafter. I saw that the Lord in judgment will at the close of time walk through the earth, the fearful plagues will begin to fall. Then those who have despised God's word, those who have lightly esteemed it

shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord and shall not find it. A famine is in the land for hearing the Word. The ministers of God will have done their last work, offered their last prayers, shed their last bitter tear for a rebellious church and an ungodly people. Their last solemn warning has been given. O then how quickly would houses and lands, dollars that have been miserly hoarded and cherished and tightly grasped be given for some consolation by those who have professed the truth and have not lived it out, for the way of salvation to be explained or to hear a hopeful word or a prayer or an exhortation from their ministers. But not, they must hunger and thirst on in vain; their thirst will never be quenched, no consolation can they get; their cases are decided and eternally fixed. It is a fearful, awful time. There can much be done now to bring in those jewels who are hid beneath the rubbish, who will highly prize the truth as it falls from the lips of God's servants. I was shown that many of the church have at this time of peril more care for their farm and their cattle than they have for the servants of God, or the truth which they preach; their labors are so common among them that the laborers are not considered worthy of their hire. His strength must be exhausted, his life embittered by scarcely a well day, must spend and be spent, and yet the church is asleep as to these things. But I saw that God was not asleep. Said the angel, Jesus says, I know thy works; yes, selfish, professed Sabbath-keepers. God knows thy works. Ye covetous, world-loving Sabbath-keepers, said the angel, God knows thy works. I saw that every privation the servants of God have endured are all written in the book, every tear is bottled up. Every pang of agony they have endured is recorded in the book. I know thy works, says the true witness. All that has been done to help the servants of God is all recorded; all of it is written in the book. All the selfish withholding from God's servants are all written in the book, All thy deeds, said the angel are passing in review before God. I saw that the church now must afflict their souls. They must labor, they must agonize or go down. I saw it was best to leave the churches to work for themselves now, that they may feel their weakness while there is a chance for them to zealously repent and buy gold, white raiment and eye salve, the treasures they must possess if they would have eternal life. [Cf: Unpublished Manuscripts, Volume 1 p. 16 para. 1] p. 363, Para. 4, [1891MS].

Dear Brethren and Sisters to whom is committed the sacred testing truths for this time: Are you faithful to your God-given trust? Every one is wielding an influence over the destiny of other souls. "Ye are the light of the world." (Matthew 5:14) A faithful discharge of duty on your part will have a telling influence upon the impenitent. But if you neglect the work which God has given to you, some souls will be lost. Consider this matter, I pray you, in the light of God's word, and may your souls feel the burden of your entrusted responsibility. Oh that there might be a turning to the Lord by every member of the church, that the earnest fervent piety of each might be a message of warning to the sinner! [Cf: Unpublished Manuscripts, Volume 1 p. 17 para. 1] p. 364, Para. 1, [1891MS].

"Be zealous therefore, and repent," (Rev. 3:19) is the word of God to His professed People. "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." (Rev 2:5) Many of our people are backsliding from God. We need to arouse. Let every soul that has named the name of Christ depart from iniquity. We want a

pure Christianity. Great dangers are lurking for us on every side. When they need most the presence of God, many have the least of His presence. Many are in danger of becoming like the Jewish nation, who knew not the scriptures nor the power of God. Like the teachers of Israel, you may explain the Bible truth to others, and yet not practice it in your daily life. If the Jews had possessed an experimental knowledge of the scriptures, they would not have been ignorant of the power of God. Like them we have great light and privileges, but many do not respond to these; and here is their peril. [Cf: Unpublished Manuscripts, Volume 1 p. 17 para. 2] p. 364, Para. 2, [1891MS].

When Jesus wept over Jerusalem, His tears were for all who are abusing their present privileges. He wept that so many who profess His name fail to become what God designed them to be; that they continue in sin and weakness, which He is able and willing to save them from if they will but come to Him. The Saviour says, "What could have been done more to my vineyard, that I have not done in it?" (Isa. 5:4) He has dealt with His people as a loving father with a wayward and rebellious child. But He sees grace resisted, privileges abused, opportunities slighted. Where He had a right to expect earnest, vital piety, He sees insincerity, hollow formalism, pharisaic pride. Neglect of light is chargeable upon those whom God has entrusted with great and solemn truths. Ingratitude for God's mercies, abuse of blood-bought privileges, stand registered against many in the books of heaven, and are treasuring up for them wrath against the day of wrath. Vengeance will surely be visited upon those who have had so great light, yet who are so cold and unimpressible that no light shines from them to the world. [Cf: Unpublished Manuscripts, Volume 1 p. 17 para. 3] p. 364, Para. 3, [1891MS].

God has loaded us with His benefits. Immortal blessings have been poured upon us in great measure. Messengers have been sent with warnings, reproofs, and entreaties. God's servants have wept and prayed over the lukewarm state of the church. Some arouse, but only to fall back in unconsciousness of their sin and peril. Passion, worldliness, malice, envy, pride, strife for supremacy make our churches weak and powerless. Some of Christ's ambassadors are carrying a heavy burden upon their souls, because their message is treated by so many as an idle tale. [Cf: Unpublished Manuscripts, Volume 1 p. 18 para. 1] p. 364, Para. 4, [1891MS].

The eye of Jesus, looking down the ages, was fixed upon our time when He said, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" (Luke 19:42) It is still thy day, O, church of God, whom He has made the depository of His law. This day of trust and probation is drawing to a close. The sun is fast westering. Can it be that it will set and thou wilt not know "the things which belong unto thy peace!?" (Luke 19:42) Must the irrevocable sentence be passed, "but now they are hid from thine eyes." (Luke 19:42) I tell you, there is need to be alarmed. It is time to seek God earnestly, saying with Jacob, "I will not let thee go, except thou bless me." (Gen. 32:26) It will be of no avail to make a spasmodic effort, only to fall back into spiritual lethargy and lukewarmness. The past, with the slighted mercies, the admonitions unheeded, the earthly passions uncorrected, the privileges and opportunities unimproved, the soul temple filled with desecrated shrines,--all is recorded in the book of heaven. But the most solemn moments are still before you.

Because of past neglect, the efforts you make must be the more earnest now. [Cf: Unpublished Manuscripts, Volume 1 p. 18 para. 2] p. 365, Para. 1, [1891MS].

The Savior is speaking to His people, "Be zealous therefore, and repent." (Rev. 3:19) It is not ministers whom you have slighted; it is not the warnings of men that you have rejected; it is not my delegated prophets that you have refused to hear; but your Redeemer, your only hope. If ye are destroyed, it is yourselves alone that are responsible. Ye will not come to me that ye might have life. "O, Jerusalem, Jerusalem, ... how often would I have gathered thy children together, as a hen doth gather her brood under her wings," (Luke 13:34) But ye could not? No; "And you would not!" (Luke 13:34) I desired to save you, but ye would not be doers of my word. The arm strong to save, is also strong to punish. [Cf: Unpublished Manuscripts, Volume 1 p. 19 para. 1] p. 365, Para. 2, [1891MS].

Jesus is now looking from heaven above with yearning pity upon thee, even thee, in this thy day, O, thoughtless, careless soul. But unless there is in our churches a general arousing, unless there is an individual work of confessing and putting away sin, unless each shall give earnest heed to the things which belong to their peace, the words of Christ may be at any moment applicable to them: "Now they are hid from thine eyes." I entrusted thee with the solemn, sacred message of truth to make known to others, but thou hast been unfaithful to thy holy trust. Souls have not been enlightened, warned, and urged to repentance. Their blood will I require at thine hand. Will the churches humble themselves before the Lord in this day of atonement? Will they put away the sins which defile their garments of character, and separate them from God? [Cf: Unpublished Manuscripts, Volume 1 p. 19 para. 2] p. 365, Para. 3, [1891MS].

The present is our day of visitation. Look not to a future, more convenient season when the cross to be lifted will be less heavy, when the inclinations of the carnal heart will be subdued with less effort. "Today" saith the Spirit of God, "if ye will hear his voice, harden not your heart." (Ps. 95: 7, 8) Today go about the work, else you may be one day too late. The impressions which you have today may not be as strong tomorrow. Satan's snare may close about you. The candlestick may be removed out of its place and you be left in darkness. [Cf: Unpublished Manuscripts, Volume 1 p. 20 para. 1] p. 365, Para. 4, [1891MS].

"See that ye refuse not him that speaketh," (Heb. 12:25) says the true witness. "Behold, I stand at the door and knock." (Rev. 3:20) Every warning reproof and entreaty, in the word of God, or through His delegated messengers is a knock at the door of the heart; it is the voice of Jesus, asking for entrance. With every knock unheeded your determination to open becomes less and less. If the voice of Jesus is not listened to at once, it becomes confused in the mind with a multitude of other voices. The world's cares and business engross the attention. Conviction dies away. The heart becomes less impressible, and lapses in a perilous unconsciousness of the shortness of time, and of the great eternity beyond. The heavenly Guest is standing at your door, while you are piling up obstructions to bar His entrance. Jesus is knocking through the prosperity He gives you. He loads you with blessings to test your fidelity, that they may flow out from you to

others. Will you permit selfishness to triumph, will you squander God's talents and lose the soul through idolatrous love of the blessings He has given? [Cf: Unpublished Manuscripts, Volume 1 p. 20 para. 2] p. 366, Para. 1, [1891MS].

There are some whose hold on life is weakening. Disease is upon them. Soon the time will come for the separation from all earthly things. Will these venture to trifle with God? Will they rob Him by withholding from His cause? Are there any who will prefer perishable, earthly treasure to the heavenly, the immortal substance? [Cf: Unpublished Manuscripts, Volume 1 p. 20 para. 3] p. 366, Para. 2, [1891MS].

Christ is making His last appeal to hearts. How importunate His entreaty. How reluctant is He to give you up, to be separated from His love and from His presence forever. Still are heard the steps of Him who is waiting without your door. His voice is still pleading for an entrance. But there is a point beyond which the forbearance of God will not reach. Shall the sign be registered on that doomed doorway, "Ephraim is joined to idols: let him alone" (Hosea 4:17)? [Cf: Unpublished Manuscripts, Volume 1 p. 21 para. 1] p. 366, Para. 3, [1891MS].

Shall the word be spoken concerning you,--he is joined to his idol of sensuality; let him alone? He is joined to his idol of earthly treasure; let him alone? He is joined to his idolatry of self, let him alone? The Sun of righteousness may set this very day for those who have had great light and privileges, but have not improved them. You have no time to loiter, no time to consult your convenience. It is now, even now, that you are to be zealous and repent. [Cf: Unpublished Manuscripts, Volume 1 p. 21 para. 2] p. 366, Para. 4, [1891MS].

Oh, it is peace you need; heaven's forgiveness, peace, and love in the soul. Money cannot buy it, intellect cannot secure it, wisdom cannot attain to it, but Jesus offers it as a gift. It is yours if you will reach out the hand of faith and grasp it. Many are weary of their halfhearted service. Their souls cry out after the living God. We are so weak, so helpless, and yet so desirous of a better state of things, that we turn away from a religion that has in it no divine manifestation. We cannot be satisfied with a form of godliness. We must have the deep movings of the Spirit of God in the soul. [Cf: Unpublished Manuscripts, Volume 1 p. 21 para. 3] p. 366, Para. 5, [1891MS].

Let the minister of God in his labors lean upon the arm of infinite power. Let him bare his soul in the closet, alone before God. Let him with loathing put away soul defilement. Let the weary, discouraged soul cry, as did Jacob, for the Comforter. [Cf: Unpublished Manuscripts, Volume 1 p. 21 para. 4] p. 367, Para. 1, [1891MS].

September 21, 1886. Grimsby, England. Morning Talk. However much we know of the Scriptures it is important that we know still more. "Let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:12. One man may think he understands the Scriptures and go out to present the truth and yet he may be lacking on some points. We may get the heart and mind fixed upon something that has no special bearing upon the true point. A brother came to me and asked me what I thought about the salvation of infants; whether they would be saved? Says I, that

does not concern you or me. There are points on which we must be careful not to mar present truth. All those who are to engage in the work of God must bind about their minds. There are those whose imagination is large and they will be ever reaching out for something original. They will even fasten upon some word in the sermon and think upon that until the whole truth is covered with a mist. [Cf: Unpublished Manuscripts, Volume 1 p. 22 para. 1] p. 367, Para. 2, [1891MS].

Now we want to know what is essential for our work here. What is essential for our work now? If any of you should be asked to give your opinion on some point and you should not know just how to answer it, do not be ashamed to say you do not know, but you do know what we must do to be saved. When one came to Christ and asked what he must do to be saved Jesus told him he must love God with all his heart, and with all his might and with all his mind and with all his soul and his neighbor as himself. And these are the points we must keep before us--to love God supremely and our neighbor as ourselves. There is a great work before us. [Cf: Unpublished Manuscripts, Volume 1 p. 22 para. 2] p. 367, Para. 3, [1891MS].

Now there may be those who will inquire what will be the sign of the coming of the Son of Man and we may know what this is. We read that there will be signs in the sun, in the moon and in the stars, and trouble in the nations; all these tell us that the end is near. The coming of the Lord is at the door. Will we understand what being at the door means. When one stands at the door, all there is to do is to enter. [Cf: Unpublished Manuscripts, Volume 1 p. 23 para. 1] p. 367, Para. 4, [1891MS].

Now in regard to the coming of the Son of Man. This will not take place until after the mighty earthquake shakes the earth. After the people have heard the voice of God they are in despair and trouble such as never was since there was a nation, and in this the people of God will suffer affliction. The clouds of heaven will clash, and there will be darkness. Then that voice comes from heaven and the clouds begin to roll back like a scroll, and there is the bright, clear sign of the Son of Man. The children of God know what that cloud means. [Cf: Unpublished Manuscripts, Volume 1 p. 23 para. 2] p. 367, Para. 5, [1891MS].

The sound of music is heard, and as it nears, the graves are opened and the dead are raised and there are thousands of thousands and ten thousand times ten thousand of angels that compose that glory, and encircle the Son of Man. Those who have acted the most prominent part in the rejection and crucifixion of Christ come forth to see Him as He is, and those who have rejected Christ come up and see the saints glorified, and it is at that time that the saints are changed in a moment, in the twinkling of an eye, and are caught up to meet their Lord in the air. The very ones who placed upon Him the purple robe, and put the crown of thorns upon His brow, and those who put the nails through His hands and feet, look upon Him and bewail. And this is the very sign of the coming of the Son of Man. [Cf: Unpublished Manuscripts, Volume 1 p. 23 para. 3] p. 368, Para. 1, [1891MS].

Now I want to tell you, brethren, you must be careful not to fasten upon vagaries. We had a good brother whose mind was destroyed because

of this. He would read page after page that would turn his mind off from the right point. The third angel's message is the all-important point. Do not let your mind turn to vagaries but keep your eyes fixed upon the truth. What we want is to give a certain sound. The angel is giving a definite message, "Sound the warning." And what does this mean? Have you heard the voice of the angel? What does it mean? Why, it is the angel giving this message to men and they are to take up this message and proclaim it to warn others. [Cf: Unpublished Manuscripts, Volume 1 p. 23 para. 4] p. 368, Para. 2, [1891MS].

You want to open your minds, to gird up the loins of your mind, and hope to the end. You do not want to get many things upon the mind to take it away from the truth the angel is proclaiming. When the latter rain comes upon the people of God you must have a preparation to press right on, because those whose vessels are clean, whose hands are free just when the latter rain comes get the light that comes from on high and their voices are lifted every one to proclaim the commandments of God and the testimony of Jesus Christ. [Cf: Unpublished Manuscripts, Volume 1 p. 24 para. 1] p. 368, Para. 3, [1891MS].

Now there are many signs that will take place before the coming of the Son of Man, but when the white cloud is seen this will be the sign of the coming of the Son of Man. There will be signs in the sun, moon, and stars, and the nations in perplexity. These all testify that Christ is coming, and He is revealed in the clouds with power and great glory. The sign seen in the setting sun and rising sun has nothing to do with the sign of the coming of the Son of Man. [Cf: Unpublished Manuscripts, Volume 1 p. 24 para. 2] p. 368, Para. 4, [1891MS].

Now brethren, you want to get hold of the pillars of your faith. Here is Christ in the great anti-typical Day of Atonement and you must understand that you need a special preparation for the Day of Atonement. We want our sins taken away, we want to confess them that they may go beforehand to judgment. Do not go away in discouragement but believe that Christ is able to cleanse you from all unrighteousness. We must cease to sin because sin is the transgression of the law. Put away sin and then cling to the Mighty One who is able to wash away every stain of sin. Now this is a work of humility at this time, and we must confess our sins and get nearer to God so He can write "Pardon" against our names. [Cf: Unpublished Manuscripts, Volume 1 p. 24 para. 3] p. 368, Para. 5, [1891MS].

And be sure, when you go out to teach others not to get your minds upon little things, but keep your mind upon the great work of God for Satan will surely turn you off if possible. Do not try to be original and get up something you have not heard your brethren speak of, for many have been shipwrecked in this way. Keep the mind upon the Third Angel's message. When you keep this before the minds of the people they will see wisdom in it. But when you get a great many little trifling things before them they become confused just like the Jews. [Cf: Unpublished Manuscripts, Volume 1 p. 25 para. 1] p. 369, Para. 1, [1891MS].

What we want to do is to get the truth before the people. [Cf: Unpublished Manuscripts, Volume 1 p. 25 para. 2] p. 369, Para. 2, [1891MS].

Whoever of the human family give themselves to Christ, whoever hear the truth and obey it, become children of one family. The ignorant and the wise, the rich and the poor, the heathen and the slave, white or black--Jesus paid the purchase money for their souls. If they believe on Him, His cleansing blood is applied to them. The black man's name is written in the book of life beside the white man's. All are one in Christ. Birth, station, nationality, or color cannot elevate or degrade man. The character makes the man. If a red man, a Chinaman, or an African gives his heart to God, in obedience and faith, Jesus loves him none the less for his color. He calls him His well-beloved brother. -- *Manuscript 6, 1891.* [Cf: Unpublished Manuscripts, Volume 1 p. 26 para. 1] p. 369, Para. 3, [1891MS].

More Difficult in South. It is more difficult to labor for the people in the South than it is to labor for the heathen in a foreign land, because of the prejudice existing against the colored people.-- *Manuscript 24, 1891.* [Cf: Unpublished Manuscripts, Volume 1 p. 33 para. 1] p. 369, Para. 4, [1891MS].

It was a long drive, and when we neared the place we found Elder Daniells out on the street corner looking anxiously for us. [Cf: Unpublished Manuscripts, Volume 1 p. 91 para. 3] p. 369, Para. 5, [1891MS].

We were introduced into a plain, simply furnished, but comfortable home, in accordance with our faith, and were soon seated at the table whereon was a wholesome, well-prepared breakfast, which we all enjoyed very much.--*Letter 32a, 1891.* [Cf: Unpublished Manuscripts, Volume 1 p. 91 para. 4] p. 369, Para. 6, [1891MS].

How does the Lord harden the hearts of men? In the same way in which the heart of Pharaoh was hardened. God sent this king a message of warning and mercy, but he refused to acknowledge the God of heaven, and would not render obedience to his commands. He asked, "Who is the Lord that I should obey His voice?" [Cf: Unpublished Manuscripts, Volume 1 p. 102 para. 1] p. 369, Para. 7, [1891MS].

The Lord gave him evidence of His power by working signs and miracles before him. The great I AM acquainted Pharaoh with His mighty works, showing him that He was the ruler of heaven and earth, but the king chose to defy the God of heaven. He would not consent to break his proud, stubborn heart even before the King of kings, that he might receive the light; for he was determined to have his own way, and work out his rebellion. He chose to do his own will, and set aside the command of God, and the very evidence given him that Jehovah was above all the gods of the nations, above all the wise men and magicians, only served to blind his mind and harden his heart. [Cf: Unpublished Manuscripts, Volume 1 p. 102 para. 2] p. 369, Para. 8, [1891MS].

Had pharaoh accepted of the evidence of God's power given in the first plague, he would have been spared all the judgments that followed. But his determined stubbornness called for still greater manifestations of the power of God, and plague followed plague, until at last he was called to look upon the dead face of his own first born, and those of his kindred, while the children of Israel, whom he had regarded as slaves were unharmed by the plagues, untouched by the destroying angel. God made it evident upon whom rested His favor, and who were His

people.--*Letter 31, 1891, p. 1, 2. [Cf: Unpublished Manuscripts, Volume 1 p. 102 para. 3] p. 370, Para. 1, [1891MS].*

When David was a fugitive from the face of Saul, he had camped near the possessions of Nabal, and had protected the flocks and the shepherds of this man. . . . In a time of need, David sent messengers to Nabal with a courteous message, asking for food for himself and his men, and Nabal answered with insolence, returning evil for good, and refusing to share his abundance with his neighbors. No message could have been more respectful than that which David sent to this man, but Nabal accused David and his men falsely in order to justify himself in his selfishness, and represented David and his followers as runaway slaves. When the messenger returned with this insolent taunt, David's indignation was aroused, and he determined to have speedy revenge. One of the young men in the employ of Nabal, fearing that evil results would follow Nabal's insolence, came and stated the case to Nabal's wife, knowing that she had a different spirit from her husband, and was a woman of great discretion. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 103 para. 5] p. 370, Para. 2, [1891MS].

Abigail saw that something must be done to avert the result of Nabal's fault, and that she must take the responsibility of acting immediately without the counsel of her husband. She knew that it would be useless to speak to him, for he would only receive her proposition with abuse and contempt. He would remind her that he was the lord of his household, that she was his wife, and therefore in subjection to him, and must do as he should dictate. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 104 para. 1] p. 370, Para. 3, [1891MS].

Without his consent, she gathered together such stores as she thought best to conciliate the wrath of David; for she knew he was determined to avenge himself for the insult he had received. . . . Abigail's course in this matter was one that God approved, and the circumstance revealed in her a noble spirit and character.--*Manuscript 17, 1891, p. 1, 2. [Cf: Unpublished Manuscripts, Volume 1 p. 104 para. 2] p. 370, Para. 4, [1891MS].*

Abigail met David with respect, showing him honor and deference, and pleaded her cause eloquently and successfully. While not excusing her husband's insolence, she still pleaded for his life. She also revealed the fact that she was not only a discreet woman, but a godly woman, acquainted with the works and ways of God in David. She stated her firm faith in the fact that David was the anointed of the Lord.--*Manuscript 17, 1891, p. 2, 3. [Cf: Unpublished Manuscripts, Volume 1 p. 104 para. 3] p. 370, Para. 5, [1891MS].*

Although Nabal had refused the needy company of David and his men, yet that very night he made an extravagant feast for himself and his riotous friends, and indulged in eating and drinking till he sank in drunken stupor.--*Manuscript EI 17, 1891, p. 3. [Cf: Unpublished Manuscripts, Volume 1 p. 104 para. 4] p. 371, Para. 1, [1891MS].*

Let none venture into sin as he did, in the hope that they too may recover themselves. Sin can be indulged only at the peril of infinite loss. But none who have fallen need give themselves up to despair. Aged men once honored of God, may have defiled their souls, sacrificing virtue on the altar of lust; but there is still hope for them if they

repent, forsake sin, and turn to God. [Cf: Unpublished Manuscripts, Volume 1 p. 105 para. 5] p. 371, Para. 2, [1891MS].

The misapplication of noble talents in Solomon's case should be a warning to all. Goodness alone is true greatness.--Letter 8b, 1891, p. 5. [Cf: Unpublished Manuscripts, Volume 1 p. 106 para. 1] p. 371, Para. 3, [1891MS].

6. *Battle Creek, Michigan, January 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 55 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, New York, 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.--Ms. 2, 1891, p. 1. [Cf: Unpublished Manuscripts, Volume 1 p. 196 para. 01] p. 371, Para. 4, [1891MS].

11. *Battle Creek, Michigan, Wednesday, March 11, 1891.* I awakened in the morning with a decided impression that I should go into the ministers' meeting, and bear the message which the Lord had given me at Salamanca, New York, in our three months' tour. I went into the meeting and bore the testimony given of God in the demonstration of the Spirit and power of God. I told them the Lord had opened before me many things. [Cf: Unpublished Manuscripts, Volume 1 p. 203 para. 01] p. 371, Para. 5, [1891MS].

In the night season my Guide said, "Follow Me." I was taken to a council of men, where a zeal and an earnestness were manifest, but not according to knowledge. One held up the *Sentinel*, and then made remarks entirely contrary to the principles of our faith. The particulars of this are given in my diary of 1890. The message given made a deep impression on all those present. [Cf: Unpublished Manuscripts, Volume 1 p. 203 para. 02] p. 371, Para. 6, [1891MS].

Brother Ballenger, deeply affected, arose and said, "I was in that council meeting which was held last night until a late hour, and Sister White has described it accurately. The very words she says she heard spoken were spoken last night. I was on the wrong side of the question, and now take my position on the right side." His testimony was well wet down with tears and humble confession. [Cf: Unpublished Manuscripts, Volume 1 p. 203 para. 03] p. 371, Para. 7, [1891MS].

I was greatly astonished. I thought that this meeting had been held at the time it was presented to me. [Cf: Unpublished Manuscripts, Volume 1 p. 204 para. 01] p. 372, Para. 1, [1891MS].

My soul is exceeding troubled. The publishing institutions are

receiving a mold that is not after the similitude of God.--Ms. 42, 1891, p. 5. (Diary 17, pp. 111-112.) [Cf: Unpublished Manuscripts, Volume 1 p. 204 para. 02] p. 372, Para. 2, [1891MS].

12. *Healdsburg, California (?)*, October, 1891 (?) Letter to Dr. W. P. Burke at the St. Helena Health Retreat. While at Salamanca, New York, in November, 1890, I had a very remarkable experience. I had been greatly afflicted and discouraged in consequence of physical suffering. The pain in my head and ears was almost unbearable, yet I filled my appointments. The last time I spoke, because of gatherings in my head I told my son I must return home at once, although important meetings were before me in Brooklyn, New York, and Washington, D.C. I could scarcely hear my own voice and was so weak I staggered as I walked. I went to my chamber and knelt to pray when the whole room was lighted up with the presence of Jesus. I was lifted above all discouragement and was made all light in the Lord and praised Him aloud. This night many things were opened before me in regard to our institutions. The condition of conferences and churches was shown me and I immediately wrote out many things in my diary. [Cf: Unpublished Manuscripts, Volume 1 p. 204 para. 03] p. 372, Para. 3, [1891MS].

When I returned to Battle Creek there was the Ministerial Institute and the Conference wherein I labored exceedingly hard. Then went to Petoskey to rest, but the college institute was nine miles from Petoskey, at Harbor Springs. Here I labored for five weeks, then returned to Battle Creek and attended the Michigan Conference, and then left for Colorado and California. [Cf: Unpublished Manuscripts, Volume 1 p. 204 para. 04] p. 372, Para. 4, [1891MS].

I had written some things to you while in Battle Creek, but could not find the matter in my tarry in Petoskey.--Letter 48, 1891, pp. 1-2. [Cf: Unpublished Manuscripts, Volume 1 p. 204 para. 05] p. 372, Para. 5, [1891MS].

In the Will Wales case Ellen White counseled: "His case cannot be improved by leaving the present wife. It would not better the case to go to the other woman [his first wife] in the question."--2SM p. 341. [Cf: Unpublished Manuscripts, Volume 2 p. 51 para. 3] p. 372, Para. 6, [1891MS].

Don't Break Up the Second Marriage.--Your letter has been received and read. I have had acquaintance with several such cases and have found those who felt conscientious to do something in similar cases to the one you mention. After having stirred things up generally, and torn things to pieces, they had no wisdom to put things together to make matters better. I found that those who were so zealous to tear things down did nothing to build them up in right order. They had the faculty to confuse, distress, and create a most deplorable condition of things, but not the faculty to make them better. [Cf: Unpublished Manuscripts, Volume 2 p. 51 para. 5] p. 372, Para. 7, [1891MS].

You have asked my counsel in regard to this case; I would say that unless those who are burdened in reference to the matter have carefully studied a better arrangement, and can find places for these where they can be comfortable, they better not carry out their ideas of a separation. I hope to learn that this matter is not pressed and that sympathy will not be withdrawn from the two whose interests have been

united. [Cf: Unpublished Manuscripts, Volume 2 p. 52 para. 1] p. 373, Para. 1, [1891MS].

I write this because I have seen so many cases of the kind, and persons would have great burden till everything was unsettled and uprooted and then their interest and burden went no further. We should individually know that we have a zeal that is according to knowledge. We should not move hastily in such matters, but look on every side of the question; we should move very cautiously and with pitying tenderness, because we do not know all the circumstances which led to this course of action. [Cf: Unpublished Manuscripts, Volume 2 p. 52 para. 2] p. 373, Para. 2, [1891MS].

I advise that these unfortunate ones be left to God and their own consciences, and that the church shall not treat them as sinners until they have evidence that they are such in the sight of the Holy God. He reads hearts as an open book. He will not judge as man judgeth.--Letter 5, 1891. (Jan 18, 1891, to C.H. Bliss.) [Cf: Unpublished Manuscripts, Volume 2 p. 52 para. 3] p. 373, Para. 3, [1891MS].

When Brother Sues Brother. When you engaged in that lawsuit against A-----, I said if Elder B----- has gone so far as to enter into that business, it will be a blot upon his life. I have sorrowed because of your course in this; I know that it is not right, and will not in the least relieve the situation for you in any way. It is only a manifestation of that wisdom which is not from above. [Cf: Unpublished Manuscripts, Volume 3 p. 9 para. 2] p. 373, Para. 4, [1891MS].

I was informed that you intended to institute a suit against me, on the ground that you had been wronged by the testimonies given in your case. A letter came to me, threatening that if I did not acknowledge that I had wronged you, the suit would be entered upon. Now, I could hardly believe that you had gone so decidedly on the enemy's ground, knowing my lifework as well as you do. [Cf: Unpublished Manuscripts, Volume 3 p. 9 para. 2] p. 373, Para. 5, [1891MS].

All that I have written to you, every word of it, was the truth. I have no retractions to make. I have done only that which I know to be my duty to do. My only motive in publishing the matter was the hope of saving you. I had no thought but of sincere pity and love for your soul. You yourself know that I have great interest for your soul. ... [Cf: Unpublished Manuscripts, Volume 3 p. 10 para. 1] p. 373, Para. 6, [1891MS].

If anyone shall seek to hinder me in this work by appealing to the law, I shall not abate one jot of the testimonies given. The work in which I am engaged is not my work. It is the work of God, which He has given me to do. I did not believe that you would do so terrible a thing as to lift your finite hand against the God of heaven. Whoever shall do this work, let it not be E.P. Daniels. ... [Cf: Unpublished Manuscripts, Volume 3 p. 10 para. 2] p. 373, Para. 7, [1891MS].

I want to say to you, Do not extort money from anyone because of words spoken against you or yours. You harm yourself by so doing. If we are looking unto Jesus, the Author and finisher of our faith, we shall be able to pray, "Lord, forgive us our trespasses, as we forgive those who trespass against us." Jesus did not appeal to the law for redress when

He was unjustly accused. When he was reviled, He reviled not again; when He was threatened, he did not retaliate."--(Letter 38, 1891, Nov. 10, 1891. to E.P. Daniels.) [Cf: Unpublished Manuscripts, Volume 3 p. 10 para. 2] p. 374, Para. 1, [1891MS].

Manuscript Release #900.27. Manuscript 11, 1891. REMARKS By ELLEN G. WHITE At The MICHIGAN CONFERENCE Meeting. September 3, 1891. Everything connected with God's work is to teach; everything during campmeeting is to do good. It is to present this people before the world as standing refined, with nicety of purpose, with wise plans, and for everything to be presented before them in such a way that it has a telling influence upon unbelievers. This people is a model people, and that is the way it ought to be. The truth is a sacred truth. Everything that is connected with the truth is to stand upon the highest elevation. Here are some things presented to me regarding our campmeetings, written about one year ago while I was at Petoskey, Michigan. [Cf: Unpublished Manuscripts, Volume 4 p. 153 para. 1] p. 374, Para. 2, [1891MS].

We are never to graduate in this Word until Jesus shall change us to the future life, and then we shall learn through all eternity. You are ever to be a learner if you are to be a teacher, presenting things new and old. We shall be continually discovering rich veins of precious ore in this Word. It is a priceless treasure for God's people. There is not a moment of time that we are to spend in indolence, but we are to be all the time having our hearts open for the Spirit of God to rest upon us. [Cf: Unpublished Manuscripts, Volume 4 p. 153 para. 2] p. 374, Para. 3, [1891MS].

You need at campmeetings to labor to teach in different lines, as Christ did. Few sermons were preached by Christ. He was the great Teacher, and crowds gathered wherever He went, to listen to His instruction, and He taught as one having authority, and knew that He was teaching the truth. He spake as never man spake. Ministers must be educated to work after the divine model. Many of you love to teach, but you have not taken up the work of teaching in the simplicity of the gospel of Christ. The people will listen to sermon after sermon, which are often double the length they should be, and they can retain but few points of the discourse because their minds have been all the time on temporal, earthly things. Therefore they hear with such earthly thoughts that the truth of God does not make any impression. It does not reach to the very depths of the soul, and the plowshare of truth does not go deep enough. Then they go from the meeting and fall back where they were before. The sermons being often double the length they ought to be, the words lose their force upon the minds of the hearers. Other things come in to choke the seeds of truth. The truth of God must be made impressive point by point. It is for their eternal interest to know. So deeply must the seed of truth be planted that it will become firm, and bear fruit to the glory of God....[Ellipses on pages 2 and 3 indicate where Mrs. White read extracts relating to the work in Michigan, which extracts were not reported.] [Cf: Unpublished Manuscripts, Volume 4 p. 153 para. 3] p. 374, Para. 4, [1891MS].

Now, when the truth is being presented, there are applications that need to be made, and appeals to press it right home for a decision, for an important decision. Who is there when this truth is being presented? Somebody besides you. The devil and his angels are there to catch away the seeds of truth. Are these all? Angels of God and Jesus Christ are

on the ground. Then what? When you seek to impress the truth upon the heart, you will be a co-laborer with Jesus Christ.... [Cf: Unpublished Manuscripts, Volume 4 p. 154 para. 1] p. 375, Para. 1, [1891MS].

I want to tell you that God does not want us to go with a sad, morose countenance, gloomy and despondent. He does not want us to do any such thing. He wants us to look at the bright beams of the Sun of righteousness, and catch these bright beams that they may shine in all the chambers of the mind, that they may shine in the soul-temple, and therefore you can bring forth from the treasure-house of the heart the precious things of God, for out of it are the issues of life.... [Cf: Unpublished Manuscripts, Volume 4 p. 154 para. 2] p. 375, Para. 2, [1891MS].

Now, brethren, I have read this much, but it is a small part of what I have in reference to Michigan. I sat here last Monday while in your conference the resolution was discussed. [The resolution recommended that the tithe of the Battle Creek church, which previously had been appropriated to the General Conference use, again all be given to the Michigan Conference.] I was too weak to open my lips at that time. I did not dare to do it. My heart was so weak and throbbing so painfully that I felt that it might be at the cost of my life if I attempted to speak, because I knew that if I spoke I would feel deeply over these points. As I went home and was adjusting some of my papers for Australia, I came across some messages which had been written, and I copied some of them. [Cf: Unpublished Manuscripts, Volume 4 p. 155 para. 1] p. 375, Para. 3, [1891MS].

I see that the principle, not the money value, that was presented at that time before I left was not in accordance with the light that God had given me. It will not help your case any. It will only place you where you will not do the very things that God means shall be done. I did not understand that when the matter was presented here, that it was the tithes from the Battle Creek church, but that it included the whole of Michigan; but after I went home it presented itself clearly to my mind. [Cf: Unpublished Manuscripts, Volume 4 p. 155 para. 2] p. 375, Para. 4, [1891MS].

Now, if that resolution is passed, that you shall in Michigan keep all your tithes, it is the heaviest weight that you have ever brought upon Michigan, and you will realize it the coming year. If you want that weight to be lifted from your souls, you had better rescind the action taken on that resolution, and let it stand where it was. I know there is a deficiency in all Michigan. It has been presented to me again and again. They are folding their arms and saying, There is an abundance of tithes. Here is the Battle Creek church which gives so much; they do not need my tithes; but I guess I will place my tithes here where they will serve self. There is not one-twentieth part being done that might be done. [Cf: Unpublished Manuscripts, Volume 4 p. 156 para. 1] p. 375, Para. 5, [1891MS].

This matter was presented before me in 1888, and I was bearing a message to the Michigan Conference something of the very import I am bearing to you now; but I never act upon these things immediately unless the Spirit of God urges me, and now I feel urged by the Spirit of God to say that there is not a more liberal-hearted people in the world than in Michigan. They do not want anybody to help them out, but

are selfish, covetous, and withholding from the cause and work of God. [Cf: Unpublished Manuscripts, Volume 4 p. 156 para. 2] p. 376, Para. 1, [1891MS].

When I understood how the matter was, I had not a single question about the matter in my mind. I tell you, brethren, that in the place of withholding, you ought to give more liberally, for fields are opening everywhere. Souls are coming into the truth, and many of them never heard a discourse. [Cf: Unpublished Manuscripts, Volume 4 p. 156 para. 3] p. 376, Para. 2, [1891MS].

I wish you could hear the pitiful appeals they are making to me. They say, I want your books. I want Patriarchs and Prophets; I have no money to buy. I want Vol. IV; I have no money to buy it. I want the Testimonies, but have nothing with which to purchase them. These appeals keep coming in continually. Can I forbear helping them? I have sent armfuls of books away without receiving a cent for them, because I know that they should have these things, and the truth of God is entering everywhere. [Cf: Unpublished Manuscripts, Volume 4 p. 156 para. 4] p. 376, Para. 3, [1891MS].

There are missions that must be supported. I remember when I was in Switzerland, how oppressed they were for want of means. Ask a man how much he is receiving for his labor, and he says \$150 a year. He had five in his family and labored for that amount. Now, that man was pressed for the necessaries of life. You would think you were starving if you were living on that much. You do not know how it is. I know how it is. It will do you good to tell you. One-half of the world do not know how the other half is living. While you have the comforts of life, you ought to do God's will in helping others. [Cf: Unpublished Manuscripts, Volume 4 p. 157 para. 1] p. 376, Para. 4, [1891MS].

When over in Oregon, Elder Loughborough made an appeal to the conference in Upper Columbia that they should donate to that conference. The conference needed it very much. The power of the Spirit of God circulated through that meeting. It was all light in the Lord, and they were so lifted up that they said they would do it. After that meeting passed, I do not know how it came in, whether somebody proposed it to them or not, but they said, We need all this money in our conference. I do not know who put it into their minds, but it worked just like leaven. All they needed was to make them think that they were really martyrs, and that more was required than they could give. These men were in a position of backsliding from God. [Cf: Unpublished Manuscripts, Volume 4 p. 157 para. 2] p. 376, Para. 5, [1891MS].

I went into Oregon when my husband was stricken with paralysis, and bore my testimony, and the power of God rested upon me. Next year I went into Upper Columbia. There were all these men of wealth. Those who had the most were complaining the most. Here they were with all their complaints, when I stepped into the desk and asked what they were complaining about. I knew what they were complaining about, and said to Brother Miller, "You invested so much money in the cause. What did you do after you pledged this much? You went and talked your disaffection, and God cut your crops down according to your withholding. According to this He has cut down your crops. We want to elevate this conference," said I, and turned around to Brother Van Horn, and told him to put my name down in place of Brother Miller's. "I will stand where he stands.

I will be responsible for him." I called for another in the same way, and when I called for a third, they got ashamed and began to feel that they would not allow Sister White to pay their money. [Cf: Unpublished Manuscripts, Volume 4 p. 158 para. 1] p. 376, Para. 6, [1891MS].

"Now," said I, "Elder Van Horn told me how much money was paid by the General Conference to put the truth into Oregon. Now tell me how much money Oregon has paid to the General Conference?" It fell short something near \$1,000 of what the General Conference had purely invested for them to bring the truth to them. That was a showing they had not looked at. They were ashamed of this. The light of heaven has not shone upon some of them since that time. [Cf: Unpublished Manuscripts, Volume 4 p. 158 para. 2] p. 377, Para. 1, [1891MS].

It means something to trifle with God. Suppose God should stop letting His blessings come to us. True, Michigan may not have been able this year to pay some of her indebtedness to her ministers. What if they did carry it a year and did more to bring up the resources in general? This is the work to be done, and I tell you that if you expect the blessing of God to rest upon you, you must put into the treasury that which will support the interests of the cause in different places. Those who have been investing their means in order to bring the truth into the different places in Michigan will stand in the light of heaven as doing the very work they ought. [Cf: Unpublished Manuscripts, Volume 4 p. 159 para. 1] p. 377, Para. 2, [1891MS].

You do not want this matter to stand just where it is. It will be the saddest experience in the life of those who have traveled over many places in Michigan; but do not let God's displeasure rest upon you. I do not believe that you mean it shall be so. I want to see this matter placed just where it was before. There is enough in Michigan to sustain every aggressive movement that shall be made in Michigan; but there are some who feel that if the cause can get along without it, they will invest it in their own special interests. God forbid that they should do this. Let us clear the King's highway. Let us make intelligent efforts to do everything in the sight of heaven we ought to do to bring His approbation and love upon us. I have more to bring before you, but I will say no more now. [Cf: Unpublished Manuscripts, Volume 4 p. 159 para. 2] p. 377, Para. 3, [1891MS].

[Later.] I could not understand that resolution when Elder Corliss read it, but I returned home, and the Spirit of the Lord impressing me, I know in myself that that was a mistake. Then reading this which I have presented to you, I copied it from that which I had written. It is not because the means of the Battle Creek church go to the General Conference that you are in this condition. It lies right within yourselves. If you are for God, He will be for you, and if you set the work in order in the churches as it ought to be, and bring them up in finances as they ought to be, you would have a surplus in the treasury next year, and the amount that goes from the Battle Creek church to the General Conference will go for the universal wants of the cause in different places where the work must be built up. [Cf: Unpublished Manuscripts, Volume 4 p. 159 para. 3] p. 377, Para. 4, [1891MS].

The Word of God has signified that the people must be raised up to stand in the end. This matter, and much more I shall read you before I leave the ground, shows that there is an inward working right among

yourselves and the churches that must take place, and then the finances will be brought up, if there is no robbery toward God. There is robbery toward God now. Now bring this up; let the conscience be touched; let God work upon your minds; and you will see salvation in your midst. [Cf: Unpublished Manuscripts, Volume 4 p. 160 para. 1] p. 377, Para. 5, [1891MS].

There are ministers who have not fed the flock of God. While their salaries have been paid, they are not men who are converted to God. There must be a weeding out of ministers; for they are not converted. We want to have the talent right in among us that has worked up to be used in our conference. But if there is no spirituality to discern where that talent is, or to train and discipline it for the work, what then? Why if there is talent in other fields, do not say, "We are going to furnish our own talent here in Michigan, and we do not want anybody to work in Michigan unless they are Michigan men." Who told you to prescribe for God? Who told you to say what men should be over you? This is contrary to all the light that God has given me. You have no right to pick and choose according to your plans. No, indeed. Ask God to send out the very men who will help you most; to send you the very men that are qualified to take and elevate and carry the churches in your place to a higher standard. That is what you are to do. When you do this, God will work with you. When we do this, He will lift what we are trying to lift. [Cf: Unpublished Manuscripts, Volume 4 p. 160 para. 2] p. 378, Para. 1, [1891MS].

If you are going to lay your mark how God is to work, He will work in an entirely different way from your mark. Every man must be in that position so that when he wants God the worst, he can get Him. We want God to teach us and lead us, and we should yield ourselves to him as little children, to learn in His school. These strong minds, these iron wills, how they must break before Jesus Christ can pour His Spirit into their hearts! [Cf: Unpublished Manuscripts, Volume 4 p. 161 para. 1] p. 378, Para. 2, [1891MS].

What we want is to be empty of self. We want Jesus Christ to work in us and by us and through us, and then we shall see the salvation of God. You say, "I am going to take just the men that are in Michigan." Is that the way God works? Not at all. You say, "Lord, Thou knowest just the men that will help us the most; give them to us, and we will accept them and uphold them." That is the way to do, and God will help you in doing it. -- Ms. 11, 1891. [Cf: Unpublished Manuscripts, Volume 4 p. 161 para. 2] p. 378, Para. 3, [1891MS].

Manuscript 35, 1891, page 17, (beginning at page 17). to clear the King's highway. There are immense responsibilities that are resting upon our churches here in California where they have had the grand light of Bible truth, the precious message of truth in His Word. It is for the saving of the souls of the people. [Cf: Unpublished Manuscripts, Volume 5 p. 1 para. 1] p. 378, Para. 4, [1891MS].

Such responsibility! It is to represent the faith you possess. It is to stand in the integrity of our soul. If you will be faithful to God, self shall be crucified. Self shall die, and Christ Jesus shall live in us, and He shall be the hope of our calling. We will represent Jesus Christ to the world. Inquire sincerely, "Am I a Christian?" If I am a Christian I am looking unto Jesus, the Author and the Finisher of my

faith. In Him my hopes of eternal life are centered. [Cf: Unpublished Manuscripts, Volume 5 p. 1 para. 2] p. 378, Para. 5, [1891MS].

If all those that handle the Word of God, ministering to the people, will cleanse their hearts from all iniquity and all defilement, and shall come to God with clean purpose of heart, as little children, they shall see of the salvation of God. Jesus will walk in our midst. We have now the invitations of mercy to become vessels unto honor, and then we need not worry about the latter rain; all we have to do is to keep the vessel clean and right side up and prepared for the reception of the heavenly rain, and keep praying, "Let the latter rain come into my vessel. Let the light of the glorious angel which unites with the third angel shine upon me. Give me a part in the work. Let me sound the proclamation. Let me be a co-laborer with Jesus Christ." Thus seeking God, let me tell you, He is fitting you up all the time, giving you His grace. You need not be worried. You need not be thinking that there is a special time coming when you are to be crucified. The time to be crucified is just now. Every day, every hour, self is to die; self is to be crucified; and then, when the time comes that the test shall come to God's people in earnest, the everlasting arms are around you. The angels of God make a wall of fire around about and deliver you. [Cf: Unpublished Manuscripts, Volume 5 p. 1 para. 3] p. 379, Para. 1, [1891MS].

All your self-crucifixion will not do any good then. It must be [done] before the destiny of souls is decided. It is now that self is to be crucified--when there is work to do; when there is some use to be made of every entrusted capability. It is now that we are to empty and thoroughly cleanse the vessel of its impurity. It is now that we are to be made holy unto God. This is our work, this very moment. You are not to wait for any special period for a wonderful work to be done; it is today. I give myself to God today. [Cf: Unpublished Manuscripts, Volume 5 p. 2 para. 1] p. 379, Para. 2, [1891MS].

What if one should go out from this meeting while he is looking forward a week, or a month, or a year before he surrenders to God, and the cars should strike him as they [did] our Sister Rowland? Are you ready to make the surrender now? You are to put away your sin right now when you see it, but do not make leeway (that) you are going to overcome by degrees; you are going to try little by little to give up sin. Now, while it is called today, heed the invitation and harden not your hearts. [Cf: Unpublished Manuscripts, Volume 5 p. 2 para. 2] p. 379, Para. 3, [1891MS].

Oh my soul, why not leave the cursed thing today? Sin crucified my Lord. Why not turn from it with loathing? Why not love the things that Christ loved, and hate the things that Christ hated? He has made provision ample enough for you that you can through Him be more--yea, more--than overcomers. Then what do you want? Do you want a second crucifixion of Christ? You cannot have that. You must look to Calvary. You must take the blood by faith and apply it. You must wash in it, You must be cleansed by the already shed blood of Jesus Christ. It can cleanse you to the utmost. [Cf: Unpublished Manuscripts, Volume 5 p. 2 para. 3] p. 379, Para. 4, [1891MS].

I love Him; I love Him for He first loved me. He has broken my heart; He has broken it, and it is not good for anything unless it is broken.

Your heart is not good for anything unless it is broken. God help us that we may this very day surrender to God. There is a work to be done here. There is a work to be done in the church--a wonderful work. You are to love as you never have loved before. You are to pray to Him as you never have prayed before. You are to seek Him as you never have sought Him before. Are you going into a monastic cell as Martin Luther did to scourge yourself? The question is asked: "Shall I give my firstborn for the sin of my soul?" [see Micah 6:6-83]. Is it burnt offerings and sacrifices that God requires? He says, "My soul is full of them." It is not that. It is a contrite heart; it is that you walk humbly, and deal justly, and show mercy. This is your work. [Cf: Unpublished Manuscripts, Volume 5 p. 3 para. 1] p. 380, Para. 1, [1891MS].

Take right hold of it now. Why wait any longer? Why not take God right at His word? Say, "Here Lord, I give myself away, 'tis all that I can do." If Satan comes with his hellish temptations, tell him No, there is no place in my soul for it; my soul is ravished with the love which is expressed upon Calvary; I cannot allow any of this wickedness to come into my soul; it crucified my Lord. [Cf: Unpublished Manuscripts, Volume 5 p. 3 para. 2] p. 380, Para. 2, [1891MS].

Now brethren and sisters, we want religion; we want the baptism of the Holy Ghost. You want to be getting ready for missionaries. You do not know who may be called, but Satan wants to keep you all the time in the darkness of unbelief; he wants to keep you in the lowlands; he wants to keep you in darkness and sin. Will you break the fetters? Will you go free? Will you say, "Simply to Thy cross I cling; in my hand no price I bring"? Just myself, that is all He wants. He wants yourself--just as you are. [Cf: Unpublished Manuscripts, Volume 5 p. 3 para. 2] p. 380, Para. 3, [1891MS].

May God help us to look and live. May God strengthen our hearts to trust in Him. He is coming, brethren, in a little while. Here are sorrows and troubles. Here is one brother that has been suffering with rheumatism and with agony, sleepless nights. There is rest, brother; there is rest in a little while. We shall see Him as He is, and we shall be made like Him. Rest, rest in the kingdom of God. Go on a little longer; suffer a few days longer, and there is an eternity of happiness and bliss; that is what you want. The crown of righteousness is for the overcomer. Every one of you, think of this. In the morning think of it, now today I must look at that crown. I must run for it. I must run the race for it. And that crown is mine if I overcome. But if I do not overcome, and am overcome of Satan, I lose that crown; another gets it. Shall we not try to win the crown of everlasting life? If we lose heaven, we lose everything. If we gain heaven, we gain everything. [Cf: Unpublished Manuscripts, Volume 5 p. 4 para. 1] p. 380, Para. 4, [1891MS].

I see matchless charms in Jesus. I do not want any greater reward than He presents to us. I do not want any larger reward than that. I want to live for God, not for the world. I want the eye single to His glory. Let us every one--in the morning, and at noon, and at night--lay ourselves before God as His property, not our own, and fight the good fight of faith. Today you are not to have the faith of tomorrow, You have only faith for today; tomorrow you will find faith when that comes; so don't worry about tomorrow. It is today, Am I the Lord's?

Today have I the witness of His Spirit? Today does my name come upon the lips of the great Advocate of heaven? Today am I walking in harmony with Jesus Christ and heavenly angels? The heavenly intelligences are at work to bring the light of the knowledge of the truth as it shineth in the face of Jesus Christ, to humanity. [Cf: Unpublished Manuscripts, Volume 5 p. 4 para. 2] p. 380, Para. 5, [1891MS].

Am I a co-laborer with Jesus Christ? What is the matter? It is because you have robbed God all through the week. You have committed robbery of God, and you have no part in His work. God help you to be converted. Some of you may be touched and say, "I don't like such straight preaching." I cannot help it if you do not. There must be somebody. "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins" [Isa. 58:13]. We want your help, brethren, every soul of you. [Cf: Unpublished Manuscripts, Volume 5 p. 5 para. 1] p. 381, Para. 1, [1891MS].

What is the word that comes from the watchman on the walls of Zion? "The morning cometh, and also the night" [Isa. 21:123]. Both are coming. The watchman has to give the note of warning. Every watchman on the walls is to take up the note and to sound it to the people. What do the people do--just sit and gape at the watchman? They have got, in their turn, to catch the trumpet sound, then to take it up and sound it through the churches; not call, "Watchman, come here, come here," because of this note, of this warning here in our church. Give it yourself, because you are connected with God. Give it yourself, because you are the channel of light. Catch the words all burning from the throne of God and give them to the people. That is what you are to do. Instead of quarreling about who shall be the greatest; instead of dissension, instead of strife, God help you to be converted. What you want is to become as little children. [Cf: Unpublished Manuscripts, Volume 5 p. 5 para. 2] p. 381, Para. 2, [1891MS].

I want heaven. Do you want it? We shall all see just how much we want it. We shall see just how much faith we have. For the Lord is coming and He is right at the door. We have but a little time to work, and if we let the world come in here and absorb all our attention and all our means, how can it be said of you in the judgment, "Enter ye in. Well done, good and faithful servant"? Where is your goodness and faithfulness? Was it on your farm? Was it in working with your hands? You can be faithful there, but you have something else to do. There is a world to be warned; there is a world to be saved; there is a sinner to be converted. While you are asleep the sinners are perishing; Satan is sowing his tares. You want to be wide awake in your churches. All heaven is interested for you; why not be interested for yourselves? "Open the door, and I will come in," said Christ. Will you open it? Will you let Him in? Will you be zealous and repent of your backsliding, your lack of love, your coldness, your indifference? [Cf: Unpublished Manuscripts, Volume 5 p. 5 para. 3] p. 381, Para. 3, [1891MS].

What we want is Jesus. What we want is His love. What we want is the elevation and ennobling of character. What we want is to die to self right here--not wait until some future period. We want to make the consecration here. Oh, I am so thankful that it is not too late for us to be righteous. I am so thankful we have a Jesus. I am so thankful

that He is able to cleanse us from all sin! I am so thankful that I can hope for His blessing. I am so thankful that I can hide in Him now, and that I can accept His light and give it forth to others. May the Lord breathe upon us His Holy Spirit, and may we grow up into Christ, our living Head. We want this salvation today. We don't want to wait; we don't want to dispel Christ by our unbelief. We want to take right hold of Him because He has told us to do it; and He says--now listen, I want you to hear every word of it--"Let him take hold of my strength, that he may make peace with me; and he shall make peace with me" Isa. 27:53. "Come now, and let us reason together. . . ; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" Isa. 1:18. Will you come? Will you believe? Will you let Him reason with you? Will you commit the keeping of your soul unto Him as unto a faithful Creator? [Cf: Unpublished Manuscripts, Volume 5 p. 6 para. 1] p. 381, Para. 4, [1891MS].

God grant that we may live in the light of His countenance, and at last hear Him say, "Come up higher; enter thou into the joy of thy Lord." What is that joy? Seeing sinners converted. That is joy. Let us go to work and see if you cannot help some poor, despondent soul that is crushed under the weight of discouragement. See if you cannot win some soul to Christ. You are bigger in your own eyes than you ought to be, but just see if you cannot win somebody to Christ; and as you win them to Christ you will become smaller and smaller in your own eyes, until you feel as though you were nothing. When you feel in that way, then Christ to you is everything. [This was followed by an altar call; many responded. see report in Signs, Oct. 12, 1891.] Ms. 35, 1891. [Cf: Unpublished Manuscripts, Volume 5 p. 7 para. 1] p. 382, Para. 1, [1891MS].